

# The Catholic Record.

VOL. 7. FOR THE WEEK ENDING SATURDAY, JULY 4, 1885. NO. 351

## LONDON'S GREAT DAY

### St. Peter's Cathedral Dedicated.

#### IMPRESSIVE CEREMONIES.

#### The Grandest Pageant Ever Witnessed in the Forest City.

#### The Bishops of Rochester (N. Y.) and Trenton (N. J.) Preach.

The greatest day in the ecclesiastical history of this city, diocese and province was Sunday last. It had been for many months looked forward to with most eager anticipation by the Catholics of the whole western peninsula. But no anticipation, however sanguine, could equal the splendor of the demonstration on that day. Well indeed might one of our city contemporaries declare that there has been no event in this Province at all comparable to it in importance, magnitude and splendor. Every portion of the Dominion, from far-off Prince Edward's Island to distant Algoma, was represented in this splendid pageant and ceremony. There were also present illustrious bishops, distinguished priests and representative laymen from various American dioceses.

The successful completion of this great work is the most signal event in the long and useful career of Bishop Walsh, and it was eminently appropriate that he should preside at the ceremony of blessing the edifice. In July, 1880—five years ago—he broke the first sod, and on the 22nd of May, 1881, was solemnized the laying of the foundation stone, and since that day, with unimportant interruptions, the work has been pushed forward with untiring energy and skill until the present. The only features of the structure lacking are the two towers, which will serve to bring out in perfection the beauty and symmetry of this imposing edifice. As an architectural work it was the conception of Mr. Joseph Connolly, of Toronto, and in many respects it is without a peer in Canada.

Eminent writers on the source of the feelings called forth in the presence of grand architecture agree in stating that more magnitude is by no means a necessary element in true models of this art, and that buildings only remarkable for their bulk will not impress the beholder in the same manner that one of less dimensions, but endowed with the true spirit and founded on the great principles of the Cathedral of St. Peter's may not rival in dimensions some of the vast works of the same class in other countries, yet, we venture to say, and in this we are supported by the opinion of experts, that few of them, at least of those of modern times, can surpass or even rival it in those qualities which go to make up a truly great building, whether in the justness of its proportions, the purity of its style, the unity that pervades it, the harmony of its parts, the unmistakable expression of its purpose, the solidity of its construction, its combined majesty and simplicity, and the true architectural beauty it possesses, whether taken as a whole or in its varied details. It has too, an exceptional charm in the variety caused by the judicious use of the natural colors of the materials used in its construction, a distinction which few buildings of its class in any country possess, and which has already called forth the admiration of competent critics of other countries who have hitherto been accustomed to it, must be confessed a somewhat monotonous tone of "old country" Cathedral and Churches.

Although we have made allusion to the size of St. Peter's Cathedral as compared with some of the larger buildings of foreign lands, yet we by no means wish to convey the idea that it is deficient in this respect, as a glance at its dimensions given further on and an inspection of the building itself will show.

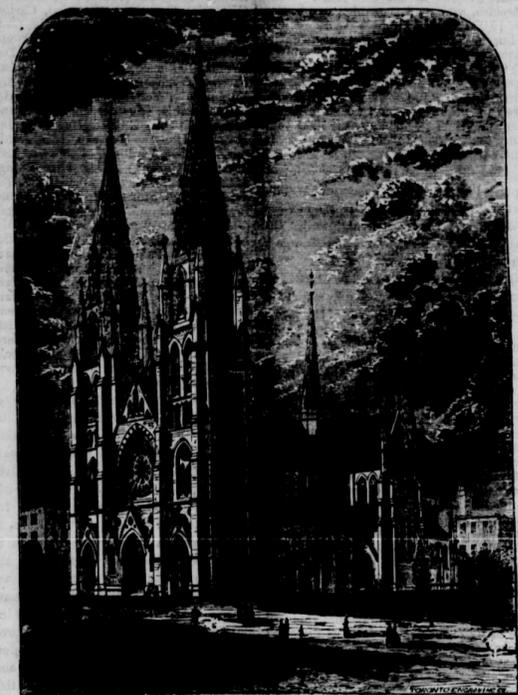
window of great size and beauty, recessed under a finely moulded out-stone arch, rising from solid granite pillars, with carved and moulded caps and bases. Corresponding in position with the great rose window and grouping with it are the bold two-light tracery windows of the towers, and beneath the group are the three magnificent and spacious doorways with their deeply-recessed moulded arches, springing from the numerous polished granite pillars with their richly-carved and moulded caps and bases. Each doorway forms in itself a deep and spacious open porch for immediate shelter, while interior storm porches, with their well-arranged doors, cut off all draughts from the Church. The great central doorway will contain, in its far recessed tympanum, a fine alto-relievo of Our Lord presenting the keys to St. Peter, while the spandrels between its gable and external arches will be filled with symbolic foliage and monograms. The bold gable moulding springs from "gurgoyles" of hideous beauty, if we may use the term, and will finish in exquisitely graceful foliated crockets and finial. The adjoining doors are generally similar to the great central door but the tympana will be carved with all-relievi of the Pontifical and Diocesan arms, the former on the right hand door, and the other on the left.

Over the great rose window the gable is filled with a fine group of recessed niches, supported on polished granite pillars, and containing pedestals for the statues yet to be provided, and is finished with carved foliated crockets and cross. The story above the two light windows of the towers contains the ringing chamber and is lighted by small, arrow-slit windows enclosed by wall-arcading corresponding with the niches in the great gable. The work of the towers, we regret to say, owing to lack of funds, is stopped here for the present, and therefore we cannot, except from the plans kindly lent us by the architect, and the fine view we give at the heading of our description, give a full account of the far nobler effect this splendid structure will have when its towers with their lofty tapering spires "pointing heavenwards," are completed. The loss their non-completion is to the building and the great additional majesty and grace their completion would impart, may be seen on comparing the facade in its present unfinished state with the view given of the structure in its entirety. We may here note that the spires will be slightly different in design one from the other.

Continuing our inspection of the Cathedral, we note the boldly projecting and stately transepts and apsis, marking with the nave so distinctly the cruciform plan of the cathedral. We observe also the massive and well-graduated buttresses ending in tapering pinnacles with carved finials. The beautiful gables, crosses of varied design, the moulded transept doors with their fine carvings and the granite pillars, the long continued rows of bold clerestory windows, the great Catharine-wheel windows of the transept gables, which, with the front rose windows of the nave, may be said to form the eyes of the building, and the lofty and majestic windows of the apsis and, finally, the exceedingly graceful spirelets, which, rising to a height of 140 feet from the ground, mark the junction of the two main roof. This spirelet is intended to contain a Sanctus bell of fine silvery tone. The gilt cross and vane of its spire can be seen glistening in the sun for miles all round the country.

**THE INTERIOR.**

Entering through the "narthex" or front vestibule and standing under the arches supporting the organ gallery, (the only gallery, by the way, in the building) the view of the majestic nave with its lofty clerestory and still loftier and noble-vaulted and groined roof, ending in the distant polygonal apse, gorgeously lighted, with its splendid coronal of stained glass windows, is most striking. The long line of noble arches opening on either hand into the aisles and transepts and springing from their polished granite pillars and richly carved capitals of its pillars and richly carved capitals of its pillars and richly carved capitals of its pillars, forms a magnificent perspective. Another fine view may be had from the door opening from the eastern transept porch or from that leading from the sacristy, and yet another from the organ gallery, where the "long drawn aisles" with their groined and vaulted roofs, their distant chapels and the rich and varied carvings of the pillars and corbels can be seen to much advantage. But the fine views which may be obtained throughout the interior, with their suggestions of sylvan vaulted avenues, and the apparent interlacing and blending of the great and minor arches forming the chief divisions of the church, creating beautiful perspective effects, are many and varied, every turn unfolding a new charm. All these effects will, of course, be increased tenfold by the "dim religious light" which will be imparted by the finely designed figured stained glass and the rich fresco decorations of the walls and vaulted ceilings, giving untiring interest by their illustrations of the great stories from the old and new Testaments and the lives of the saints, and by the numerous gold and colors by which they will be enriched. Again, the interest and beauty of the church will be considerably enhanced by splendid altars of rare stone and costly marbles, the unique and magnificent throne, the design for which we had the gratification of inspecting, the pulpit with its figures of the Evangelists, the stalls, sedilia



THE NEW ST. PETER'S CATHEDRAL.

and pinnacles, the lectern eagle, the baptismal font, confessionals and holy water stoups, the great organ, the ornamental gasaliers, and the permanent communion railing and pews, those at present in the church being, from present necessity economy, but of a temporary character, were not designed by the architect, but got directly from a manufacturer.

**THE HIGH ALTAR.**

composed of rich and costly colored marbles from divers countries, and finely foliated and polished brasswork, was brought some years ago by His Lordship Bishop Walsh.

The altar with its finely chiselled marble steps and platform, are erected on solid walls built up from the ground and forming in a crypt below the floor of the sanctuary a vault for the reception of the bodies of the deceased bishops of the diocese. In its present state the altar is, of course, in this vast building, comparatively insignificant, but when the magnificent reredos, the design of which we have been favored by an inspection, will be erected, it will assume its proper dignity as the great central feature of the apse, as, indeed, of the whole church. The reredos, composed of Caen or similar stone and rare marbles, shows a splendid and lofty canopied niche open on front and sides and containing a large and noble crucifix which will be seen from the great central tabernacle, balances and completes the design. Beautifully sculptured figures of angels in adoration or with swinging censurs will fill these niches, while the small arcades and panels below will be filled with shields and sculptured diaper-work. The dossels or hangings of medieval pattern and suspended from ornamented rods of polished brass and of fine design will serve to keep off draughts from the candles and also as an emblem of dignity. The wall arcading surrounding the apse will contain life-size frescoed representations of the apostles, and forms, with the stained glass windows, part of the general scheme of the altar decoration, to which, indeed, the whole adornment of the Sanctuary tends. The throne, stalls, sedilia and sacristium, the great pictured stained glass windows, the richly colored and gilt vaults and groins of the ceiling, the many hued floor of encaustic tiles and the permanent communion railing, composed of colored marbles and panels of finely-wrought iron-work ornamented with polished and chiselled, engraved and copper shields, beaten brass foliage and repousse work symbols of the Holy Sacrament of the Eucharist will complete the sanctuary and choir.

**THE CHAPELS.**

The chapel on the right, or gospel side of the high altar, is the chapel of the Blessed Sacrament and in consequence of the sacred purpose to which it is dedicated, no expense will be spared on its interior. The walls and floor will be laid with costly encaustic tiles of symbolic colors and design, those of the

walls being enriched with embossed emblems of the Blessed Sacrament and the Last Supper, while the vaulted ceiling decoration and stained glass will be of designs in harmony with the sacred character of the place. The altar will, of course, form the chief feature of the chapel, and the other parts and decorations contributing to enrich and emphasize it. It consists of three chief parts—the altar proper, the tabernacle and the reredos, the latter being composed of a wide-spreading and richly decorated and moulded arch enclosing a fine alto-relievo of Fra Angelico's celebrated "Last Supper." The arch springs from marble pillars, with carved capitals and is surmounted by a bold gable, crocketed and carved, and supporting figures of angels bearing emblems of the Blessed Sacrament. It is supported at the sides by finely canopied niches, containing statues of angels in adoration, and is finished by a richly decorated and foliated cross, the spandrel in the gable containing, recessed in a foliated circle, a fine carved figure of the Dove, the emblem of the Holy Ghost. Immediately below the group of "The Last Supper" is the tabernacle, which probably will, as of course from its purpose it ought to be, the gem of the whole building. Its form suggests that of a miniature church of exquisite design and proportions and will be executed in finest white alabaster. The richly carved doorway, crocketed pinnacles, gables and buttresses, representations of foliated windows, carved bosses, etc., emphasize its grace and dignity. There is, however, one feature we would particularly notice both for its beauty and usefulness, and that is the convenient stand for the "ostensorium" during the office of Benediction. Mr. Connolly has informed us that having noticed the inconvenience to the celebrant in the placing of the ostensorium in the position common in many churches—a pedestal on top of a high tabernacle—so inconvenient that it instead of being placed directly on the altar table, which, unfortunately, has the opposite defect of being much too low for the purpose, he has designed a suitable bracket projecting out immediately over the tabernacle door, thus giving sufficient elevation for the ostensorium, placing it within convenient reach of the celebrant, and having the additional advantage of a beautiful background in the richly carved white alabaster gable of the tabernacle. A gothic arch of lights will surround the ostensorium a little in front, so that it can be seen from the farthest part of the church. A small carved pedestal will spring from the centre of the roof of the tabernacle for the support of the crucifix, the crucifix being indispensable to every altar on which the Holy Sacrifice is celebrated. The floor of the tabernacle will be of richly enamelled, jewelled and polished brass engraved with a representation of the Pelican feeding her young with her life-blood and with other emblems of the Blessed Eucharist. Similar emblems and the sacred monogram will be carved in the arcading under the great arch of the reredos and also in the foliated recessed panels under the altar-table, the central emblem being the Lamb bearing the bannered cross. The altar-table will be of richest marble incised on top with five maltese crosses, one being in the centre and the remaining four at the angles. The fine cornice under the altar slab will be richly carved and will rest on carved marble pillars supported on a boldly moulded plinth. The super altars will be carved

to harmonize with the remainder of the work. The lower panels of the pinnacled reredos niches on either side of the altar will be carved with diaper in low relief. The material will chiefly be Caen stone, with rare marbles for the shafts of the pillars, the discs, jewel-balls &c., and finest alabaster for the Mother tabernacle, and white semi-precious stones will add to the brilliancy of the whole. A superb statue of the Sacred Heart, the gift of the Rev. Father Boubat, will occupy the pedestal between the stained glass windows over the reredos, the whole thus forming a strikingly interesting and beautiful composition. This, with the brilliant encaustic tiled walls and floor, vaulted ceiling frescoed with symbols of the Blessed Sacrament, as well also the remaining richly stained glass windows, will compose a chapel in some degree fitting for its high purpose, to form a repository for the Most Blessed Sacrament. The chapel might also, from its statue, well be called the chapel of the Sacred Heart as, of the Blessed Sacrament.

**THE CHAPEL OF THE BLESSED VIRGIN**

on the epistle side of the high altar, holds a position corresponding to that of the chapel of the Blessed Sacrament, and although, in its decorations, it may not be carried out on so costly a scale as the latter, yet will, to a considerable extent, be in harmony with it. It will, of course, contain a beautiful altar and reredos with niche for the fine statue of Our Lady, another generous gift of the Rev. Father Boubat.

**THE CHAPEL OF THE PASSION**

adjoining that of the Blessed Sacrament contains the fine statuary group of "The Dead Christ and the Mother of Sorrows," in a pedestal designed by the architect, in keeping both with the style of the cast and that of the cathedral, the cast having been obtained before the style of the building was determined on. Over the group will be a colossal crucifix—the cross of the mission—while the decorations of the walls and dome will be in harmony with the character of the chapel.

**THE REMAINING CHAPELS,**

or altars will be dedicated to St. Joseph, patron of the universal Church; St. John, St. Peter, under whose invocation the cathedral is dedicated, and St. Patrick, apostle of the great missionary Isle of the West—the Island of saints—the mother of churches. These altars will be of varied design, yet all in harmony with the style of the building, each having a special attraction in itself from its individual character and the decorations symbolising and emphasising it, thus adding variety and interest without detracting from the harmony which should pervade the building.

**THE THURSE THRONE**

will consist of the throne proper or episcopal chair and the baldachin or canopy which surrounds and crowns it. The latter is not at present being constructed. The episcopal chair, the splendid gift of Mr. John Ferguson, the eminent cabinet-maker, our well-known and esteemed fellow-citizen, is of fine seasoned selected red oak, strongly constructed and richly and emblematically carved throughout. The front and sides supporting the rosy seat are formed of trefoiled and moulded arches, in groups of five on front and three on either side, springing from pillars with moulded and carved caps and bases resting on strong moulded pinnacles with larger pillars at each side of the front continuing up to support the ends of the arms of the chair. The sides also are continued up with richly carved panel work and moulded capping to support the great scrolls forming the arms. The scrolls, richly carved and moulded, end in bold and graceful volutes, finishing in delicately carved foliage. The spandrels formed by the great swelling curves of the scrolls are filled with finely carved work. The engaged angle pillars with their adjoining posts at the junction of back and sides are carried up to a considerable height and finish in carved pedestals supporting on either side of the chair a very beautifully sculptured figure of an angel, one bearing a cross and the other a mitre. We would direct special attention to the exquisite carving of these figures, their pose, expression, the folds of the drapery, treatment of the wings—all show the high art character of the work and add considerably to the already well-known reputation of the artist, Messrs. Holbrook and Mullington, of Toronto. Between the posts back of the chair is continued up and finished with a crocketed and moulded gable, surmounted by a cross of beautiful design, and enclosing a moulded arch having foliated projecting cusps with carved bosses containing a tympanum or panel carved with the arms of the diocese—a shield bearing a representation of the very beautiful painting of the Immaculate Conception by the great Spanish artist, Murillo—above the shield being a bishop's mitre with crozier and cross, and on a band or belt intertwining with the foliage surrounding the shield is the motto of the diocese "Sine Labe Concepta." On the cornice below the tympanum is carved in raised medieval letters the verse from Act XX., "Spiritus sanctus ponit Episcopos regere Ecclesiam Dei." The seat, back and arm-rests are upholstered in untanned and embossed leather, fastened with large antique-headed bronze nails. The exquisite carving of the throne is the work of Messrs. Samuel H. Jenje and Thomas Houlihan. The platform or dais on which the throne rests is of spacious dimensions and elevated by three broad and easy steps above the floor of the sanctuary.

The most striking feature, however, of the throne will be the unique and magnificent baldachin which, of rare design,

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FROM AN IRISH COUNTRY-HOUSE.

Mrs. LUCY C. LILLIE IN CATHOLIC WORLD.

III.

AUGUST 1.

At breakfast Y— announced that he had to go off, in his character of magistrate, and settle one of those never-ending land disputes, and if one of the Americans cared to join him the occasion might be amusing as a novelty. Accordingly they set off before luncheon, and returned late in the day, X— laughing heartily over the lively scene he had witnessed. It appears that there was a dispute between two men as to the boundaries of their respective acres, and Mr. Y— had promised to go down as arbitrator, to see the land in question, and determine the rights and wrongs of the case.

Arrived at the place, the disputants came out of their cabins and on either side of "his honor's" horse bitterly reviled each other, the magistrate interfering when the war of words was too fiercely waged; and after an amusing scene, in which each man's coat was "trailed" very low for his opponent's ready heel, the case was finally decided. But who knows how soon the descendants of these two men may take it up? The laws of boundaries and trespass, it appears, in this dear green isle, cannot be too clearly defined, for in the small courts, and in the great as well, these subjects are perpetually coming up. At dinner our host told some piquant anecdotes of what he had seen in his youth in this way; how fights began over a few blades of grass growing the wrong side of a hedge, and were carried on from generation to generation, blood-shed not seldom following the bitter recriminations. From such incidents of strife and bitterness it was gratifying to turn to another phase of Irish character, as our hostess laughingly announced to her father that the ancient Brian had "slipped off" that day. To explain, she told us of such a case of fidelity and gratitude as in any other country would be remarkable, and perhaps unheard of: how for years and years a certain man whom their family had once befriended came regularly at harvest time to give his help in the fields, refusing all payment, and always seizing an opportunity to slip away unperceived, if possible, when the "master" and "Mr. Z—" were not by to force money or presents upon him. Gratitude alone actuated this visit, and Brian would have deemed wages an insult; and so, his annual duty completed, he silently stole away, returning, as he came, on foot to his home in a distant county. It is pleasant to add that his benefactor always managed to requite the honest Brian's toil before the year was out, in one way or another, in spite of determined opposition.

Two of the county magistrates dined here to-day. When duty calls them to the court at M— they are usually invited to dine at some gentleman's house in the neighborhood. I hardly think that conversation would have taken a legal turn but for the Americans present, who naturally fell to discussing the differences between American and Irish methods of justice. The government is extremely vigilant now, both in England and Ireland; the police force well established and maintained upon an admirable system. Every district has its police inspector to co-operate with the local magistrates, and as the position is a highly honorable one and in many ways desirable, it is usually held by men of the best standing and character in their class; and the same is true of the lesser positions in the service, no man being accepted as a constable or subaltern unless he comes up to the very high government standard in point of intelligence and moral character and reputation, as well as in size and physique. A curious little four-page sheet, called *The Hue and Cry*, is published by the government twice a week in Dublin, and sent all over the country to every magistrate and every member of the constabulary in Ireland. It contains an account of the various offenders against law and order who have escaped or are not yet apprehended, and is supposed to set everybody who reads it on the alert; the constables, I was told, are expected to commit its contents to memory, and at stated times have to pass an examination in the back numbers before their inspector. Some of the descriptions of fugitives are extremely amusing; one man, who had stolen a heifer, was described as having among other marks for identification, "a dirty face." In the same issue we observed an announcement of free pardon to any person or persons turning queen's evidence in the Leitrim murder case, while for the apprehension of the murderers a reward of one thousand pounds was offered.

In our conversation to-day much was said about the former methods of administering justice, or rather injustice, in Ireland in those days when a Catholic gentleman's word was not looked upon as legal evidence. Then naturally, after discussing the improvement in these matters to-day, there came queries as to the actual march of civilization and tolerance; and though our hostess admitted many things to be better than they had once been, there was some reason for her to shake her head gravely. There was more than Home Rule needed—indeed, something better, perhaps, than Home Rule.

Talking after dinner of Irish school-laws, an incautious and prejudiced person exclaimed: "But you never can do very much with the lower classes. What were they a dozen years ago, I should like to know? Scarcely a man or woman among them could read." Here, indeed, was a theme for different tongues in the company; and in proving how eager the Irish mind has always been for information, how quick to learn, how hard to keep ignorant, many entertaining and obscure facts were brought to light; stories that lie on old book-shelves, cobwebbed and forgotten, were brought out, and figures from the past rose to show what Ireland was in the middle ages, what she was when most oppressed, what she was all through the dreadful period of William III. Somebody

present very proudly related the story of Margaret O'Connell, that learned and gracious Irish lady of the fifteenth century, who, clever at books and brewing and baking, was the most agreeable and hospitable hostess and the most pious of Catholic women. She it was who made the pilgrimage to the shrine of St. James of Compostella in Spain. "And was it not Margaret of Carroll," asked one of the Americans, "who gave those famous invitations?"

"Yes, indeed, to rich and poor alike. McFibris, the old antiquary, relates that twenty-seven hundred people were gathered together at her invitation, and had meat and money bestowed upon them. She was one of the most learned women of the day, and Irish to the very heart's core."

"Now," said a lady present, "I should like to know what the English mean by an 'ignorant Irishman.' What have they tried to make of the lower classes in Ireland? I well remember my grandfather telling of the time when it was illegal for a Catholic to be employed in a school, and felony for a Catholic to give any child instruction."

"Yes, that was the law that brought the 'hedge-schoolmaster' into vogue," says somebody else. "In the old days there were among the educated Catholics, oppressed and hounded as they were by statutes and penalties, some few who tried to evade the letter of the law by teaching under the hedges by stealth. The Irish peasant longed for education, and in spite of English laws he continued to get it. To my way of thinking," this speaker continues, with a heightened color, "it ought to be a proud boast for any man that he was taught by a 'hedge schoolmaster.'"

Monday. We drove out to-day, and our recent talk about Irish education made us look with newly-awakened interest at the school houses we passed. The first was a neat white-washed building, with a plain interior and thoroughly Catholic air, though, of course, the attendance was mixed. The schoolmistress was a pleasant young woman of the middle class, fairly well informed, and interested in her work, having some knowledge of music and a good common-school education.

"How comes it," said one of the Americans, "that you have a regularly organized Catholic school here?" "It is not entirely Catholic," responded Y—. "You see Mr. R— (the school commissioner) is allowed to give Catholic instruction, but none of the Protestant children attend; they go regularly to their own clergyman."

"That sounds fair enough." "Yes; but you see all Catholic board teachers must have a certain amount of education, and generally pass an examination in the Dublin Training School, which is a Protestant institution. Few Catholic parents like to send their daughters to be trained by the enemy, yet it is a great temptation, and one generally yielded to in spite of the opposition of the clergy. I suppose," continued Y—, "no question ever mooted had so much of right and wrong on both sides and was so difficult to settle justly. At present many Protestants admit the injustice of there being no Catholic university. Our country is as thoroughly Catholic as Scotland is Presbyterian, yet we cannot get our claim properly recognized. This must come by degrees, I suppose; there has been a great improvement, however, within the last twenty years."

"And are there no denominational schools?" "Oh! yes; the Protestants and Catholics alike have many small schools of their own. There, we are coming now to one of them; this is a purely Protestant establishment." It was a very pretty building, the entrance by a garden blooming with common flowers, the windows latticed, and the doorway picturesque with hanging vines. A troop of children were on their way back to the school from their afternoon recess, and there was a comfortable air of well-being about them that showed plainly how much care was bestowed upon their physical as well as mental wants by the school-board directors.

"The Protestant part of the community being the richer," says Y—, "they have more money to give in charity to their own than the Catholics ever have." "And is there much feeling among the lower classes?" "Even more than in the upper," our hostess said; "but what would you expect? There is a deep, indignant sense of wrong burning in every Irishman's heart, and from time immemorial the fact of his Catholicism has been the great cause of it. It is Protestant England that has dealt the blows at Catholic Ireland. Protestant Ireland only may hope to prosper; and these poor people, many of whom remember their fathers and grandfathers struggling against persecution, poverty, even starvation, remember also that the struggle came because of the faith in which they were born, and in which," she added, smiling, "every one of them will die!"

"But we have drifted away from the school-board question," said Y— after a moment, "and I have just a few more words to say. You know that when the first efforts at school reform were made Bible lessons and religious instruction formed a distinct part of the system; but now the teacher is at liberty, at a fixed hour, to give religious instructions in accordance with the need of the majority of his pupils, and the hour being known, only those pupils who wish to conform need remain within for it."

"I have been thinking," broke in our friend from India, who was riding his white horse near the carriage, "that those school-houses we saw between this and F— would be delightfully cool retreats; did you notice the stone floors and thatched roofs?" "Yes," said our hostess; "but those are rare. We have good boarded floors in C—, and, indeed, our children are in every way comfortably off, with Jane and her father to teach them."

In some way we let national and political

topics drift away during the last part of our drive, for suddenly all the air seemed to grow full of that curious golden light which we have noticed on so many afternoons in Ireland. The trees caught it and transfigured all the roadside, and the party on horseback, who rode on ahead, and who drew rein for a few moments under a clump of wide-spreading old trees, were glorified in a strange, uncertain way, the red light of the sunset filtering through the yellow and the shadows stretching afar off, while the outlines in the west grew more radiant, and every blossom and bit of verdure bordering our path gained a new perfection in this wonderful still death of day. Over all the land had come this sudden benediction of color, and the cool wind that blew had that fragrance of sea-mosses in it that makes one strain the eye for a glimpse of the restless ocean, which we seem to feel up here, though we never see it. A girl and boy sauntering on the roadside had clambered up a moss-grown wall, and were evidently enjoying the radiance of the hour, unconscious of its aesthetic charm; and had Birket Foster and George Boughton but seen them they would have recognized perfect figures for their magnetic summer landscapes; the girl's bare brown feet, dark cotton gown, and striped shawl showing perfectly against the hedge, her face colored by the evening light, her hair tossed and blown about her cheeks; the boy in dingy corduroys, his hand clasped behind his head as he raised his face in childish, waiting wonderment at the clouds of amber and crimson that swept past like a glorious, ineffable vision across the sky.

TO BE CONTINUED.

"POPISH PRACTICES."

RICH SCENES IN THE SCOTTISH FREE CHURCH ASSEMBLY—DR. MUIR "BOMEWARD" BOUND.

Edinburgh, May 30. The Free Church Assembly has been in session here for several days. On Saturday last the learned brethren took up Dr. Stuart Muir's case, in the trial of which there were some pleasant scenes. The case consisted of four appeals by Dr. Muir against judgments of the Synod of Lothian and Tweeddale, sustaining decisions of the Presbytery of Edinburgh, finding relevant the four counts of a libel against him. The libel charged Dr. Muir with teaching false and unsound doctrines, in regard to baptism particularly; with declaring that he was in use to worship God in a way expressly condemned by the Holy Scriptures and the Confession of Faith; with uttering statements and performing acts indicating an approval of "Popish" or superstitious doctrines and practices, which constituted the following of divisive courses; and with being guilty of foolish and irreverent conduct, and using foolish and irreverent language in communications to the newspapers, and when conducting public worship.

Parties having been called to the bar, there appeared Dr. Stuart Muir, in support of his appeal; Mr. Mitchell, Kirkcaldy; Mr. MacLachlan, Dalkeith, and Mr. Matthew, Haddington, in support of the judgments of the synod; and Mr. R. G. Balfour, Edinburgh, for the Presbytery of Edinburgh.

On the suggestion of Dr. Adam, it was agreed to deal *seriatim* with the different counts in the libel. Dr. Stuart Muir was then heard on his appeal in regard to the first count of the libel, and, in opening, alluded to the mixed feelings with which he appeared before the assembly after nearly forty years of active service in the Free Church. Proceeding to plead for tolerant treatment at the hands of his brethren, he hoped that, to use a phrase employed by Queen Elizabeth, the illegitimate daughter of Henry VIII., (laughter) in regard to her bishops, the moderator's opening address would have the effect of so "attuning" the brethren that he (Dr. Muir) would still continue a minister of the Free Church. He recalled certain actions on the part of his co-presbyter, Mr. William Balfour, and said that one of the first complaints that he had to make before the assembly was that, before one word was heard from himself, a case was thoroughly prejudged on the part of the Presbytery of Edinburgh. He asked if it was possible that a man could be guilty of false teaching in regard to baptism or any other doctrine, when during the whole course of his ministry he had never uttered two consecutive sentences on that doctrine whatsoever, but had rested satisfied with merely repeating the words of their noble and Scriptural Confession of Faith. His reference to a baptized child as an emblem of purity was merely a flourish of speech, such as a poet like his friend and oppressor, Dr. Walter Smith (laughter) might have used; and if he were asked what his belief was in regard to baptism, his answer would be that he just believed what the Church believed (laughter), that he just said what the Church said, and what was in the Confession. One of the members of the Edinburgh Presbytery—and the assembly ought to know who it was—behave towards him, while his case was being dealt with in private, more like his executioner, standing by ready to behead him, than like a man wearing the unstained ermine of his office. He asked the assembly to reverse the findings of the inferior courts, and sustain his appeals.

Mr. Mitchell, for the synod, said it was important that the assembly should remember that all that was urged in the libel took place within the course of five or six weeks, and therefore they could not set aside the impression that there was a deliberate intention on the part of Dr. Muir to go, both in conduct and teaching, in the direction of the Church of Rome. Dr. Muir, he held, had taught the "Popish" doctrine that baptism was necessary for salvation, whereas the great Protestant doctrine, which was the teaching of this Church, was that men might be saved without baptism.

Dr. Muir having replied, Dr. Adam, Glasgow, said he had no difficulty in moving that they dismiss the protest and appeal and affirm the judgment of the synod in regard to the first count. He reminded the assembly that they were at present dealing only with the relevancy of the libel. It would be for Dr. Muir afterwards to prove that he had not used the language charged against him. The only question they had to consider was whether the charges in the first proposition of the libel were, if true, offences against the Confession of Faith; and, for his part, he could not conceive language more directly antagonistic in its very terms to the language of the Confession of Faith regarding baptism.

The procurator (Mr. C. J. Guthrie, advocate), seconded Dr. Adam's motion, which was agreed to without further comment.

Dr. Stuart Muir was then heard in support of his appeal against the relevancy of the second count of the libel, which charged him with publicly declaring that he was used to worship God in nightly prayer before a representation of Christ upon the cross, and with allowing himself to be photographed in an attitude of prayer and holding a crucifix in his hands. He said that if the assembly did not reverse the finding of the synod on that count, he believed that many along with him-

self would be inclined to agree with the statement of the witty monarch, Charles II., that Presbyterianism was not a religion for a gentleman. He explained his being photographed in the manner complained of, by a friend having asked him into his studio, when he heard of his leaving for London, that he might have a likeness of him in his absence. Seven photographs were taken, with so much of his official photographer, probably weary of so many different costumes and postures, proposed that he should kneel at a chair and hold a crucifix in his hand. He knew that he had been photographed in various positions and costumes, but he did not know how he was to look (laughter), and on hearing that his brethren were indignant of his action, he at once wrote to the photographer, complaining of without his consent. He asked what more he could have done? He explained that he to the Edinburgh Presbytery, but he might as well have spoken to the dead, for they were determined to find him guilty. The stories about his "Popish" practices vanished, like the witches of "Macbeth," into thin air. The witches had gone, but they had left a nasty perfume behind. When he met his brethren above presbyterially he did not find their mingle, mingle about his "Popish" altar (laughter), but he found prejudice on their part. When he was photographed in the position complained of he did so just for the purpose of relieving the monotony of the picture (loud laughter) and giving the eye an object to rest upon. (Renewed laughter.) He regretted the publication of the photograph and apologized to the presbytery, but the Free Church had a different etiquette from that which prevailed in other circles of good society. In becoming a member of the Free Church he had never promised not to be photographed in any way that he thought proper (laughter), and he never promised to believe that it was contrary to the Confession and contrary to the Word of God so to be photographed. (Renewed laughter.) He could not but think, also, that his intimacy with bishops of the great Western Church had its influence in the framing of the libel against him. It would appear, indeed, that before dining with one of these bishops he must ask him whether he was a sound Whig or a determined hater of the Pope. He must not walk with bishops. He must not walk with Dr. Begg, and, then, five minutes after, go arm-in-arm with the right reverend father of God, his dear friend, George, Lord Bishop of Dunkeld, (laughter), because in doing so he was committing an offence. He could assure them that if Dr. Begg could come down, from glory to earth that day, (oh, oh!) he should not consent to such a construction being put upon his conduct. In ordinary things he obeyed the Assembly of the Free Church, but do not let them speak to him about the tyranny of lord bishops. He would infinitely prefer being dealt with by the lord bishops of a prelate church, for he would be treated as a gentleman—then he would subject himself again to the interference of the lower brethren of the Free Presbytery of Edinburgh. (Laughter.) He might object to these lord bishops, but their treatment would not be so humiliating and degrading to him as a minister, and a gentleman, as was brought out in this libel, of the plebeian interference (oh, oh!) of the brethren of the Edinburgh Presbytery. (Laughter.) Even if the Apostle Paul had pleaded from the bar, that day on his behalf, the assembly would still have voted as they had done, (laughter), for they had prejudged the case.

Mr. Matthew, for the synod, defended the relevancy of the count under consideration, holding that the charge made in its major proposition in regard to the mode of worship before a representation of Christ upon the cross was against the teaching of their Church and of Scripture.

After Dr. Muir had briefly replied, the relevancy of this count also was sustained, and the synod's judgment affirmed, on the motion of Mr. Cowan, Troon, seconded by Mr. A. Campbell, Renfrew clerical.

In support of his appeal against the third count of the libel, charging him with "Popish" practices, Dr. Stuart Muir said English lawyers whom he had consulted were of opinion that the libel was merely badinage, and he understood that no legal hand had ever touched it. If the Free Church had no more to teach than vague negations, and allowed to fall from her withered and palsied fingers the living teacher of the free day-by-day utterances of the Holy Spirit, in order that she might grasp in her withered, nerveless, bloodless hand a vague protest against the teaching of the Holy Catholic Church, and had nothing in the way of affirmation to put in its place, then would their divine Master withdraw from her presence, and would write with His own finger on her bulwark: "Ichabod, the glory is departed from Israel." He had never said and he approved of the doctrine contained in Archbishop Laud's prayer-book, but a co-presbyter—who reminded him of a December day—short, dark, and dirty, (laughter)

Dr. Adam rose to order. They had submitted, in a spirit of indulgence, to language in regard to the Presbytery of Edinburgh which he hoped would not be repeated.

The moderator hoped language would not be used which would seem to indicate a charge against the integrity or the Christian principles of the members of the presbytery.

Dr. Muir said everybody knew to whom he referred—he was the only rude man in the presbytery. (Order.) But he was willing to say no more about it. He proceeded to say that he had loved the Free Church from his youth, although no high preference had ever been given to the minister of Trinity Church. (Laughter.) He often witnessed under that, for he knew that men who were in every sense his inferiors (renewed laughter) had been preferred over him for high honor.

Dr. Adam again rose to order, and pointed out that the remarks of Dr. Muir were purely irrelevant. (Hear, hear.) Dr. Muir went on to speak to the charge of his having officiated in St. Andrew's Episcopal Church, Glasgow, while incense was burned and the altar illuminated with candles. It was, he said, a dark day, and they required the lights. (Laughter.) But he maintained that he had never promised that he would not preach in an Episcopal church, or a Roman Catholic church, or even a Mohammedan mosque, and the presbytery had never asked him to give such a promise, nor forbidden him when in Rome to do as the Romans did. He was startled to find that count in the libel; but there it was—"in for a penny, in for a pound." (Laughter.) He contended that what he had done did not amount to "divisive courses." What he did on the occasion in question was to put on a white gown and read out of the Testament from the left side of the pulpit, then moving over to the right side, where the minister intoned, and he intoned to the best of his ability (laughter), then he put off the white gown and went into the pulpit with a plain Geneva gown, and conducted the service of their own church.

Dr. R. G. Balfour, in defending the synod's judgment, went over the different parts of the third count in turn. For Dr. Muir to say that he contradicted the Church of Rome was to go contrary to the professions of the Free Church. He contended that Dr. Muir's unconscious habit of crossing himself indicated evidence of his Popish pro-

clivity; while as to Dr. Muir's appearance in an Episcopal church, while the proceedings of the presbytery were going on, compromised his position as a Free Church minister.

Dr. Muir, in the course of his reply, said it was quite time that he wished the Church would allow him a different service from what he really had; but, he asked, was it a divisive course to have a wish? (laughter.) All that he would wish in the way of service was what he saw the other day at the communion service in St. Giles' Cathedral. (laughter.)

Dr. Adam, in moving that the synod's judgment be upheld and the appeal dismissed, thought nothing could be clearer than that the various utterances and acts specified in the third count implied utterances and practices of a "Popish" kind. The motion was seconded by Mr. Sturrock, Paisley.

Mr. C. Lorimer, advocate (elder), moved that Dr. Muir's appeal be sustained in so far as concerned the sub-count dealing with his having officiated at the celebration of divine service in an Episcopal church, when incense was burned and the altar illuminated with numerous candles, holding that it did not express, as was absolutely required, knowledge and approval on Dr. Muir's part, and that there was here, in a mere proposition, more than was set forth in the report. He moved the deletion of the sub-count in question. Mr. W. Patrick, Kirkintilloch, seconded.

The procurator expressed himself in favor of knowledge and approval being covered by the word "officiated." (Hear, hear.) Sheriff Cowan, Paisley, moved the rejection of two other sub-accounts.

Prof. Lindsay, Glasgow, in pointing out the necessity of the libel being correctly drawn, indicated the opinion that this case should never have been brought before the Church at all.

On Sheriff Cowan's amendment and that of Mr. Lorimer being successively put against Dr. Adam's motion, they were rejected by large majorities and the relevancy of the count was sustained.

The assembly next proceeded to take up the question of the relevancy of the fourth and last count of the libel, which charged Dr. Muir with foolish and irreverent conduct, and the use of foolish and irreverent language in communications to the newspapers or when conducting public worship.

Dr. Muir, in opening his statement on this count, spoke at some length in regard to the letter which he sent to Dr. W. C. Smith, holding that it was not a sincere communication, that too much stress had been laid upon it, and that it ought, even in fairness to Dr. Smith himself, to be deleted from the libel. He was most sincerely willing to apologize to Dr. Smith for having sent him that letter, but he was at the same time quite convinced that Dr. Smith did not require that apology, for he merely meant it as a good natured hit at something that Dr. Smith had said regarding his habit of criticizing his (Dr. Muir's) famous lectures on Queen Mary. They knew that Dr. Smith was a poet and loved punting, but he would venture to say that that letter had brought him more fame than all his poems put together. (Laughter.) Was it fair that when a marble monument was raised to Dr. Smith after death he should appear to all eternity holding in his hand, not the copies of the poems he had himself written, but that unfortunate letter? (laughter.) He was not in the habit of attending pugilistic encounters, but as he professed to know all kinds of literature (laughter) he read such as this, "that Jim Macce came up smiling, with his face black and bruised, to meet his opponent." (laughter.) He did not think it was fair that he should have to come up smiling with his face black and bruised to meet Dr. Walter Smith. As to his prayers, he held that the assembly was not competent to pronounce judgment in regard to his dealings with the Almighty in that respect. Already, he went on, great and irreparable injury had been done to him—injury for which all the gold of California and all the jewels of India could never afford adequate compensation. (laughter.) If they did not grant him alimony during his suspension, his ghost might be at next meeting, but not himself. (laughter.) In the words of a well known cardinal, who had reflected some honor on the Free Church by his genial correspondence with himself (Dr. Muir)—(laughter, followed by a pause on the part of Dr. Muir). After such beastly rudeness he had nothing further to say.

Mr. Mitchell, for the synod, contended that there were both foolish and irreverent in every sub-count under the fourth count of the libel, and particularly in the letter which Dr. Stuart Muir had sent to Dr. W. C. Smith.

Dr. Stuart Muir, in reply, said the rudest letter he ever received from anybody—but not from Dr. Smith—ended with "Your brother in Christ," and he had only meant to imitate it. Dr. Smith was not evangelical enough to send a mean, whining, groaning letter. (laughter.) He (Dr. Muir) had been twice with being one of the popular preachers of the Free Church. (laughter.) He had not many such brethren, and he thought they should not sneer and laugh at almost the solitary man they had. (laughter.) Quoting the words of the cardinal, to whom he had referred—

The celebration of Sunday last will ever remain a red letter day in the annals of the diocese. The august ceremonial was carried out with a pomp and impressiveness never before witnessed in this Province. The clergy of the neighboring Republic and of this Dominion were represented by eminent clerics who have in all the walks of clerical and educational life won themselves respect and rendered the Church glorious service. We congratulate the Bishop of London on the success of Sunday last, on the high mark of esteem shown him by the bishops and clergy who from far and near came to honor the occasion by their presence, and by his faithful children of the laity in this diocese and many distinguished public men who took part in the proceedings of the day. Our readers will notice in our very full report of the celebration, that many leading Protestant citizens of London attended the ceremony in the church and the banquet at Mount Hope. They did so to give testimony to their esteem for the bishop as a worthy priest and faithful citizen, and to place on record their recognition of high qualities, rare culture, and valued public and private services. To the clergy of London we also extend our earnest felicitations on the success of last Sunday's ceremonies. The arrangements were perfect and carried out with an exactitude which none failed to note and appreciate. They have every reason to rejoice with their chief pastor in the glory and happiness of last Sunday. But if the joy of the clergy be great, that of the faithful laity is not less. They joined hand and heart with the Bishop in the great undertaking of the Cathedral and on Sunday last felt proud to see him and the diocese honored by bishops and priests and leading laymen who, from every portion of the country, came to take part in its solemn dedication to the service of God. For all, the occasion was one of earnest rejoicing, of heartfelt congratulation, and will ever recall pleasant, holy and happy memories.

DR. HANOVER.

We learn with great pleasure of the intended removal to this city of Dr. Hanover of Seaforth. During the many years of his residence in that busy and enterprising town, Dr. Hanover won general regard by his ceaseless attention to professional duties and his many excellent qualities of head and heart. The local press speaks of him in these high terms: "LEAVING TOWN.—We regret to learn that Dr. Hanover, who has been a resident of this town for several years, has decided to remove to London, where we understand he has excellent prospects for a much larger practice than he had here. During his residence in Seaforth, Dr. Hanover has made many friends, who will be sorry to hear of his intended departure. He is a good citizen, a clever practitioner, and a whole-souled, genial gentleman, who, in an eminent degree, represents the many good qualities of his countrymen. While, therefore, we regret his departure, we can heartily recommend him to the people of the Forest City, and we hope that his most sanguine expectations may be more than realized."

DR. HANOVER.—The Seaforth Sun thus refers to Dr. Hanover's departure from that town. "The Doctor is about to commence the practice of his profession in London." "The numerous friends of Dr. Hanover will be sorry to know that he has decided to leave town. For the last ten years Dr. Hanover has been a citizen of our town and has taken an interest in everything which would conduce to its welfare, but in a particular manner he has attended to the sick and afflicted and been eminently successful, and by such he will be missed. In midwifery and female diseases there never was a more successful Doctor in Seaforth. Dr. Hanover has a genial manner and a gentlemanly deportment, which only those who know him can appreciate, but which has done much to build up a lucrative practice in this place, and we feel assured that it is not for want of practice that he leaves our town, for he has a large and increasing practice in Seaforth. His object in removing is to escape the hardships of the winter months consequent upon the practice of medicine in a country town. We wish him prosperity and abundant success in his future home, the Forest City, and we feel certain that those who trust in the skill and experience of Dr. Hanover will not be disappointed. We strongly commend him to the citizens of London."

PERSONAL.

We are pleased to learn that our respected townsmen, Mr. John Wright, has been invited to act as clerk of works of the magnificent new church now in course of erection in the city of Guelph. Mr. Wright will be found just the man for the place.

The Sacred Concert.

The Sacred Concert given in St. Peter's Cathedral on Monday evening was in all respects a great success. The large audience present was delighted by the magnificent music then rendered. Dr. Verrill conducted the concert, Miss Hyslop presiding at the piano and Mrs. Cruickshank at the organ.

THE NEW CATHEDRAL.

CONTINUED FROM FIRST PAGE.

and pointed arch, supported on carved and moulded pillars with shafts of polished granite, rests between the great twin central-towers, and grouping with the large belly windows of the latter, and the great entrance door beneath, will form a noble composition in themselves. The great door-ways will have deeply recessed and richly moulded arches, rising on moulded and carved pillars, with shafts of red and blue polished granite, and protected by crocketed gables and finely carved finials. The tympanum, or portion immediately over the wooden doors, will be of fine cut stone, carved with subjects elected from Holy Writ, while the niches in the pables will contain statues of the Sacred Heart, the Immaculate Conception, &c. The church will hold about 1200 sittings, and having roomy passages, the sitting accommodation can, on great occasions, be considerably increased. The towers will contain eight peals of bells, which can be worked at times by the organist with fine effect in conjunction with the great organ. The decorations, aisles, thrones and other furniture will be in keeping with the style of the building, and the arrangement of the chancel will be carried out in accordance with the full cathedral service, and in harmony with the ritual of the Church."

COMPLETION.

It would be impossible in the space at our disposal to do full justice to the many charms of this grand building and its accessories, but we may close our description by stating that its true grandeur and beauty, or the magnificent landmark it will form to our beautiful city will not fully be apparent till the completion of the twin towers and spires, but in the meantime its grand bulk and proportions, its picturesque masses, lofty nave and aisles, stately transepts, tapering pinnacles and noble spire, with the exquisitely graceful fescos or spirelet which, soaring above the junction of the main roof, emphasises the bold cruciform plan of the cathedral, give promise of the final effect.

The building will be heated throughout on the low-pressure steam principle, while the ventilation will be carried out in the most approved manner and with the latest improvements. In connection with the furnaces (which are placed at some distance from the cathedral) it would be well to notice the beauty and stability of the tall isolated chimney shaft rising to a height of 80 feet from its foundations. The total cost of the building with its furniture and including the estimates for the great organ, the stained glass windows, the altars, &c., &c., will reach over \$100,000, which, considering the dimensions and grandeur of the building, its many altars, furniture, &c., we think, exceedingly moderate.

This beautiful and stately structure has been erected from the plans and under the superintendence of Mr. Joseph Connolly, R. L. A., of Toronto, architect, who has made Ecclesiastical Architecture, although not limiting himself to it, a speciality. His fame especially in this branch of art extends beyond the Dominion and is perhaps unrivalled on this continent, and his rare ability stamps itself on even the smallest and most economical works, which, showing beauty of design and proportion without increase of cost, make them in their way veritable architectural gems.

We lately had the pleasure of seeing two very noble designs of his. One for a church in Roman Renaissance style of architecture, and the other in the Italian Romanesque, which shows he does not confine himself to the styles adopted in our Cathedral of St. Peter. The former of these designs is for the new Church to be erected at Chatham in this diocese and will form a "new departure" in the architecture of this country. The diocese of London will then probably be in a position to boast that she has as two of the noblest churches, and in totally opposite styles of architecture, on this continent. The position of clerk of works of the cathedral was entrusted to Mr. John Wright, builder, an old and esteemed fellow citizen who, by his zeal, prudence and efficiency has given the most thorough satisfaction to all concerned.

The various contractors, to name any of whom especially would perhaps be injudicious, deserve high praise for the manner in which they have done their work. We cannot close our description without respectful references to the able, painstaking and genial manner in which the medical department has been conducted by the Chancellor of the Diocese, the Rev. Father Thannon. Only those who have tried it know the worry, anxiety, and constant labor such an office entails, and the success with which it has been conducted in this case, which volumes for the qualities which have ensured it.

THE VISITORS AND THE PROCESSION.

The morning broke bright and clear, without a cloud in the sky, and every indication of an excessively warm day was present. Occasional passing clouds, however, and light breezes, all through the day tempered the atmosphere, making it more comfortable. Between 2 and 3 o'clock a heavy shower passed over the city. At an early hour the city was astir; citizens began to congregate at the G. T. R. passenger station and along Richmond street, and before 9 o'clock the steps of the large buildings and portions of the crowds promingling Richmond street, with the many ladies attired in airy summer costumes, presented a most animated appearance. By 10:30 the specials from Petrolia, Woodstock, St. Marys, Stratford, St. Thomas, Windsor and intermediate stations had arrived, and added their quota to the throng.

The special trains from Petrolia had eleven well-filled cars of visitors and members of C. M. B. A. from that town and immediate stations. Two specials were run from Windsor here, with thirteen and eleven cars respectively, the first train bringing the Knights of St. John and the members of the C. M. B. A. The other special that brought visitors with the orders of the C. M. B. A., I. C. B. S., and

St. P. R. S., were as follows: St. Thomas, ten cars; Woodstock, six cars; St. Marys and Stratford, ten cars. All the specials stopped at the intermediate stations. On an estimate by a railway official, some 1,500 visitors came by rail, including members of societies.

Besides those who came by the specials, quite a number arrived by the regular trains from a distance, while a very large number came from the suburban sections by their own conveyances. About 10:30 all the societies that were expected had arrived in the city, and the procession formed at the corner of York and Richmond streets and proceeded up Richmond street towards the new cathedral in the following order:

Band of the 7th Fusiliers, 40 pieces, under Bandmaster Hicott. Roman Catholics, with officers. St. P. R. S., with officers. Members of the C. M. B. A. Order of the Holy Child. Carriage with Mayor Beaber and various city dignitaries.

When the procession started both sides of Richmond street were literally packed with people from the station to Dufferin avenue, who began to move as soon as the procession started towards the cathedral. On arriving there, as many as could entered the church, the unfortunate who could not possibly obtain admission waiting outside of the strolling groups, the city admiring the handsome boulevards and avenues of which the city feels so justly proud.

The Ceremony of Dedication.

The procession, headed by the Seventh Band, marched from the station along Richmond street to Dufferin avenue, past the Cathedral, along Park avenue to the west side of the strolling groups, the city admiring the handsome boulevards and avenues of which the city feels so justly proud.

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The following priests of the Diocese were present: Rev. J. J. McQuaid, Bishop of Rochester, N. Y.; His Grace Most Rev. John Joseph Lynch, Archbishop of Toronto; Right Rev. John Walsh, D. D., Bishop of London, officiating Bishop.

THE DIOCEAN PRIESTS.

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VISITING CLERGY.

The diocesan clergy were much gratified to see so many of their brethren from distant parts present, and all were united in expressing their admiration of the magnificent edifice and their wonder that such a grand building could have been erected and almost paid for within so short a space of time. Several bishops who were unable to be present showed their interest in the progress of the diocese by sending their Vicar-Generals their best wishes. The following were among the visiting clergy from outside the Diocese: Very Rev. Father E. J. Heenan, V. G., Hamilton; Wm. Gleeson, V. G., Buffalo; F. P. Rooney, V. G., Toronto; L. Faucenot, R. B., Berlin; John Brennan, Pictou; Patrick J. McCann, Brockton; E. J. Dowling, V. G., Paris; W. J. DeLozier, S. J., Guelph; Peter Crane, O. S. A., Philadelphia; J. Loneragan, Montreal; Ernest Van Dyke, Detroit; Father De La Vigne, P. M., Montreal; John Keough, Dundas; Rev. Fathers P. Lennon, Danforth; Rev. Fathers P. Brennan, W. P. Dumas, Moncton; P. E. I., Rev. Fathers M. J. Whelan, Ottawa; A. J. Smith, O. C. C., Niagara Falls; M. D. Lilly, O. P. C., New York; John Quirk, Hastings; Rev. Fathers O'Hare, Rochester, N. Y.; F. O'Brien, Kalamazoo; Chas. Vincent, President of St. Michael's College, Toronto.

RELIGIOUS ORDERS.

The following representatives of religious orders in and out of the diocese were present: Rev. Father William, Superior of the Franciscan Order, of Chatham; Father Pius, of the Carmelite Order, Niagara Falls; Father Crane, of the Augustinian Order, Philadelphia; Father Walsh, Superior of Jesuits, Detroit; Father DeLozier, S. J., Guelph; Father DeLozier, President of the College of Ottawa. Father De La Vigne, P. S. S., Montreal; D. O'Connor, Superior Basilian Fathers, Sandwich.

THE DIOCEAN DELEGATES.

The following delegates from nearly every parish in the diocese took part in the procession:

London—Messrs. John Wright, M. Masaret, Thomas Coffey and D. Regan. Stratford—William Blair, John Molloy, and M. J. Donovan, M. D. Iriestown—Stephen Downey, Daniel Gallagher. Windsor—Mayor Cleary and Daniel B. O'Leary. Chatham—C. J. O'Neill, L. I. B., and James Dillon. Sandwich—Louis Mailloux and Luke Ouellette. Sarnia—Timothy Gleeson and Jacob Spence. St. Thomas—Denis J. Donohoe and John T. Coughlin (ex recite). St. Marys—P. Whelan and John Walsh. Seaforth—Dr. Hanover, Michael McQuade. Stratford—Patrick O'Dwyer, Andrew McDonnell. Amherstburg—N. A. Costa, John Healy, Goderich—Joseph Kidd, jun., James Doyle, James McDonald and John McCaughey. Parkhill—L. C. McIntyre, Cornelius Coughlin. Wallaceburg—Matthew Convery, Miles McCarron, Peter Foohan and Michael Mahoney. Kinkora—Daniel Coughlin. Ingersoll—James Brady, Michael Dunn. Bothwell—John Shaw, John McRae. Maidstone—Jeremiah McCarthy, Peter Tierman. Mount Carmel—Timothy Coughlin, M. P. P., Patrick Curtin. La Salette—William Ball and Patrick McGroarty. Biddulph—Martin Collison and Patrick Nelligan. Woodstock—John O'Neill, Peter McNally. Woodale—Michael McHugh, Francis Feurth. Ashfield—Joseph Griffin, Robert McGroarty. Wawanosh—Alexander McCabe, Warden Kelly. Belle River—Denis Rourke, Israel A. Dorochoer. Wyoming—William Anderson, James McKinley. Stoney Point—Antoine Mailloux, Prosper Tapin. Racoon River—John Walsh, Nazaire Leblat. St. Ann—Francis Belleperche, Henry Morand. French Settlement—Wendall Smith. The parishes of Corunna, St. Francis, St. Joseph, Walkerville, Listowel, were also represented.

Other distinguished visitors were: Hon. Frank Smith, J. J. Curran, Montreal; Judge O'Connor, Toronto; Major Brownson, Toronto; M. C. Cameron, M. P.; Hugh Macmahon, Toronto; Hon. T. W. Anglin, Toronto; W. H. Harris, Detroit; James Corcoran, Stratford; Chas. G. W. Wainwright, Windsor; Henry W. Sikes, Detroit; Wm. Spence, Kemptville. The banner borne by the delegates from London parish was undoubtedly the richest and largest in the procession, thanks to the skill and generosity of the ladies of Loreto Convent, Toronto. Approvingly bestowed of exquisite design were also carried by the parish delegates: St. Jean Baptiste, Amherstburg; St. Alphonsus, Windsor; Our Lady of Mercy, Sarnia; Painscourt; St. Peter's, Goderich; St. Joseph and Wawanosh.

Upon reaching the corner of Park avenue the procession moved along Dufferin street towards the front entrance from the left. Arrived there, Bishop Walsh commenced to sprinkle the outside walls with holy water, and the clergy added to the effect of the solemn ceremony by singing the 50th Psalm. The Bishop, standing before the main entrance, recited the proper prayer, after which the procession completed the circuit of the church and returned to the main entrance, where a short prayer was recited by the Bishop. The band then withdrew to one side and struck up "St. Patrick's Day" in a hearty style, while the Bishop was passing into the church. The procession passed up the main aisle, and upon reaching the sanctuary it walked round the church, Bishop Walsh sprinkling the walls. This done the procession divided, the bishops and officiating clergy entering the sanctuary, and the remaining clergy occupying seats in the transepts.

The remaining portion of the ceremony included the "Litanies of the Saints" and reciting prayers. This ceremony concluded, Pontifical High Mass was celebrated by Bishop Jamot, of Peterboro; Rev. M. J. Walsh, V. G., of Philadelphia, officiated as assistant priest; Rev. E. J. Heenan, V. G., of Hamilton, as deacon; and Rev. Jas. Loneragan, of Montreal, as sub-deacon.

THE SERMON.

The sermon was preached by the Most Rev. Dr. McQuaid, Bishop of Rochester, N. Y. He said to them: "Go ye into the whole world and preach the gospel to every creature." Mark xvii-19. My Lord, Bishop of London, Your Grace Archbishop of Toronto, Rt. Rev. Brothers, Clergy, Beloved Brethren of the Faithful.

A few years ago, within a man's lifetime, the building of a large, costly, monumental church or cathedral, in one of the prosperous sea-board cities or towns, attracted attention and elicited praise. To-day cathedrals and churches are springing up in new-born towns and cities, covering this vast continent that, less than a century back, was a howling wilderness. These cathedrals and churches, substantial and magnificent exteriorly, contain within their walls inexhaustible fountains of spiritual riches, ever welling up in freshness and abundance the more they are drawn from.

The twin empires of Canada and the United States, the latter scarcely a century old, occupying much the greater part of the North American continent, exhibit in their history astounding developments in political life and administration; and in material growth and advancement, and in the march of progress and success. The largest

liberty unstintedly accorded to intelligent and responsible freemen has not degenerated into license, nor has it broken away from the forms of law and the restrictions essential to the maintenance of order and good government. Problems that puzzle European governments and peoples find ready solution and adjustment in these new countries. Among the disturbing elements of social and political sciences abroad, but which with us do not chafe nor leave rankling sores, are the methods by which the members of different religious beliefs manage to live together in peace and harmony. No one is called on to sacrifice a principle, while the equal rights of each before the law are recognized and respected.

Our doors are thrown wide open to the nations of civilized Europe. They are welcomed heartily to our shores and to the enjoyment of our broad domain. They bring with them as many peculiarities and customs as there are people in Europe, and the result is a constant solidating these mixed and often repellant elements of population into a strong and harmonious whole, on a basis of large liberty and untrammelled self-government, proceeds steadily and successfully. This is the second problem presented to the twin empires as they crystallize into shape and power. New forms and rapid changes in all things that engage men's minds and demand their action are going on in daily social, mercantile and political life. On no one line are these changes more marked and more rapid than in the family relations. So much of the sanctity of the household is destroyed by weakening the marriage tie, by increased independence on the part of children, and by the absence of family traditions as a means to ward off the upholding of family honor and that pride of name which adds much strength to natural virtues.

Into such countries, while still a wilderness and all was new; and later on, when teeming millions flocked to them, intent on winning fortunes and creating homes, the Catholic Church came, in poverty, unorganized save in small degree, often as an unwelcome intruder in the eyes of many, with a history bedaubed with the calumnies and misrepresentations of centuries. She lacked the prestige of wealth, rank, position. Her children, in the struggle for existence and advancement, were handicapped over and above their neighbors. They had to carry loads of historical enmities and infamies, with little help from the printing press and capable defenders to uplift the burden. The evangelization which the Catholic Church was called on to work out was unlike anything that had been known in the past. Conditions and circumstances on the part of the evangelists—the ministers of Christ's gospel and sacraments—and on the part of the evangelized, were new, peculiar and difficult, without being physically dangerous to either. They were not summoned to face death at the stake, or on the wheel, or by the sword. The test which the Church was put was more trying than that which she had been exposed in the past. Her antagonists were cultured and bold, were in possession of wealth and power, and if they had no occasion to invent misrepresentations, they repeated the stale ones of the past. The cry of liberty and political freedom exerted a powerful influence to bind authority in questions of religious belief and discipline. There were men who vainly dreamed that even God could not or would not interfere with man's will by a law of His own. They detested to God and made their wishes law unto themselves. It was a new experience in a new country for religious belief and discipline to be so completely overthrown. The old religion eminently adapted to all the forms of government known to the world, to all possible circumstances and change of time and place, to every class and condition of society, must have had within it something more than human reason, not only to keep it alive, but to impart vitality and force to its action and work.

This old religion—the religion of the Lord Jesus Christ, its founder—has a history, sharp and well-defined. It begins with Christ, but it runs on, century after century, to the present day. It has known all phases of society, of popular commotion and frenzy, of tyranny from one or from many; it has survived periods of gross and prevalent looseness of morals; it has held its own in the halls of science and philosophy and in the enduring victories there; it has encountered the rage and rancor of the most barbaric nations and tribes and tamed them down to the mildness of the Gospel, but, first and above all, and always, it has been the light, the guide, the comfort of the people, and all the more when the people have been down-trodden and oppressed. It has not always been able to subdue the wicked passions of heathenism and unbridled pride, but it has ever stood forward boldly as the friend of the ill-treated and wronged.

We turn back to early records to learn the marks put upon His work by its founder, and he often dwelt on a minor lesson of to-day brings it to mind. This is a temple built by the people, for the people. Christ's dealings were with the people, and for them. He rejected no one, but the love of His heart seemed to flow unceasing toward the people. For (Jer. xxxi) of old the Lord had foretold through Jeremiah, that "All shall know from the least of them even to the greatest."

Since in giving His message to His disciples, He commanded them (Mark xii 15) "To go into the whole world and preach the gospel to every creature." It is not necessary to speak of the most remarkable of these, the unity, sanctity, catholicity and apostolicity of the Church. These marks are the most distinguished and striking, and are often dwelt on in detail. In the study of Christ's work a minor lesson of to-day brings it to mind. This is a temple built by the people, for the people. Christ's dealings were with the people, and for them. He rejected no one, but the love of His heart seemed to flow unceasing toward the people. For (Jer. xxxi) of old the Lord had foretold through Jeremiah, that "All shall know from the least of them even to the greatest."

The freedom of the sons of God, that came into the world with Christ, had to be based on a true brotherhood and equality of men. It was a truth so opposite to prevalent ideas among men and nations, that it could never grow and become universal, except by laying its first stone down deep in the lowest grade of society. It began by placing the wretched slave and the mental, the dignity of the Christian; it exalted him in his soul and body, by the sublime mysteries in which he partook. In this sense St. Peter wrote: "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare his virtues, who hath called you out of darkness into his marvellous light. Epho vi

his religion, and its mercies and saving grace, to all human race, he selected the most unfortunate of them as the object of special affection and care. So much so, that when John sent his disciples to Christ, the preaching of the gospel to the poor was assigned as a distinctive mark or evidence of the divinity of the Messiah who had at last come among men. Christ knew that John would recognize in this fact, the presence of the Messiah, as much as in the other one of raising the dead to life.

Christ's whole life was consistent with this expression of predilection and preference for the poor, for the people. To appreciate the worth and significance of this preference, account must be taken of the wretched condition and even degradation of those who constituted the masses of the population in the days when the Messiah came among men. Freemen were few in number compared with slaves. Poverty meant more than deprivation of the comforts of life; it included the contempt of the rich and powerful. It was a disgrace to be poor, while pinching hunger and wearing hardship added to mental agony. It was Christ's aim to lift up and enable men almost without hope for this world or the next. They were told that they were His brethren, and children of a common father, born to the rich inheritance, into which no rich man, of this world, potentate could enter on terms easier than those presented to the whole body. Riches could not buy, nor could power conquer what was a gift to the poor in spirit and the meek of heart.

Everywhere in the gospels, we read that the multitudes gathered around Christ; that he went out after these multitudes; that he that he went out, he would raise some of his most wonderful miracles; that in instructing them, he adapted his speech to their level of education, using illustrations and parables drawn from every-day life. In St. Matthew, vi-26, we find recorded Christ's mind with regard to His truths coming within the reach of the humblest. He confessed to the Father, Lord of heaven and earth, because thou hast hid these tidings from the wise and prudent, and has revealed them to little ones."

Multitudes listened to His sermon on the Mount. They left their homes in the towns and villages (Matt. v.) to follow Christ up into the mountain, and were filled with admiration of His doctrine, so instructive, sympathetic and full of hope. Multitudes followed (Matt. viii) him to the sea-side, and listened to the parable of the sower. After multitudes pressed upon him to hear the word of God, even unto the lake of Genezareth. From a ship Christ preached to the multitude, who were filled with admiration of His doctrine, so instructive, sympathetic and full of hope. Multitudes followed (Matt. viii) him to the sea-side, and listened to the parable of the sower. After multitudes pressed upon him to hear the word of God, even unto the lake of Genezareth. From a ship Christ preached to the multitude, who were filled with admiration of His doctrine, so instructive, sympathetic and full of hope.

Multitudes—the people—accompanied Christ into Jerusalem, shouting praise in His honor, and strewing the road with their garments, and with the branches of trees. Multitudes also, deluded, led astray by scribbles and impostors, were wrought into frenzy by calumnies and cunning misrepresentations, clamored for his blood, and lined the road to Calvary. While their fury was the wildest, and their cries were the loudest and most brutal, the heart of the crucified meek with pity and forgiveness, and lifting up His dying voice, (Luke xiii, 34) prayed: "Father, forgive them, for they know not what they do."

But, when the Pharisees, Sadducees and doctors of the law asked a sign, he reproached them and went away. His tenderness of heart was always for the afflicted and the distressed; the proud He sent empty away. The world, and the ministers of the law and religion, he clearly and joyfully, civil and religious, he clearly and joyfully, on all. After cleansing the leper, he bade him comply with the requirements of the law. When the Pharisees sent Herodians to entrap Him in His speech on a grave political question, asking: "Is it lawful to pay tribute to Cæsar, or not?" He solved the problem by a statement as joyful as one of the commandments of Mt. Sinai: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." (Matt. xxiii.)

The shallowness and hypocrisy Christ found among the leaders of the people He despised and repudiated. Their compliance with the law was selfish purpose, and for their own selfish purposes. While severe toward these, he had words of kindness, forgiveness and loving help for the people. When rich men cast their gifts into the treasury, he said nothing; but when the poor widow threw in two brass mites, it was clearly and joyfully, effect, and for their own selfish purposes. While severe toward these, he had words of kindness, forgiveness and loving help for the people. When rich men cast their gifts into the treasury, he said nothing; but when the poor widow threw in two brass mites, it was clearly and joyfully, effect, and for their own selfish purposes.

St. Paul has explained the action of Christ in preferring the poor and the illiterate to the rich and wise, in his letter to the Corinthians: (Ch. I, 27.) "But the foolish things of the world God hath chosen, that he may confound the wise and the weak things of the world hath God chosen that he may confound the strong."

In a yet more marked manner did Christ show this preference for the weak and the lowly, by selecting the messengers of His gospel, and the ministers of His mercies, from Galilean fishermen and publicans. He might have stood up in the temple and have summoned to His aid its most renowned and capable priests; he might have gone into the courts of law and halls of learning, philosophy and science, and have drawn forth, as it were, of superior intelligence and wisdom; or, He might have entered into the palace of Governors and Cæsar, and ordered warriors and statesmen to do His bidding in the founding of His church. But such a church would not have been for the people; it would have been for the few, from the least of them even to the greatest."

The freedom of the sons of God, that came into the world with Christ, had to be based on a true brotherhood and equality of men. It was a truth so opposite to prevalent ideas among men and nations, that it could never grow and become universal, except by laying its first stone down deep in the lowest grade of society. It began by placing the wretched slave and the mental, the dignity of the Christian; it exalted him in his soul and body, by the sublime mysteries in which he partook. In this sense St. Peter wrote: "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare his virtues, who hath called you out of darkness into his marvellous light. Epho vi

times past were not a people; but are now people of God. The gospel was preached to the and the poor received it gladly. And them, were the ancient, the wretched and dependants and the out classes of society, were few their adherents. Nicodemus a few others may be cited as exceptions. It would have been vain to expect special attention from children of and grandsons, under the new doctrine spoken by man who knew the meaning of earning one's bread by the sweat of the brow. The tone of thought, private individuals and nations is not change the simple enunciation of a truth. To need things in which to grow and be familiar and fixed. So the new code of the human race, introduced by Christ, raising men to the liberty, freedom and equality of the gospel, not at once grasped and enjoyed by people.

Scarcely had the promised Paradise descended on the Apostles, than they came to carry out their Master's command, to preach to every creature. He said to the multitudes that flocked around him and his brother apostles: (Acts 13:46) "For the promise is to you, and to your children, and to all that are afar off, whosoever shall believe on our Lord Jesus Christ. This day of Peter's preaching, were added to the number of Christians about three thousand. This was the beginning of a work that has progressed ever 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 work of the ministry were opened to all, and were filled up chiefly from the poor of the contemned. Paul, the apostle of the Gentiles, called to a special work near some of the advantages derived from the citizenship possessed by those in position above their companions. Little, the new doctrine spread, and for of the Galilean were found in positions of honor and responsibility, and as court officials. The blood of many made fruitful the countries in which Christ was preached. Hated and persecuted by the rulers, who sought to live, they drew together in close brotherly charity and faith. The individual science created by the law of Christ, liberty and the responsibility due to Creator who was also to be just ruler, developed courage and power of conscience used in the face of tyrants and emperors, submitted to the work of the gospel, putting aside lawlessness, self-will, but the young constitute life and might of the people constitute bondsmen might stand at the altar offer sacrifice; or sit as judge in the trial of those who were persecuting him and stand on him; they were chosen eagerly by their own right, had no privileges.

It would be a long story to recite the history of Christ's church for eighteen hundred years of her existence. One fact in that history is unmistakable and stands out in bold relief. From time to time, met with heavy losses some countries, compensated, it is true, gain in other quarters of the world, losses have not been occasioned, possibly by the people. The people have been betrayed, deceived and led astray by those who were seeking to rob of ecclesiastical possessions, endowments, have served to confuse and mislead the people. The people, like themselves, without shepherds, sank into ignorance and consequent vice. Egypt and Babylon, and the kingdoms of Assyria and Norway fell away from Christ's religion from causes similar to these. England the king was lustful, the covetous religious estates and the bishops were timid and subservient. In the antagonism in political affairs, warden of the Bastille, and the French Revolution had the courage of martyrs. The people have known, they have never that sense of individual responsibility, conscientiousness which lodged in God and the ever present consciousness of the dignity of children of God.

They little comprehended the work of Christ and still less did they understand the lessons of the past, imagined that this church was weary by years, that there was any well-ordered system, that it was not to be adapted herself, or that light and life were not as the very breath of heaven. They did not know that the dominion of the children of God is Christ's gift, that it breaks shackles and raises the fallen, that it clears away darkness and brings the mind to the light of the individual conscience. God-guided, 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 here to these free peoples, as to brothers working together in common, for a common end, though in different fields and different lines. The forms of government and its methods proceed from the people and are built on their will, subordinating all those just limitations which, in the individual man the largest, restrict his desires and actions within bounds set by Him from whom all flows end to whom all glory returns.

The Church has not lost by entrusting of governmental ruling to the people. She could not lose by the steps of her Founder and by His spirit of love and compassion for the people. The world cannot in its long story of the last eighteen hundred years, anything to compare with marvellous accomplishments of the Catholic church in free America, during fifty years. The Church in France taxed the land for Church work, on the side of this district, the people, voting taxing their private purses, churches, schools, and parsonages, celebrity and a largeness of expenditure unparalleled in the history of the world. When I say the people, I mean emphatically, the masses of the peopling masses of the community, have been some, no doubt, like him and Paul, to emphasize that Christ's religion is the religion

times 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 doctrines were spoken in the language of 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 of 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 consciences created by the law of Christian liberty and the responsibility due to a Creator who was also to be 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 in 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 those over them. Political questions, insatiable passions, greed of gold, the robbing of ecclesiastical possessions and endowments, have served to confuse and mislead the people. The people, left to themselves, without shepherds, sank into ignorance and consequent vice. England and Scotland, North Germany, Sweden and Norway fell away from Christ's religion from causes similar to these. In England the king was unfaithful, the Barons coveted religious estates and the bishops were timid and subservient. In Ireland antagonism in political affairs warded off the danger on that head, and the bishops had the courage of martyrdom. 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 this 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, God-guided, 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 contradicting 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 marvellous 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 tolling 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, God does not need this temple. His kingdom is above, and the heavens are His temple. But the peoples' 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 within these walls; the glow of love within burns and brightens in mind and soul.

The load of labor and trial laid down by this altar's steps, as too heavy to be borne, is taken up with cheerful submission to God's will, and the remembrance of kindly words and spoken promises, lightens 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 money bought the stones and brick; their God furnished the spiritual power; their life, the soul. It is these spiritual fountains 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 was 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 primal 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—as it is, 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 can 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 that your diocese was when first the weighty burden of the episcopacy was placed upon your shoulders. I am sure that scenes 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 "hence be with you," given an Ob. 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 said an unkind or harsh word, while 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 delegates 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 donations from London to \$1,260. The offerings 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.

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. E. Vining, C. Wright, J. Cook and J. Poock. Center door—Messrs. Daniel Regan, assisted by Messrs. P. Mulken, B. C. McCann, Harper and Wilson. Right door—Messrs. Thos. Coffey, assisted by J. Curtain, Harper, Hevey and Duff.

THE FOLLOWING GENTLEMEN WERE OBLIGING AND COURTEOUS TO ALL AS USHERS: Messrs. James Burke, J. Ranahan, Chas. Harper, J. Poock, W. McPhillips and J. Corcoran.

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

MASTERS OF CEREMONIES. The following gentlemen acted 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 ever 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 Hylop, of Chatham, in the capacity of pianist, accompanied by the full orchestra, the 125 voices blended together in one grand and beautiful symphony. 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 which 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 beautifully 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 recital yesterday. The offertory solo, "Ecce 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.

VEPERS, 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 this 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 rendered in a fine and serviceable style. 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 Gloria—Twelfth Mass.....Mozart Quoniam—Twelfth Mass.....Mozart Misses Egan and Dibbs.....Messrs. Marantette and Egan. Credo—Twelfth Mass.....Mozart Et Incarnatus—Twelfth Mass.....Mozart Mr. Marantette. Offertory solo—Ecce Deus.....Mozart Organ voluntary.....Emmerich Dominus.....Emmerich Beatus Vir.....Emmerich Laudate Periri.....Emmerich Magnificat.....Emmerich Solo—Ave Maria.....M. Lillie. O Salutaris.....M. Lillie. Chorus—Tantum Ergo.....Handel Halleluia chorus.....Handel

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. Poock 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, Ridd; B flat bass, J. Goughin; pianist, Miss Ada Hylop, of Chatham; organist, Mrs. Cruickshank.

The chorus was composed of the following local talents: Soprano—Misses Farrell, H. Power, M. Power, S. Hobbing, Jackson, Conroy, Fitzgibbon, Leach, R. Markey, L. Markey, A. Fitzgibbon, Galbraith, Mrs. Verrinder, Mrs. Olmsted, Misses White, Ranahan, Bragg, E. Murray, Rosch, Fitzmorris, Gleason, E. L. Cooke, Dodge, M. Cooke, Moore, Wilkinson, Mrs. Colwell. Contralto—Misses J. Dibbs, Kearns, Murdoch, Quinn, Pendergast, Harper, Mrs. Turner, Mrs. Ball, Misses Turner, Rattery, L. Power, Hannigan, O'Keefe, Kent, L. Symons.

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

Basso—Messrs. J. W. McIntosh, F. H. Coles, Chas. Jones, C. H. Fawcett, F. McLaughlin, A. McLaughlin, Birmingham, W. T. Stenberg, Walsh, 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. Hughson, St. Thomas; Mrs. Walsh, Seaford; Miss Ford, St. Mary's; Mrs. Walsh, Seaford; Miss Hughson, St. Thomas; Mrs. Killoran, Seaford; 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; S. Haffern, 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 has had a difficult task, and has worked with a most successful finale. Miss Ada Hylop, of Chatham, who performed on the piano, is a pupil of Dr. Verrinder, 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 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 the rector, Rev. J. R. Smith, of Toronto; Hon. Timothy Angus, 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. Bucks, 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 Ley, R. Smith, J. Vining, J. P. O'Brien, R. Reardon, C. Murray, T. O'Meara, M. Masurat, B. C. 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 Conahill, M. P., Ottawa; Henry D. Long, D. M. Cameron, M. P., Hamilton; Toronto; Henry Taylor, W. H. Harris, Detroit; Dr. Woodruff, Dr. Wisbart, Robt. W. Synthe; Jas. Corcoran, Stratford; Henry W. Skinner, Detroit; Jas. Wilson, Montreal; Mr. Spencer, Louisville, Ky.; P. Mulken, D. Daly, Philip Poock, J. Cook, J. P. O'Brien, J. E. Vining, Judge O'Connor, Toronto; Major Brown, Detroit; J. Blackbyrd, Windsor; 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 inditing 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 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 "Scemper et 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 will laboring in the Canadian Church as 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 a number 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 citizen here more distinguished for tolerance, liberality, good-neighbourliness, and for the precious kindnesses and charities of life than are the citizens of London, and I am glad of this opportunity to bear my public testimony to this fact so 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 service 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 Cathedral is 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 unwavering loyalty and devotion to their religious concerns, and to that faith made sacred and dear to them by its 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 in all 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 may say 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 mammon, the clergy and laity of this diocese have done 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 Christ, the honor of Holy Church 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 laity on the magnificent work which they had done, 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 caterer, Mr. Beley, of the Club House, deserves great credit for the excellence of the viands served. He was ably 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, everything 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 gold foliage in response to the words, "engraved with very beautiful and accurate work of the new Cathedral, with the date Anno Domini 1885, enclosed with an ornamental band containing the inscription, "Joseph Connolly, Architectus Illustrissimo 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 God in this 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 as it is, and so wonderful considering the resources of the population of the diocese, no change is to be found. The same doctrine will be preached to you from the pulpit that was preached in the olden church. The same sacrifice will be offered on that altar that was offered on the more

ordinary one in the other church, and the same sacrament will be received that was given in the days gone by. There has been no change in the substance of what the Catholic Church is, and you can say of her in this church the very words that are applied to God himself:—"Thou art always the same. Tu semper idem es; and thy years shall not fall." No change in doctrine, no change in sacrifice, no change in sacrament, and yet change in everything else. Change in temple, and change in the magnificence of this structure, and so, my brethren, we feel that while the Catholic Church remains always the same, yet she is always advancing, always progressing, always marching with the times and able always to meet the various wants of humanity as they present themselves. It is this point of view that I would like to present to you this evening, that the Catholic Church as you see this glorious temple, is like the ladder that Jacob saw in his vision. That ladder was resting upon the earth and was leaning upon the heavens. It reached to the very throne of God, and on that ladder angels were continually ascending and descending. Going up with the invocation of the faithful and coming back with the grace [that the Almighty wished to pour out upon His people. And so the Catholic Church is never changing. Ever fixed on the earth and reaching to heaven, with its angels always ascending with the new supplications of the people and their wants, and returning from the throne of mercy with that grace which the people needed most. Allow me then to present to you to-night the figure of this Catholic church, unchangeable in her constitution, unchangeable in her principles, and yet always progressing with the needs of her children, and ever ready to meet their wants in all seasons and in all generations. I feel this all the more appropriate as this church is dedicated to the great apostle to whom Christ gave the charge of his whole flock, both sheep and lambs, and that tomorrow we celebrate the day in which St. Peter was crowned by his crucifixion as the first pope and first bishop of Rome; and in this cathedral dedicated to St. Peter we can have no more worthy theme than to see how the Church founded upon him, guided by him and directed by him, is the same in all the changes that the world may pass through, and yet is ever ready to bring in all the sheep and all the lambs that Christ may wish to add to his fold. The Catholic church, my dear brethren, is the grandest work of God on earth. It is the work for which the divine Son came down to labor on this earth and to die. It is the fruit of His work and labor. It is the fruit of His blood shed upon Calvary. No more glorious work exists on this earth. There are two works, two things, that we can admire and that are unchangeable in this world. There is the natural order of things; this natural order made by God, created by Him, with laws fixed by Him at the beginning and unchangeable except by his power. The sun rises now as it rose six thousand years ago, and the stars roll in the firmament in the orders that God prescribed to them. The seasons succeed each other as God willed them to do. The spring comes with its promises and the autumn with its realities. The autumn comes to reap what the summer and spring had promised, and winter follows the autumn. So, in unvarying succession, year after year, these seasons take their places as God fixed them. So, too, the church of God in the spiritual realm has its fixed order of things, and the truths fixed there remain the same year after year and season after season, just as the natural order of things succeed each other. This is what is worth studying, the most glorious subject for any Christian mind; and I will only be carrying out the great feast of to-day in asking you to dwell for a while on this subject. The church of God is God's greatest work on earth. Christ came not merely to teach for awhile but to establish certain truths that were to save the world through all time. He built his church as the wise man built his house, upon the rock. He built it upon Peter and He made Peter the rock. He declared that he constituted him and gave him the privileges of the rock. "Upon thee, Peter, I build my church and the gates of hell shall not prevail against thee." As the wise man built his house upon the rock and the winds blew and the rain dashed against it and the storm raged around it, but it fell not because it was built upon the rock, so the house built by Christ the church that He came to sanctify, the immaculate spouse that he adopted and united to himself and made glorious without stain or wrinkle, he built that church upon the rock in order that the gates of hell might never prevail against it. What was his purpose in building this church? We find his intention marked in very clear words, that will stimulate and explain, because the whole history and constitution of the Church are found in those words: He gathered his disciples together before he ascended into heaven and first made them understand more fully who he was and what his mission had been. "All power is given to me in heaven and on earth." They could have no doubt then that whatever mission he confided to them he had the power to give it to them. "All power. No limit to my power. Power in heaven, power on earth. Go therefore, because I have that power in heaven and on earth, I send you, and you can have no hesitation in going, because it is I who send you. I have the power to send you, there is no one else that has power. I have it in heaven and I have it on earth, Go therefore." What are they to do? There is the mission:—"Go teach all nations." There is the limit. All the vast earth is given to Christ as his heavens are his, and he by his almighty power commissions his apostles to go and teach all nations. Since he commissioned them to teach he gave the command to all others to listen. To tell them to "go teach" without obliging the others to listen would have been an empty prerogative. All men can establish schools if they please. Plato could open an academy. Any philosopher could open a school and it only depended on whether people would come to them to be instructed or not. Christ did not make his apostles teachers in that empty way. If he gave them the privilege of teaching, he impressed on all others the obligation of listening. He made it an obligation for them to teach. "Go to me," says St. Paul,

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