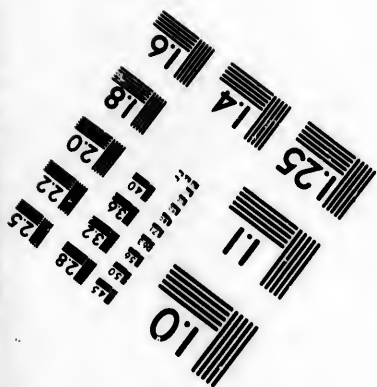
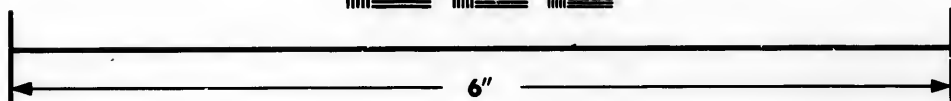
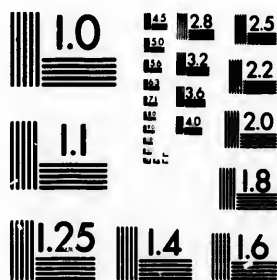


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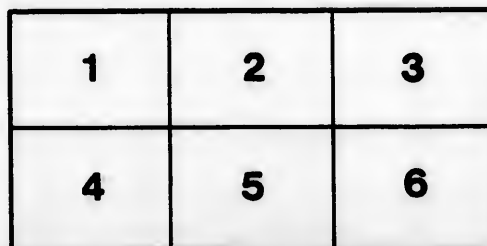
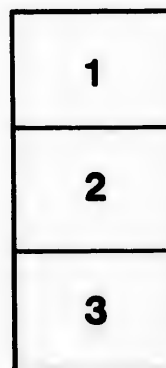
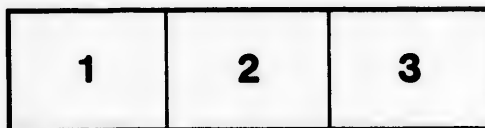
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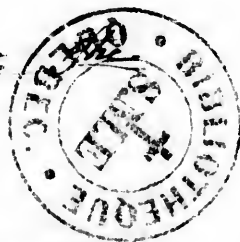
THE CATHEDRAL
OF
ST. JOHN'S, NEWFOUNDLAND,

WITH
AN ACCOUNT OF ITS CONSECRATION

BY
THE RIGHT REV. DR. MULLOCK.

"Fecerunt autem dedicationem domus Dei in gaudio."—Esdr. vi. 16.

C. J. Harte



DUBLIN:
JAMES DUFFY, 7, WELLINGTON-QUAY.
1856.

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AN ACCOUNT
OF THE
CONSECRATION OF THE CATHEDRAL OF S. JOHN'S,
NEWFOUNDLAND.

DESCRIPTION OF THE CATHEDRAL.

In the May of 1841, the late Right Rev. Dr. Fleming laid the foundation stone of this superb edifice, which overlooks the city of St. John's, standing on a plot of ground of about eleven acres that was obtained from the Government. The site is one of the finest in the world for a building of its kind, nearly, if not altogether, 300 feet over the sea, facing the Atlantic, and crowning the picturesque city, of which it is the chief ornament. The voluntary labour and subscriptions of the faithful people, especially of the "*Sealors*" and fishermen, continued from year to year, at length brought the building to completion, and it was consecrated by Bishop Mullock on the 9th of September, 1855.

The church, which is built in the style of a Roman Basilica, is 246 feet, 6 inches long, and 186 feet, 6 inches in the transept: and the façade is 99 feet wide. It is, with the exception of the ambulatories, or low aisles, faced with cut limestone from Galway, in Ireland, and the quoires, mouldings, cornices, window-frames, and string and belt courses, are of Dublin granite. The façade is flanked by two towers, 150 feet high; the nave and transept are 52 feet wide, without including the pillars; and the low side-aisles, or, as they are called, ambulatories, open into the main building by a series of elegant arches. The walls are ornamented with Corinthian pilasters, surmounted by a cornice 13 feet wide: while the arches are artistically ornamented. The ceiling of the nave, like many of those in Italy, is flat, enriched

with elaborate centre-pieces: but that of the ambulatories forms a succession of groined arches, corresponding to the arches that open into the nave. The apsis of the church is semicircular, and forms the choir behind the great altar: and already eight other altars have been erected, all ornamented with statuary. The four evangelists are placed at a height of about thirty feet from the ground, at the intersection of the nave and transept. The great altar is, perhaps, the finest specimen of art in the whole western world. It stands apart at the intersection of the nave and transept, isolated, like many of those in the ancient churches of Rome. The altar and tabernacle are faced with white marble, the rest is of Caen stone, or a soft, cream-coloured marble. A triumphal arch, or *Baldichino*, beautifully carved with wreaths, and the ceiling coffered in rosetts, like the arch of Titus in the Roman forum, is surmounted by a group of angels bearing aloft the cross, at a height of fifty-two feet from the floor of the church. This canopy, or arch, is supported by eight monolithic columns of polished granite. Under the arch, on an elevated pedestal, is a colossal group of the baptism of our Saviour, executed by Carew, in Caen stone: by whom also are the group of angels, and the infantine figures of angels, and a lamb, which ornament the arch; the remainder of the carving was executed by W. Sullivan. Under the high altar, which is open in front, is placed Hogan's most superb work—the "Dead Christ," executed in the purest Carrara marble. This splendid figure, which will be the pride of Newfoundland for ages, is the posthumous gift of Dr. Fleming. The sanctuary is paved with marble; and at the end of the apsis is another grand altar, beautifully carved in Caen stone by Carao. Two side altars in the transept, one dedicated to the Immaculate Conception, the other to St. Francis, with colossal statues in Caen stone, by Carao, add much, from their beauty and magnitude, to the grandeur of the edifice. At the end of the ambulatory every vista is closed by altars dedicated to S. Patrick, S. Bridget, S. Joseph, and S. Anthony. All these are ornamented with statues in marble, nearly seven

fect high, of Italian workmanship. Fourteen *relievi*, representing the Stations of the Cross, in a material like bronze, are placed over the arches that open from the ambulatory into the nave. The two monuments in *alto-relievo*, exquisitely wrought by Hogan in the purest Carrara, are perfect gems of art: the one was raised to Dr. Scallan by his successor; the other is about to be erected by the present bishop in memory of the Right Rev. Dr. Fleming. The great organ, containing fifty stops, many of them, as the conka, fagotto, double diapasons, &c., of extraordinary power, is by far the finest ever erected on this side of the Atlantic (the American), and ranks among the greatest instruments of the world. Three great bells, of the united weight of 90 cwt., are already placed in the towers; and six more will complete the chime, when the means can be obtained. The church plate, altar ornaments, candlesticks, and other furniture, are in keeping with the magnificence of the building. Although over two hundred pews are placed in the church, still the great nave is perfectly open: and the choir seats are ranged in the apsis, behind the great altar. Though the paintings are but few as yet, still they are highly ornamental, and, as works of art, of much merit. On the eastern side of the cathedral, and attached to it by a corridor, are the Presentation Convent and Schools, beautiful buildings of granite and cut limestone, which cost over £10,000. At the corresponding side, on the west, is the episcopal residence, built likewise of cut stone, and worthy both of the See and of the site it occupies. A female orphanage is also built on the cathedral grounds.

During the ceremonies of the Consecration of the church, and the Triduum of the Immaculate Conception, and until the departure of the prelates, besides the one hundred flags erected on masts in front of the cathedral and on its triumphal arch, the Papal flag (Tiara, and cross keys), and a flag bearing the arms of St. Francis, both more than twelve feet square, were hoisted on the towers; while the Episcopal flag (a red cross on a white ground) floated over the centre cross of the façade. The entire frontage of the buildings is more than

400 feet; and on the night of the Consecration they were illuminated with 1500 coloured lamps, besides several hundred lanthorns hanging in festoons from one tower to another. The effect was magical, and will long be remembered by the people of Newfoundland.

The following accounts descriptive of the reception of the bishops, the consecration of the church, the banquet given by the Irish Society, and the departure of the prelates, are taken from a local newspaper, the *Newfoundlander*.

ARRIVAL OF HIS GRACE, THE MOST REV. DR. HUGHES, ARCH-BISHOP OF NEW YORK; THE RIGHT REV. DR. CHARBONELL, BISHOP OF TORONTO; THE RIGHT REV. DR. CONNOLLY, BISHOP OF NEW BRUNSWICK; AND THE RIGHT REV. DR. M'KINNON, BISHOP OF ARICHAT.

“The truly great event to which we pointed in our last number has since taken place. The illustrious princes of the Church, with whose names it is our pride to grace this notice, have arrived, and are in the midst of us—the guests of their brother prelate, the Right Rev. Dr. Mullock. The unprecedented honour thus conferred upon our fellow-Catholics, as may well be imagined, renders this occasion one of universal and intense interest. We have within late years witnessed many times and incidents, which seemed to have stirred the proverbial Catholic feeling of our community from its lowest depths, but we challenge memory in vain for enthusiasm so whole-souled, so all-absorbing, so unutterable, as that which this visit has inspired. And most just is the eloquent tribute to the magnitude of the occasion, which now pulsates in every Catholic heart, and seeks expression on every tongue. This is the magnificent celebration of that triumph, the completion of our cathedral, that glorious and monumental work, to which the labours, the substance, and the aspirations of years have been so yearningly devoted. What marvel, then, if, as we contemplate its beautiful colossal proportions, as it towers in proud

supereminence over the city, as we ponder on its treasures of art, its many elegant altars, its splendid organ—what wonder, we say, if the consummation of such a temple, in such a country, and chiefly by the humblest means, should fill the souls of those who reared it with gratitude to heaven, and with a welcome scarcely less sacred to those pastors of the One Church, 'built upon the rock,' who, with apostolic ardour, have come to crown and participate in our jubilation! No: marvel indeed if it were not so; and the present manifestations simply fulfil that which was of right expected, which is happily characteristic of our people."

THE RECEPTION.

The subjoined communication to the *Courier* describes the mode of reception of our distinguished visitors.

"The arrival of the packet on Monday evening, at eight o'clock, having on board His Grace the Most Rev. Dr. Hughes, Archbishop of New York; and their Lordships the Right Rev. Dr. Charbonell, Bishop of Toronto; the Right Rev. Dr. M'Kinnon, Bishop of Arichat; the Right Rev. Dr. Connolly, Bishop of New Brunswick; and two other clergymen, chaplains to the Archbishop and Dr. M'Kinnon, brought to a climax an excitement which had pervaded the community for several preceding days, in anticipation of the visit of these distinguished dignitaries of the Roman Catholic Church, who have come to take part in the ceremonies of the consecration, on next Sunday, of the magnificent cathedral which has been raised, and now completed; chiefly by the contributions of the humble fishermen of the Island, stimulated and encouraged by their zealous prelate and priests. The preparations had been commenced sufficiently early, so that the arrangements of the reception should be as effective and suitable as possible; and although the packet was delayed by adverse weather, and did not arrive until the darkness of night had set in, the different Roman Catho-

lic societies—the Benevolent Irish, the Mechanics', and the Coopers, with tens of thousands of the general public, were drawn up in lines along Water-street from the Packet Wharf, for some time previously to the landing of the prelates to whom they appeared so desirous of paying the fullest tribute of their veneration and respect.

“The signal at the hill which announced that the Steamer was in sight, put the whole city and suburbs for many miles in motion, and every street and road poured in its living tide, until every available space along the line of procession was densely crowded, and every window and doorway were thronged by eager and enthusiastic spectators. As the steamer approached the harbour, the great bells of the cathedral, together with those of the old chapel and of the convents, pealed forth a joyous welcome, with an effect rendered sublimely grand by the darkness of the night, and simultaneously, although unpremeditated, the windows of the houses along the line were brilliantly lighted, giving to the occasion the appearance of an almost general illumination. At about a quarter past eight, His Grace and their Lordships landed, and were conducted by the Right Rev. Dr. Mullock to the open carriages which he had in readiness at the wharf for them; they then moved on in procession through the long files of societies and people, the carriage with the Archbishop and Dr. Mullock taking the lead, amidst the most deafening and enthusiastic shouts of welcome and applause, the streets being lighted not alone by the gas lights and the illuminated windows, but also by flaming torches, which gave to the procession a most picturesque appearance. The carriages, followed by the band of the Royal Newfoundland Companies, making the night resound with melody, the societies in order of seniority coming next, and the populace taking up the rear, proceeded along Water-street, and up Cochrane-street (which was particularly brilliant, as almost every window in it was lighted), round by Government House, before which the cheering was immense; and then along the Military-road, where passing the Convent of the Sisters of Mercy, an

enthusiastic cheer commenced, which was taken up and continued along the line as it moved by, and then passing through the triumphal arch, erected by Dr. Mullock on the confines of the great area of the Cathedral grounds for the occasion, and which was decorated by the national flags of England, Ireland, France, Spain, Portugal, and the United States, and from the numerous and tastefully arranged lanterns of which a flood of light poured upon the vast assemblage, giving a partial, yet picture-like distinctness to the objects around, the procession entered the Cathedral amidst the pealing of bells, the firing of guns, and the martial strains of music, and presenting a sight interesting and exciting, unequalled as it was unprecedented, in Newfoundland.

"The Archbishop, Bishops, and Priests proceeded directly from their carriages to the high altar, and knelt for some minutes in prayer, when His Grace ascended and gave his benediction to the congregation, during which a silence pervaded, which testified their appreciation of the solemnity of the occasion. Dr. Mullock then addressed his flock, and in accents which betrayed his deep emotion, thanked them for the reception which they had given to the Archbishop and Bishops, and requested them to retire to their homes."

Addresses were presented next day to the Prelates, by the Benevolent Irish Society, and the Mechanics' Society, to each of which His Grace, the Archbishop, made an eloquent and appropriate reply. On Wednesday a *fete champetre* was given to the Bishops, at Virginia Lodge, by the most respectable of the Catholic inhabitants.

FETE CHAMPETRE.

"On yesterday their Lordships were entertained by a number of the Catholic gentlemen of the town, at a *fete champetre* at Virginia, the seat of the Hon. Judge Emerson. The distinguished strangers walked through the grounds of this delightful spot, and expressed their

admiration at the beauty of its scenery. On the lawn opposite the Judge's residence, a large tent was erected, within which a company of about one hundred and fifty ladies and gentlemen sat down to dinner at five o'clock. It was of necessity a hastily, but yet a well got up affair, and all present enjoyed it right heartily. After sundry inspiring pops of the champagne cork, and a sufficient circling of the board by the after wines, the president, Hon. L. O'Brien, proclaimed the commencement of the evening festivities in a loud call for 'Music,' when the R.N.C. band struck up an air which instantaneously dispersed the sitting portion of the company, who retired to the drawing-room of Virginia, where they were most hospitably welcomed by Mrs. Emerson and her family. The lawn thus cleared for the dancers was joyously occupied by them during the evening. A more gay and spirited affair of the kind has seldom come off here."

P R E P A R A T I O N S .

"When we last addressed our readers, we endeavoured to portray the feelings of heart-felt enthusiasm pervading our Catholic community upon the arrival of the distinguished Prelates by whom we have been honoured, and the object of their visit. Since then that feeling has attained a still deeper intensity, and has extended itself far and near through our several outport settlements. During the whole of last week, the Catholic population of these localities poured in in thousands—many of them from remote districts, and after having encountered severe difficulties of travelling, but all invigorated and inflamed by one sentiment, before which hardships and impediments were as nothing—the longing desire to witness the grand solemnity of Sunday last—the Consecration of our Cathedral. In every instance in which it was at all possible, the zealous priests of the outports came to contribute to the splendour of the spectacle; and on the day or two before Sunday our thoroughfares were literally

throughed by, one would almost suppose the entire Catholic population of the island. From early dawn on Sunday morning, everything around denoted active preparations for the great event of the day. In whatever direction the eye turned, crowds of people in holiday attire moved to-and-fro, eager expectation and interest indicated in their countenances and whole demeanour."

THE CONSECRATION.

"At the appointed hour on Sunday morning, His Lordship, Dr. Mullock, proceeded to the consecration. The procession consisted of the following Prelates and Priests:—His Grace the Most Rev. Dr. Hughes, Archbishop of New York, the Right Rev. Dr. Mullock, Right Rev. Dr. Charbonnell, Bishop of Toronto, Right Rev. Dr. Connolly, Bishop of New Brunswick, Right Rev. Dr. M'Kinnon, Bishop of Arichat, the Very Rev. Dean Mackin, Brigus, Rev. Mr. M'Nervey, Secretary and Chaplain to Dr. Hughes, Rev. Mr. M'Leod, Chaplain to Dr. M'Kinnon, Rev. Messrs. Walsh, Foristal, O'Donnell, and Breunna, of St. John's, Rev. E. Troy, Torbay, Rev. Mr. O'Connor, Portugal Cove, Rev. Messrs. Dalton and O'Connor, Harbour Grace, Rev. John Dalton, Carbonear, Rev. B. Duffy, Northern Bay, Rev. E. O'Keefe, Harbour Maine, Rev. M. Scanlan, Kingscove, Rev. P. Ward, Tilton Harbour, Rev. Mr. Walsh, Fogo, Rev. P. Cleary, Bay Bulls, Rev. J. Murphy, Fermeuse, Rev. J. Cummins, Ferryland, Rev. J. Ryan, St. Mary's, Rev. E. Condon and Rev. P. Nowlan, Placentia, Rev. Mr. O'Neil, Trepassey.

"Having moved towards the front of the building, and the Litany of the Saints having been recited, the Bishop headed the clergy, and went thrice round the church, sprinkling the exterior walls with holy water, and reciting, during these processions and the intervals between them, appropriate prayers. Possession having been taken of the church by

the sign of the cross (whence proceeds all virtue, through the merits of Him who suffered upon it) made upon the threshold, the Bishop entered, and prostrating himself in the middle of the church, intoned the *Veni Creator*, or "Spirit, Creator of mankind." An immense cross, extending from the two angles formed by the pews to the angles formed by the same pews near the sanctuary, had been traced during the singing of the litanies, when God was invoked that He might visit, confide to the guarding of the holy angels, consecrate, bless, and sanctify for his service, the temple and the altar therein erected. Ashes had been spread at different points upon the arms of the cross, wherein the consecrator marked the different letters of the alphabet in Latin and Greek, commencing at the left of the entrance on to the altar, and at the right in the same manner.

"Then coming in front of the altar to be consecrated, the consecrator sang *Deus in adiutorium, &c.*, 'O God, incline unto my aid,' and immediately commenced the benediction of water, wine, and ashes, to mark with the sign of the cross the table of the about to be consecrated altar. The water having been blessed, the procession formed again, and going over, the consecrator made on the upper and lower interior parts of the door the sign of the cross. The prayer to accompany this latter ceremony having been recited, the Prelate returned whence he had departed, and commenced the consecration of the altar at the lower end of the sanctuary, first signing with the wine, ashes, and water already prepared, then sprinkling it with the same water as often as seven different times, after which the clergy moved round the interior walls of the church thrice, as they had done round the exterior one in the beginning, the Pontiff sprinkling pre-sanctified wine, ashes, and water, and reciting, both during the processions, and at the intervals between them, the prayers prescribed by the Pontifical.

"After these processions, the clergy from the altar went to the principal entrance, the consecrator sprinkling the floor with holy water, reciting the prescribed prayers. This being done, he stood with his face towards the altar in the centre

of the church, and having intoned an anthem, he sprinkled once more the floor with the pre-sanctified water ; first, towards the east, then towards the west, afterwards towards the north, and last towards the south. Here followed a prayer recited by the consecrator, his face looking towards the principal entrance, begging of God that He would dedicate, and glorify, and illuminate with his holy light the edifice erected in his honour ; that He would receive with mercy, protect, hearken unto, preserve and render happy, and keep in the profession of the Holy Trinity, and in the bosom of the Church, all those who should ever therein adore him.

“ Having again called down the mercy of God on all those who should invoke him in his holy Temple, the consecrator approached the altar, and prepared the cement destined to seal the sepulchre, or opening of the altars, where the relics of the saints are placed, and immediately afterwards went for these same relics. The consecrator having addressed all present, and one of the clergymen read the decrees of the Council of Trent as in the Pontifical, and the consecrator having made the sign of the cross with chrism on the outside of the door of the main entrance, the procession moved again towards the altar.

“ Arrived at the altar, and having previously recited the prayers prescribed, the Bishop anointed the four angles of the opening made for the relics with chrism, placed therein the relics of the saints, presented incense, and signing the small tablet to be placed over them with the same holy oil, closed the sepulchre, in the meantime reciting the appointed prayers, after which one of the clergy continued to present incense when it was not presented by the Prelate in person. Then followed three unctions of the table, twice with the oil of catechumens, and once with holy chrism—prayers and incense accompanying ; having again, with appropriate prayers, anointed the altar, with a mixture of the two holy oils, the consecrator, preceded by the clergy, anointed twelve crosses placed in different parts of the interior walls of the church, saying the prayer at each unction, and offering, at the same, incense as prescribed.

“The procession having returned to the sanctuary, the Bishop blessed the incense to be burned on the newly consecrated altar; spread it on the altar where the different unctions had been, and then placed over it a small burning wax taper made in the form of a cross. This ceremony and the prayers accompanying it were followed by two other unctions, one at the front of the altar, the other at the four angles formed by the sepulchre or base of the altar, and the upper part or table; these two unctions and the prayers accompanying them closed the ceremony of the consecration of the church and of the principal altar.

“The two side altars were consecrated by the Right Rev. Bishop, Dr. Charbonnell of Toronto, and by the Right Rev. Bishop M’Kinnon, of Arichat.”

PROCESSION, HIGH MASS, SERMON, ETC.

“At half-past 11 o’clock, the procession, composed of the Bishops and Clergy, and a large number of boys, cross bearers, &c. in surplices, formed at the Presentation Convent, and came slowly round to the grand entrance of the Cathedral, through a passage made amidst the largest concourse ever yet assembled even on the same grounds. The procession now entered the Cathedral, and after it followed the dense multitude. The *coup d’œil* at this moment was august and beautiful in the extreme. The grand and side altars splendidly lighted; lights also at close intervals through the nave and aisles; the Prelates and long array of priests attired in their richest vestments; the vast congregation occupying every inch of the church, and waving like a sea, yet withal breathless with attention—the whole spectacle was of that sublimely imposing order which at once profoundly subdues the heart, and elevates the soul to contemplations beyond this world.

“The procession having entered the sanctuary, His Grace and the Right Rev. Dr. Mullock occupied seats on a throne at the Gospel side of the altar, their Lordships, Drs. M’Kinnon

and Charbonnell taking corresponding places opposite. Pontifical High Mass was now begun by the Right Rev. Dr. Connolly, assisted by the Rev. Mr. M'Leod as assistant priest, Rev. Messrs. O'Donnell and O'Connor as deacons of honour, Rev. Messrs. Dalton and Foristal as deacon and sub-deacon, and the Rev. Mr. M'Nervey master of ceremonies. At the Gospel, His Grace Dr. Hughes, Archbishop of New York, ascended the pulpit, and pronounced the following most erudite and elegant discourse on the subject of the day's solemnities, His Grace's clear and distinct enunciation conveying his words to every ear.

THE SERMON.

"Now, faith is the substance of the things to be hoped for, the evidence of the things that appear not." HEB. XI. 1.

If there be any one in this vast assemblage who has not seen, but has desired to see, a monument of Catholic faith, to-day he has but to raise his eyes and look around, for this is, indeed, a monument of Catholic faith. Its erection and completion would have been impossible, except by a people who believe. Without that faith, alluded to in the text, the existence of this magnificent Cathedral could not be accounted for, in the centre of a community principally made up of poor but laborious fishermen, and in a city, as it may now be called, which was known but yesterday or the day before, merely as a fishing station. This is a Cathedral of which any city in Europe or the world might be proud. Its plan was projected on a scale of surpassing magnitude; its foundations were laid broad and deep, on this elevated site, commanding a prospect of unsurpassed beauty. It rose on these foundations to the elevation which its proportions required; and, as it surrounds us this day, we are struck with admiration at the solidity, fitness, and elegance which art has distributed and embodied on every side. For richness of material and perfection of design, its altar is unrivalled on the Western side of the Atlantic ocean; whilst, on whatever side we look, we behold the pillar of strength modulated

into the arch of beauty. I repeat, then, that even as a public edifice—as a specimen of architecture, there is no city in the world which might not be proud of such a building as the Cathedral of St. John's, which has just been consecrated. And by whom has this noble Cathedral been erected? By the fishermen of Newfoundland—by the hardy sons of toil, possessing little of this world's substance, but unspeakably rich in the divine inheritance of Catholic faith. It was they who cheered on the work from its commencement; it was they who, year after year, contributed liberally from their scanty earnings during its progress; and it is they who have the best right to exult in the triumphant completion of a great work begun and sustained throughout by the unwavering impulse which is derived from the spirit of faith.

Most of you remember the day on which your late apostolic Bishop laid the corner stone of this Cathedral. In doing so, he exemplified the whole meaning of the Apostle in the words of my text. According to human view there were no means to carry out the gigantic purpose which he had conceived. He had but the benediction of Heaven and the support of his poor, but believing people to rely upon. Yet, strong in the meaning of the inspired apostle, he knew that "faith was the substance of things to be hoped for; the evidence of things that did not appear." Hence, in a large spirit, and with a strong heart, he commenced the work, undaunted by the prospective difficulties and even disappointments that were to be encountered in the progress of its execution. It may be said of him, as of the royal prophet—"How he swore to the Lord, he vowed a vow to the God of Jacob; if I shall enter into the tabernacle of my house, if I shall go up into the bed wherein I lie, if I shall give sleep to my eyes, or slumber to my eyelids, or rest to my temples, until I find out a place for the Lord, a house for the God of Jacob."—PSAL. CXXXI. 2, 3, 4. Like the royal prophet, too, he passed from the scene of his earthly labours without having witnessed the final accomplishment of his holy purpose. Had he been spared to witness what we behold this day, he would have regarded it as a sufficient earthly

recompense for the toils, anxieties, and solicitude which he underwent, and in which he sacrificed his health, and perhaps his life. But it pleased Almighty God to ordain otherwise, and to call him to his heavenly reward. It must have been a consolation to him, however, to know that whilst he resigned his spirit into the hands of his Creator, he transmitted to a successor of his own choice the episcopal charge of his beloved flock and the unfinished task which he had so nobly begun. That successor, called of God to his high office, was specially qualified for the charge. He brought to it the same ardent faith and piety, a mind most richly stored with ecclesiastical learning and general information; he brought to it the energies of youth, and of a robust constitution, as well as a moral temperament particularly qualified and competent to encounter difficulties of whatever description—and thus qualified, he took up the great work which his predecessor had begun, and bore it onward and onward, until to-day he has the consolation of witnessing its final and triumphant accomplishment. On all this, my Lord Bishop of Newfoundland, I offer you my congratulations; I offer them to the devoted clergy of your diocese, who stood faithfully by your side; I offer them to the faithful people over whom you are appointed, and whom you govern with so much spiritual advantage to themselves, so much honour to the episcopal order, and to our holy religion; and I say that, considering the means by which it has been erected, this monument of Catholic faith has not been surpassed, nor perhaps equalled, by anything to be found in the annals of the Christian Church.

Do not suppose, dearly beloved brethren, that in making these remarks, I wish to excite in you any feeling of vain-glory; such a feeling would detract from the merit of the sacrifices you have already made. But silence on my part would be affectation, for the very stones of this edifice proclaim eloquently the truth of what I say. No doubt, the wealthier portion of your brethren on shore have contributed liberally, and probably the same has been done by persons not of our communion. From their merit in this I would not detract, but the secret of success in erecting this Cathedral, nay, the

very basis of your commercial prosperity, is traceable to the industry of those hardy and adventurous sons of the billow, the fishermen of Newfoundland. They went forth, year after year, to reap their precarious and perilous harvest from the depths of the sea; and year after year they returned, bearing, not the gleanings, but the rich sheaves, to lay them as offerings upon the altar of God, for the erection of a tabernacle to his name. Faith, and faith alone, could have inspired and sustained them during the progress of this glorious undertaking.

When I speak of faith in the sense of the apostle, as quoted in our text, I mean that divine principle of belief as it operates in the hearts of living men. It was the same in the breasts of our forefathers whilst they lived; but now that they are gone from this earth, faith, by which they lived in their day and generation, has ceased for them, and been replaced by knowledge. All the truths of revelation are divine objects of faith, things which we are bound to believe. They are true in themselves, because they have been revealed by God, and were true before we were called into existence. Hence they are *objects* of our faith, as distinguished from the actual faith itself, which exists as a living principle in our hearts. Again, the Church divinely instituted is at once the guardian and the witness of the doctrines of revelation, which we have to believe as objects of faith. Her uniform, perpetual, and infallible testimony constitutes the *motive* or groundwork of our belief. Thus it was in the days of the apostles: their divine Master proposed to them truths of revelation which it was necessary they should believe; and the gospels refer continually to this topic of "belief and unbelief" among those who heard the divine word from the lips of our Saviour himself. The teachings of Christ, therefore, were the objects of divine faith to his apostles and disciples. They believed; and the motive of their belief was the veracity and divinity of their blessed Lord. They knew by his miracles that he was a teacher sent of God; and when he proposed to them the mysteries of Christianity, the doctrine of the Trinity of persons in the Godhead, the doctrine of the Incarnation—of the adorable Eucharist—of

the infallibility of his Church, and her duration until the consummation of the world—they did not speculate on the doctrine—they did not reason—they did not dispute—they believed. The word of Christ was the motive of their belief. And this faith is so much a part, nay, so much the very foundation of our reconciliation with our offended Creator, that the apostle declares it “impossible without it to please God;” and our Saviour says, “he that believeth and is baptized shall be saved—he that believeth not shall be condemned.” It was by this faith that the fishermen of Galilee, after their vocation and the descent of the Holy Ghost, became the apostles by whose life and labours the glad tidings of revelation were communicated to the ends of the earth. They and their associates and their successors have constituted the body of official witnesses to testify and declare at all times what were the doctrines revealed to them by Christ. Their testimony has been unbroken, perpetual, and ubiquitous, wherever the faith of their blessed Master has prevailed. From day to day, from year to year, from generation to generation, from century to century, the unanimous voice of those appointed witnesses, the apostles and their successors, though dispersed throughout Christendom, has been heard publishing the same doctrines of revelation, and condemning the errors which might spring up, claiming falsely to have been revealed by the Saviour. The members of this divinely constituted body of witnesses passed successively, one by one, from the scene of their earthly and apostolic labours; but the body itself continued—became enlarged and extended on every side, as nation after nation submitted to the sweet yoke of Jesus Christ. Now, this external organization of the Church is the mode and form under which its Redeemer provided that the doctrines revealed by him, and which constitute the objects of our faith, should be transmitted to us and to those who shall come after us, under the infallible attestation of witnesses appointed by him, and guaranteed by the promise of his own presence with them, in order that we too may believe and have eternal life. Thus, we know from the Evangelists that out of the multitude of disciples

who believed, Christ selected twelve to be apostles, and communicated to them the prerogatives of his own ministry, not indeed, that they should become the revealers of new doctrines, but that they should be perpetual witnesses of those which they had learned from him. Among these twelve he selected one, namely, Peter, and constituted him personally as the rock on which his Church should perpetually rest. To him alone he said: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." To him alone he said: "Thou being once converted, confirm thy brethren." To him alone he said: "Feed my lambs, feed my sheep"—that is: To thee I give primacy and supreme authority over the entire sheepfold, of which I am the good Shepherd. Here, therefore, we behold the external form and organization of the Christian Church—the disciples, the apostles, and the divinely-appointed chief of all, St. Peter. That little flock has continued, and under this external organization has enlarged itself to the ends of the earth, presenting itself at all times under the identical form which it received from the Divine Pastor. Here, to-day, and everywhere, are the faithful disciples of our Lord. Here and everywhere throughout Christendom are the bishops of the Church, who have succeeded the apostles; but not here nor everywhere is the successor of Peter, but only in the See which the blessed Chief of the apostles founded in Rome; and which, since the establishment of Christianity, has been the centre of Catholic unity—the seat of apostolic primacy and universal supremacy over the Church of Christ. This Church has been the ever-living, ever-speaking, ever-judging, and determining witness of the truths which Christ revealed, and which are proposed to one generation after another as the objects of our living and active faith. It is by faith, and, if necessary, baptism, that we are individually brought into communion with the Church. It is through the witnessing of the Church, and the grace of the sacraments, of which she is the depositary and the dispenser, that we are individually brought into communion with our divine Redeemer; and it is through

his merits, communicated to us by the medium of the Church, in the grace of faith itself and of the sacraments, that we are brought into communion with his Eternal Father. Oh, what a poor, I had almost said beggarly, conception of the Incarnation and ministry of Christ must that man have who restricts it to the few days of his mortal life, and to the limited sphere of his personal mission in an obscure province of the Roman empire. For him the Founder of Christianity preached the word of life, and performed miracles, during only a period of three years; for him the Incarnation and ministry of the Redeemer are but a transitory apparition, of which certain incidents have been historically preserved and recorded in the inspired pages of the four Evangelists; for him the preservation of the Scriptures, and the privilege of interpreting them as best each one may, are all the work of Christ that survived his crucifixion on Mount Calvary. If he reads, he does not understand the intimate relations which Christ established between himself and his ever-living and ever-teaching representatives, namely, the apostles and their successors united with their supreme Chief on earth, Peter and the Bishops of Rome who have succeeded him. To them, in the persons of the apostles, he declared that "all power was given to him in heaven and on earth," and in the exercise of that power he commanded them to "go forth, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever he had commanded them," declaring, at the same time, that he would "be with them all days, even to the consummation of the world," adding elsewhere that those who should "hear them should hear him; and those who despise them should despise him; and those who should despise him should despise the Father who sent him." All this had taken place years before any portion of the New Testament was written; and in such language it is clear that our blessed Saviour instituted the outward form of his Church, and promised his divine and perpetual presence, in order to carry on, through her instrumentality, and to diffuse to the very ends of the earth the works of his own ministry, and

the merits of his sacrifice on the cross for the redemption of mankind. Faith, then, is the unwavering and entire assent of our understanding to the truths which God has revealed, and which his Church has borne down to us, as a divinely-commissioned and infallible witness. Consequently, that belief, or persuasion, as it is sometimes called, which rests upon human reasoning, upon high probability, upon opinion, upon the interpretation which we, as individuals, put upon the pages of Holy Writ, upon, in short, any other foundation except the infallible teaching of the Church, which Christ appointed for the purpose of bearing witness to the truths revealed by him, is not, and cannot be called, Divine Faith.

We may turn our attention now to a contemplation of the changes that have been wrought in the character and life of nations as well as of individuals, who have been blessed with the heavenly gift of faith. Under this view we may consider the devotion, the zeal, the suffering, and the martyrdom of the Apostles, in attestation of the truths which they preached and propagated throughout the world. During the first three hundred years of our era, every species of persecution unto death was put in requisition by the Roman empire, for the vain purpose of sustaining paganism, and extinguishing the faith of Christ in the blood of those who professed it. Many of the successors of St. Peter, during those days of pagan cruelty and Christian heroism, confirmed the truths of revelation which they had received and preached, by the testimony of their blood, under the hand of the executioner. Not only the Pontiffs, but also the priests and laity of the Church—the Christian nobleman—the Christian slave—the citizen—the soldier—the man of grey hairs and the tender virgin, in short, victims of every rank, and of every class, were sought out, given over to tortures and to death, in the vain hope of extinguishing the faith and appeasing the ferocity of a pagan people and of the fabulous gods of their falling empire. The Church beheld and suffered those cruelties, but her mission was to preach the truths which Christ had revealed, and she could neither cease from her labour, nor make any compromise to appease

the anger of the rulers of this world. The martyrdom of her children, though an affliction in one sense, was to her a subject of triumph; and if at any time a tear stood in her eye, or a blush diffused itself over her meek countenance, it was when some child of her's, too weak to bear the tortures, had recourse to apostacy, and saved the life of the body by denying the Truth that had been revealed, and of which she was the witness.

After the close of this long persecution, and when the master of the Roman empire himself became a disciple of the cross, and transferred its symbol as the most glorious jewel in the imperial diadem, the Church, in bearing witness to the truths of revelation, had to encounter new adversaries and new dangers. The centuries succeeding the conversion of Constantine were the most remarkable for the springing up of heresies immediately or remotely connected for the most part with the mystery of the Incarnation, the person, nature, and attributes of our Lord himself. The authors of these heresies were generally men of much learning and intellectual capacity. Pride, which is adverse to the simplicity of faith, was in their hearts, the subtleties of pagan philosophy in their understandings. Whether consciously or not, they attempted to adulterate the deposit of faith, and to propagate as doctrines of Christianity truths which Christ had not revealed. The necessity of combating these errors gave occasion to those immortal writings which have done so much for the illustration of the real doctrines of Christianity, and to whose testimony succeeding ages have so constantly referred. Their authors were what are commonly called the "Fathers of the Church." But not by their writings alone did the successors of the apostles bear witness to the truths of revelation, and against the novelties of error. Councils—convoked and presided over by the successor of St. Peter, or his immediate representative—sembled, in which the bishops of the Church recorded their testimony in favour of the truth, and against the heresies of the innovators. During these ages the Church confounded the pride of those who, professing Catholicity, yet chafed under the yoke of divine

faith. She confounded the pride of the rebellious intellect, and expelled from her borders the attempted admixture of a pagan philosophy, which even some individual bishops of her communion had sought to infuse into the pure and simple teachings of the Christian religion. Thus, after having triumphed over brute force, as wielded by pagan persecutors, for three hundred years, she triumphed again over the sly, seductive, but dangerous subtleties of the proud and perverted intellects of heresiarchs, who disturbed her peace by their various attempts to seduce her children from the paths of divine truth into the labyrinths of human error. A third struggle was in store for her. She had purified and renovated such civilization as pagan Rome had established in Italy and Southern Europe. But the empire itself was in progress of dissolution. New tribes, new hordes, new peoples, without civilization, except of the rudest type, were breaking into the various departments of what had once been the Roman Empire. They were for the most part barbarians and idolators, or, if they had any notion of Christianity, it was derived from an erroneous source. They poured in from the North in irresistible torrents. Wave after wave of such populations swept over the land, carrying away all that was destructible—the bark of Peter alone being enabled to resist the torrent, and rise to the surface of the flood. When their irruptions had partially ceased, she had a new struggle to sustain, not now against learning and perverted knowledge, but against rudeness, ignorance, barbarism, and military ferocity. Yet she educated those barbarians, she civilized them, she imbued them with a knowledge of the Christian doctrine, and under her fostering care they became the germs of the civilized and Catholic nations of Europe, as they are to-day. This again was the triumph of faith. She proposed to them, as an infallible witness, the doctrines which her Divine Founder had commanded her to teach all nations; and on her testimony they believed. Again Europe had emerged gradually from this condition of ignorance of all but the Christian doctrine into a period of renovated science and knowledge. The improvement was the work of the Church, the indirect

consequences of the belief in the Christian religion. And now let the Church prepare for another contest not less calculated to test her invincibility than those which had preceded. New heresies are broached and promulgated by certain proud but rebellious children whom she herself had cherished in her bosom. These last errors were too irrational, too clumsily supported by their authors, to be of any lasting consequence, if secular governments had not taken advantage of them for the attainment of secular and political ends. Whilst Christendom was united, the exercise of irresponsible and despotic power by sovereigns was hardly practicable in the presence of the Church, and under the supervision of the Holy See. Kings and rulers, though supreme in their own department, yet, as professing members of the Catholic Church, were held bound by her laws to the observance of at least the great moral precepts of the Christian faith. They could not, with her sanction, violate the sacredness of the marriage bond; they could not violate their lawful oaths, or become public perjurers, or despotic tyrants, crushing the people whom they were only appointed to govern, and not to oppress. This was deemed a bondage from which royalty in many instances took advantage of the distractions in the Church, as an opportunity to relieve and emancipate itself. The errors of the innovators in their several countries were soon blended with the policy of the state in which they lived; and their followers, if not themselves, have been obliged by the power of the state to adopt such modifications, such additions, or diminutions of the doctrines committed by our Saviour to the guardianship and the witnessing of the Church, as their temporal rulers were pleased to authorize. Again, the powers of the state were applied in the forms of reward and penalties to seduce the children of faith from allegiance to the Church, and transform them into vassals who were expected to bow down before the image which the sovereigns had set up. Our forefathers in the great empire of which you are now an important colony were no strangers to this political system of rewards and punishments. But they were men of faith in their day. They suffered martyrdom when

the occasion demanded it. They suffered the loss of property, of position, of reputation itself, rather than recognize in a mere secular government the spiritual rights, and power, and authority which the Saviour of the world conferred upon his Church alone; and so they suffered loss of all things, that they might preserve the heavenly inheritance of faith, and transmit the same to their descendants. The contest, if not over, is much abated in violence; and in the presence of that empire and of mankind we may say with the Apostle, St. John, "This is the victory which conquereth the world, our faith." I need not tell you, dearly beloved brethren, that faith alone is not enough for salvation; it must be accompanied by good works. It must manifest itself in the exercise of those virtues which it suggests, and of which it is the foundation and the support. It must be the reliance of holy hope, and the groundwork of divine charity. The Council of Trent speaks of faith as the "basis of good works," and as "the root of justification." And the Church has ever taught, in the language of the apostle, that "faith without works is dead in itself." What is the secret of the devoted zeal which through all ages has prompted, and still prompts, the apostolic missionary to forsake the endearments of home, and to give his labours and his life for the conversion of men who have never heard the name of Christ? What has inspired the martyrs with the heroism which enabled them to triumph over death? What is it that has sustained, and still sustains, those great benefactors of the human race, those unappreciated servants of God, who devote themselves to the mitigation of human suffering, at the sacrifice of worldly comfort, and even of life itself? It is charity bearing evidence to faith.

To this faith, operating through charity, we must trace the origin of those great monuments of departed generations with which Europe is studded from one eminence, so to speak, to another—those minsters, as they are called in England, those cathedrals, monasteries, convents, hospitals, and orphan asylums, which are found on the Continent. These are, indeed, monuments of faith, that still speak for

the belief of our religious ancestors. They are the results of faith, wrought out through social co-operation into glorious evidences of humanity, improved, purified, and elevated into works of divine charity. Their foundations were laid deep in the earth; their domes, their turrets, and their spires pointed towards heaven, as if pleading to God that he might pardon the sins of the earth, and thus, like lightning rods in modern science, turning aside, or suspending, at least, the divine vengeance against the iniquities of the world. They were not the creation of mere secular governments. The expenditure which they involved was not derived from taxes decreed by civil legislation, and extorted in the name of the state from unbelieving or unwilling contributors. Their expenses were borne by the offerings of charity and of faith, proceeding from many hands and many hearts, as a voluntary tribute offered for the love of God and the love of man. All these, as mere material structures, were, in their day of consecration, like this your own glorious cathedral, monuments of faith.

But it is not in the founding of those institutions that the highest evidences of the power of that faith are to be looked for. A slight acquaintance with the history of the Church will satisfy any one that the power of faith working by charity was yet more effectually illustrated in the consecration of individuals to the great labour of serving God and man by a perpetual sacrifice of themselves in works of charity by which such service could be sustained. Humanity in some of those ages was borne down under a dense cloud of ignorance. And in presence of this you behold men and women, themselves educated, and sometimes of high rank, devoting themselves, for the love of God and the love of man, to the life-long labour of instructing others. The aged and destitute, the sick and wounded, the forsaken in infancy, the Christian captive under the dominion of the infidel master, in short, the various calamities or afflictions to which mankind are exposed, presented, as they still present, occasions for the exercise of holy charity resting on the basis of divine faith. Here is the key of those various religious orders that

have existed and still exist in the Church, some devoting themselves to this phase of human suffering, some to that, some to another, until at last you behold faith and charity taking up and assuming voluntarily the mitigation, and, so to speak, sanctification of all the sufferings to which humanity is liable. Under the influence of these divine gifts of faith and charity, the calamities of mankind have been, as it were, scientifically arranged and classified under their respective heads. By the influence of the same divine gifts operating in the hearts of individuals, there has always been in the various religious orders a succession of volunteers to undertake the work specially contemplated by their institution. Not only were they inspired to undertake the work, oftentimes of a nature most discouraging and most repulsive, but they were sustained in its execution from youth to old age, and that without any recompense, except the recompense of faith, which is, according to the Apostle, "the substance of things to be hoped for, the evidence of things that appear not." To the mere human eye they seemed but as instructors for the ignorant, nurses for the sick, substitutes for the Christian captive, when they caused the manacles of bondage to be stricken from his hands, and fastened on their own, sisters to the recovered penitents of their own sex, mothers to the destitute orphan; and to the world it has ever appeared a mystery how such persons could devote themselves to such labours without the prospect of any human recompense. But the explanation is, that they were illumined by the light of divine faith, and sustained by the fire of holy charity. To them the very toils which they had to undergo were "the substance of things to be hoped for," the very objects of their solicitude and care were to them the "evidence of things that appear not." The Redeemer had declared that whatsoever they should do for one of the least of his brethren should be done for himself; and, consequently, their services in all the departments of Christian charity were ultimately directed as if to the very person of our Lord and Saviour Jesus Christ. He appeared not, but by faith he was evident to them in the person of every suffering member of humanity.

All these laboured in communion with, and in subjection to the Holy Catholic Church. Outside of her communion nothing of the kind has ever been, or can ever be, witnessed. Wherever civil governments have usurped the functions and authority of the Church, charity in its true sense has disappeared, and faith has been replaced by mere human opinion, involving speculation, doubt, and infidelity. Previous to their sacrilegious usurpation of ecclesiastical supremacy in their several states, the poor were abundantly provided for by the voluntary offerings of a believing people. After such usurpation the fountains of charity were dried up, and legal coercion was necessary to provide relief for the victims of destitution. Instead of the ancient establishments for their relief, we behold for the first time the grim workhouse, exhibiting more of the prison than of the asylum; we behold voluntary poverty for Christ's sake treated with derision, and the victims of involuntary destitution, if not permitted to be unrelieved, relieved in such a manner as would imply the punishment of crime no less than the relief of want.

I need hardly remind you, my dear brethren, that the inculcation of the principles of divine faith and of holy charity from this day forward is the great supernatural object for which this noble cathedral has been this day consecrated. Here, before this altar, on this ground, now blessed and sanctified in the work of Christ, as the earth itself had been cursed in the work of Adam, you will make known your petitions to God, abiding in his Holy Tabernacle. Here you will listen to the words of eternal life from the chief pastor whom God has placed over you, or the priests by him commissioned—here, in short, you will find for your souls a harbour of perfect rest and tranquillity, in which you will invoke the divine blessing and the divine protection against the storms and the dangers of the elements, which, in your humble but most important industry, you will have to encounter. The fact of your having erected this magnificent edifice to the glory of God is an evidence both of your faith and of your charity. It exhibits these as the characteristic of the Catholic inhabitants of your island. The inhabitants of other lands

may erect palaces for their sovereigns, which will indicate in their grandeur the existence of national wealth and of national pride. The merchants of great cities may conspire in the construction of public buildings for the purposes of regulating commerce and exchange; all such structures proclaim the earthly principle from which they are derived, and the earthly purpose to which they are dedicated. Useful they may be, and no doubt are; but if traced to their lowest foundation, they will be found to rest upon the basis of mere worldly pride or interested selfishness. Not so with an edifice like this. A cathedral is an exception among public buildings; its purpose, its object, and the motives which prompted its erection, must all be estimated by a standard entirely different from that of those public buildings whose origin and end are limited by earth and time. This cathedral is the product of voluntary offerings from those who expect no return of the capital or interest invested in it—who expect no remuneration, no privilege, other than the sacred privilege of worshipping God beneath its mighty dome.

The bishops from other dioceses who have the happiness to be here to-day have witnessed a spectacle worthy the ages of faith. When we return to our respective homes, we shall make known how the fishermen of Newfoundland, who go forth on the rocking billows to prosecute the development of a most important department of industry amidst the tempests and dangers of the ocean—how these fishermen, I say, have been able, from their scanty earnings, to economize, and to create a fund sufficient to rear this magnificent temple as a tabernacle to the God of Jacob.

Yet even this grand edifice, solid as it is, will perish. But you, dearly beloved brethren, are to be living stones in the everlasting temple which is not reared by human hands; you are sustained now by that faith which is “the substance of things to be hoped for, the evidence of things which appear not.” Let it be your care to secure the end for which you were created, an eternal abode in that better world where faith will be no longer necessary—where neither tempest, nor suffering, nor disappointment, can reach—where you

will be aggregated to the glorious company of the saints and martyrs, and confessors, and virgins—where you will see with your eyes God our Saviour, and near him, but elevated above all created beings, his ever blessed Virgin Mother, who has been figuratively and beautifully termed “Star of the Sea.” Her sweet name is familiar to your lips—it is often in your hearts. Her intercession you invoke in the moment of danger, and as a safeguard against temptation. She is nearly related to the incarnation of our divine Saviour. She is the most perfect of all God's creatures, preserved from every stain of original and of actual sin. And under her powerful patronage I invoke upon you the blessing of Almighty God, in time and in eternity, as the only adequate reward of your labours in the erection of this glorious monument of your faith and your charity.

“The Music at the High Mass, the Te Deum, and the Triduum was very fine. The Heron Family gratuitously gave their services, and if possible excelled themselves on the occasion. And the full effect of the noble Organ was shown off by the performer to perfection.

“After Mass, the bishops, clergy, and others again formed in their previous order, and proceeded from the Cathedral to the Convent, through a line formed by the Benevolent Irish and the Mechanics' Societies—the crowd, with the Societies, prostrating as they passed, and receiving the Archiepiscopal blessing.

“The Benevolent Irish Society had walked in procession to the Cathedral, accompanied by a fine Band, and were accommodated by His Lordship, DR. MULLOCK, with places behind the Altar. After Mass, the Society were hospitably provided with refreshments at the Presentation Convent.”

THE ILLUMINATIONS.

“As soon as the evening began to close, all the Catholic inhabitants of this Catholic city commenced the work of a glorious illumination, and never in this country has been

witnessed a display of the kind so soul-stirring, so beautiful, so truly eloquent beyond words, of the joy and thanksgiving of a people. The musical notes of the Cathedral chime gave signal for the lighting, which began gradually, and with the finest effect. Now in one street a solitary window numbered its dozen twinkling stars; next minute its neighbour shone forth; while you gazed, the houses that but a moment before were dull and sombre with the hues of night, shed forth their countless rays; and before a quarter of an hour had elapsed, every street, North, South, East, and West, was bathed in a flood of light. It would be difficult to say accurately in what localities the illuminations were most brilliant, nor is it important—there appeared to be a universal emulation in this respect; and every species of light, and every contrivance for increasing and variegating it in blue, pink, red, green, &c., was put into immediate requisition. The Cathedral, the Convents, the Bishop's Palace, the Orphanage, the Orphan Asylum, the Triumphal Arch, were all completely bespangled. Opposite Government House, through Cochrane and several other cross streets, tar barrels and torches blazed in aid of the general effect—and this effect at length was a glory bright as day. Nor was this confined merely to the several streets of the town; for miles around the country the same spirit had spoken, the same magic torch illumined the habitations of rich and poor, great and lowly. Every dwelling then sent forth its tenants, and the streets were alive with human beings, all, we are proud to say, conducting themselves, in the midst of a scene so exciting, with an order and decorum which testified their high sense of the sacredness of its object. At about eight o'clock commenced discharges of fire-arms from several quarters of the town. Every man who owned, or could by hook or crook get hold of a sealing gun (and the number of such in St. John's and its vicinity can be easily imagined), prepared that instrument of support, and made its voice re-echo in the common burst of jubilation and praise. Countless skyrockets shot forth their streams of fire, and made the firmament resonant with sounds of joy. Music, too, poured

out its melodies to the air; in a word, every available means and symbol by which the deepest devotional triumph and gratitude could find expression, was employed to proclaim as best they could, the universal sentiment of the Church of Newfoundland, upon the auspicious day that saw the great work, which has been so truly the labour of its love, at length accomplished, consecrated, and crowned.

"These hasty lines very imperfectly sketch the proceedings of the most memorable day in the Catholic annals of this country."

DINNER OF THE BENEVOLENT IRISH SOCIETY TO HIS GRACE
THE ARCHBISHOP OF NEW YORK, AND THEIR LORDSHIPS
THE BISHOPS OF TORONTO, ARICHAT, AND NEW BRUNSWICK.

"This splendid banquet, at which over one hundred and sixty gentlemen were present, came off on Tuesday last, the Hon. LAURENCE O'BRIEN presiding, and the Hon. P. F. LITTLE occupying the vice-chair. After the removal of the cloth, the Hon. PRESIDENT rose and said:—

" 'YOUR GRACE, MY LORDS, AND GENTLEMEN:—This being a festivity in honour of the Dignitaries of our Church, it is our duty, as Catholics, to pay especial homage to the distinguished head of the Church. The chair of St. Peter is the centre of unity; it is the point upon which the Catholic mind throughout the whole circle of the universe is concentrated, but apart from the dogmas of faith, the present illustrious wearer of the tiara, as a temporal sovereign, is worthy of all esteem. I give you,

" 'HIS HOLINESS POPE PIUS THE IX.'

"The Most Rev. DR. HUGHES, Archbishop of New York rose, amid loud acclamations, and said that he felt himself unexpectedly called upon to respond to the toast which had just been given, and which the Irish Society had done honour to themselves by placing under the head of

'Charter Toast,' in their rules. Certainly it was to be expected in a Society like the present, so connected with our religion, that the Head of the Church should be thus honoured, and especially the present occupant of the papal throne, who was one of the most illustrious in the catalogue of the Popes, and who had in an especial manner been called upon to bear witness, by suffering, privation and affliction, to the cause of Christ. He (the Archbishop) rejoiced at this manifestation of attachment and devotion to the Pope; because, having not long since had the happiness of an introduction to His Holiness, he felt assured that it would afford him pleasure to hear that there were on this side of the Atlantic those who made up for the ingratitude of petty factions at home—an ingratitude which so deeply grieved his paternal heart. He had no doubt that the apostolic Bishop of Arichat, now present, and who was shortly to proceed to Rome, would gladden the heart of the Pope, by informing him of the enthusiasm which his sacred name had awakened here to-night. This would soothe the wounds caused by the calumny and persecution to which His Holiness had been subjected. And when he should be told of the vast undertaking for the promotion of religion, and which was now brought to a triumphant consummation by the Catholic people of Newfoundland, and of their ardent devotion to the illustrious head of our Church, he would rejoice and thank God for this little instalment of comfort. He (the Archbishop) should have preferred that another had undertaken the pleasing task of returning thanks on this occasion; nevertheless, it was to him a most sincere pleasure—a most grateful duty. He therefore thanked them for the enthusiastic manner in which they had received the name of the illustrious Pontiff who now governs the Church—Pius IX. (Prolonged cheering)."

"Mr. PRESIDENT then rose and said—Loyalty to their sovereign is an instinct and a tradition of Irishmen, and in cherishing this manly sentiment they only obey one of the injunctions of our holy religion. Our present gracious Queen fills the throne she adorns with Imperial dignity and womanly virtue; may she long reign over her vast empire, in the affections of her subjects. The toast of her Majesty was then drank with enthusiastic loyalty.

"The PRESIDENT rose and said—The policy that guides the Federal Union in the periodical election of its ruler, is too complex for any person not intimately conversant with the motives which influence party movements to comprehend. But experience has already made manifest that the democratic principle is always capable of producing the right man for the right occasion. Springing from the same common origin, we honour Americans and their constitutional institutions, as scions of the Old Stock, branches or sprouts of the Old Oak tree. I give you, 'The President of the United States.'

"His Grace Archbishop HUGHES, of New York, again rose, and was greeted with loud and prolonged cheering. As soon as silence ensued, his Grace said—It was to be regretted that there was no one present of the secular representatives of the United States to respond fitly to the toast which had now been given, and so well received. The compliment which the toast conveyed was not diminished by the fact that it was given in close connexion with that of Her Majesty the Queen of England, and head of this great and almost universal empire. (Cheers.) He was aware that the compliment to the Chief Magistrate of the United States was intended as a compliment to the nation itself. (Cheers.) As a citizen of the United States, he, therefore, felt called on to respond to the honour. As a clergyman and a bishop, he could not forget that the spirit of our Church is the spirit of peace—peace in society, in provinces, in communities, and between nations. The Church, in her liturgy, asks of God the blessings of peace, with that prompting of everything that is of peace. Catholic clergymen always, in their

ministrations, invoke this blessing of peace between the nations of the earth; and, especially, between those which occupy such conspicuous positions as England and America. (Great cheering.) War is a great calamity. It is said to be sometimes necessary; and, perhaps, it is so. But, taking it for granted that it is sometimes necessary, under peculiar circumstances and combinations of events, still the cultivation of peace between nations should be regarded as one of the chief blessings amongst men. War, it is true, gives occasion for alliances; but why should not peace have her alliances too? (Cheers.) Why should not the peaceful and kindly feelings, which do honour to human nature, prevail among nations, and, especially, between this part of the British Empire and the republic of the United States, to which it lies in such close proximity? (Loud cheers.) The distinguished individual, who now occupies the position of chief magistrate of the American nation, is worthy of the office he fills. He had the honour of knowing him, and he was proud to say that there was no ground for reproach against him, or against the party with whom he acts. (Cheers.) He adheres to the general, universal, impartial principle of freedom on which the constitution of the nation professes to be based. (Tremendous cheering.) He (the Archbishop) was well aware that parchment constitutions are of little avail, unless the principles of them are written in the human heart; and in the United States the principles of the constitution are in the hearts of the people. (Cheers.) Class legislation—creed legislation will not be tolerated there. (Loud and prolonged cheering.) And if an attempt should be made to carry out such legislation—if even a law should be carried in Congress with such an object, he had confidence in the President that he would refuse his signature to it. As an American, and pleased as he was with the warm reception which had been given this evening to the name of the President of the United States, and to the nation itself, he might, he thought, without impropriety, indulge in a little self-glorification. (Laughter.) However, he would not do so; especially as he should have

to speak of proceedings which had been lately had there, and which were disgraceful to it. But, it should be observed, that whatever faults the Americans may have, it would not be right to take the conduct and proceedings of certain classes or parties as indicating the tone of public feeling in the nation. One might be led to believe, from the tone and writings of some of the newspapers, that there was a revulsion in the feelings of the great bulk of the people, and that they would rejoice to see all of us, Catholics, walking out from among them. That, however, would be a mistake—they would be very sorry to see us go. (Loud cheers.) They are not so forgetful or regardless of the national interests as to desire such an event; for they have wise and able statesmen among them. Besides, they do not forget that they themselves are the offspring of emigration. Their ancestors were not of the aboriginal tribes who swayed it over the soil ere emigration began; but they were emigrants. So they do not wish for separation; they would be sorry to see us leave them. And (continued his Grace) I tell you this, we have not the least notion of going (Laughter and cheers.) And I further tell you that if they have any wish for a separation, let them pack up as quickly as they can, and go. (Roars of laughter, and immense cheering, which continued for several minutes, and in the midst of which his Grace resumed his seat.)

“The PRESIDENT rose again, and said, Governor Darling is scarcely four months amongst us. His Excellency was deputed specially by His Sovereign to inaugurate amongst us a new form of Government. It involved in the change the passage of power from the representatives of the few to the representatives of the many. His Excellency's antecedents were favourable to constitutional government; the same duty devolved on him at the colony of the Cape of Good Hope, where he was the first to introduce into that distant dependency of the British Crown—the true principle of representative government. His Excellency, in effecting the change here, has earned for himself the character of an impartial ruler. In his policy, he has been guided by the spirit of the

Constitution. The result of that policy, in instituting what is termed Parliamentary Government, and in clothing with power individuals who are recognized as the representatives of the pervading idea, may, as it does in all free governments, create differences of opinion; but the general opinion of the country is, that Governor Darling has fairly and faithfully discharged the difficult duty intrusted to him by his sovereign. I give you, 'His Excellency Governor Darling.'

"The Hon. P. F. LITTLE returned thanks.

"TOAST OF THE EVENING.

"The PRESIDENT rose and said—I now come to a toast, which will long live in the recollections of this Society. I may truly and unaffectedly say, that on the present occasion my feelings overpower me—a rush of ideas assails me—the religion we profess, its apostolic representatives, the occasion of our meeting, the exalted character of our venerated guests, our humility and their celebrity, our gratitude for the honour done us, and their pious condescension in subjecting themselves to all the privations of a sea voyage, in order to do honour to our holy religion, and to bear testimony to our devotedness in its cause,—emotions produced by such ideas now oppress me. But how shall I attempt to individualise? how shall I portray for you the character of the Archbishop of New York, the illustrious divine, the eminent statesman, the able polemic? How shall I speak of his Lordship of Toronto, one of the noblesse of that glorious empire, which has given so many missionaries to reclaim the savage, and evangelise the world? And his Lordship of Arichat, who is surrounded by faithful fishermen like ourselves; and of the Bishop of New Brunswick, who is now erecting in the capital city of his diocese a splendid cathedral, similar to our own? Their Lordships are the first strange bishops who ever visited our shores. Their arrival, an epoch in our history, and their gracious approval of us and of our humble labour, will give us renewed energy in the cause of our religion and our country. I have, therefore, much pleasure in giving

' His Grace the Archbishop of New York, their Lordships the Bishop of Toronto, the Bishop of Arichat, and the Bishop of New Brunswick, our distinguished Guests.'

" Most Rev. Dr. HUGHES rose amid the most deafening cheers. After they had subsided, he said he hoped they would not be frightened at seeing him, for the third time, on his legs. (Cheers.) He did not intend, however, to make anything like a speech; but as his name was first on the list of the guests whom they had honoured, he felt bound to thank them, and to say that their overflowing hospitality had been to him quite unexpected. He had expected much indeed in the monument which they had raised to God; and in this he was not disappointed. But the welcome that he had received from them—the enthusiastic reception they had given him—all this, he confessed, surprised him. But he would adhere to the promise he had set out with, of not making a speech on this particular occasion; and his reasons for this were:—first, when many persons were engaged in the performance of any work, the labour of each became lighter in proportion to the number employed. (Laughter.) With this philosophy of labour he knew they were well acquainted. (Cheers.) They knew, and few knew better, that with an union of hearts and hands there might be accomplished in a day what would otherwise take six months to achieve; and this is what is called distribution of labour. (Cheers.) Again, he was an enemy to monopoly. (Loud cheers.) And in order that his practice might be in keeping with his doctrine, he would thank them on his own behalf. (Cheers.) He begged them to remember that he spoke only for himself. (Laughter and cheers.)

" Right Rev. Dr. CHARBONNELL, Bishop of Toronto, rose, and was received with acclamations.—He said if his Grace the Archbishop was not fond of monopoly, he (Dr. Charbonnell) was not fond of co-partnership. (Roars of laughter.) And he, for his part, felt satisfied with what his Grace had done, and had no disposition to interfere with his monopoly. (Laughter.) In fact, he was completely thrown upon the support of his Grace on this occasion; and he regretted his

inability to give expression to his feelings—to say in suitable language all that he felt. His tongue did not correspond with his feelings; but, indeed, he might say that their kindness—the kindness and warm-hearted welcome expressed by those around, was enough to make any one eloquent. As the representative of his nation he felt more than he could express. When he looked towards that wall, and saw the flag of his nation there, he derived inspiration from the sight. (Loud cheers.) He wished the flag were where it ought to be, on the ramparts of Sebastopol, floating side by side with the flag of Britain. (Cheers.) Again, when he saw suspended from the wall the likeness of the Archbishop of Paris, he felt proud and delighted to be here to night. That Archbishop was his first instructor in theology; he was the first who taught him the lessons of penance; but, he declared that, to-night he could not put those lessons into practice. (Great cheering.) He saw, too, on the wall, by the side of the Archbishop of Paris, the Apostle of Ireland, St. Patrick; and his wish to all around him was, that they might, each of them, live as long as their apostle, who lived at least 120 years—(loud cheers)—and that he himself might live so long in the service of his flock, and be prepared to die for them if necessary. (Loud and long continued cheering.)

“Right Rev. Dr. MACKINNON, Bishop of Arichat, rose, and was received with loud cheering.—He said that he could assure them it was with feelings of the deepest emotion he rose to return them his humble, individual tribute of thanks for the noble Irish hospitality extended to him, as well as to His Grace the Archbishop of New York, and his brother bishops since they landed on the shores of this island. He congratulated his Lordship, Dr. Mullock, on the success which crowned his noble efforts in the erection of that magnificent temple which stood upon the brow of the hill above the town; and on the happiness which his Lordship must experience from the consummation of this great work. Again, he congratulated his Lordship on being surrounded by a body of priests—distinguished for their noble character, and their zeal in the discharge of the functions of the ministry. And

further, he congratulated his Lordship on the union and harmony existing in this colony between priests and people, and on their mutual exertions. This is, indeed, a happy and consoling sight. A people thus united, and in the enjoyment of free constitutional government, secured to them, through their own combined and harmonious exertions, present an agreeable and pleasing picture to the mind. He hoped that the spirit of union would long continue. There was another subject to which he would allude before he sat down. He had the happiness to be now on his way to the Holy City; and he would avail himself of the occasion, as he felt proud of the opportunity, to inform His Holiness of the many gratifying events and objects which came under his observation in the capital of Newfoundland. It would be to him (Dr. Mackinnon) a happy opportunity when he should be able to state at the foot of the papal throne with what enthusiasm the name of His Holiness had been received here to night; and also what a blessing his Lordship, Dr. Mullock, had brought upon his flock through his zealous and untiring exertions in the cause of the Church. (Loud cheers.) He would tell His Holiness of the noble temple erected to the worship of God; of the multitudes of faithful and devoted people who attended the ceremonies of the consecration; of the pious and zealous clergy who laboured here for the happiness of the people and the welfare of the Church. (Great cheering.) In short, he would inform His Holiness of all he had seen and witnessed, calculated to give life and vigour to the Church in Newfoundland. In conclusion, he begged to thank them, in the sincerity of his heart, for their great kindness and hospitality. The Right Rev. Prelate then resumed his seat amid loud cheering.

“ Right Rev. Dr. CONNOLLY, Bishop of New Brunswick, rose, and was greeted with loud and prolonged cheers. He said, as junior member of the bar (laughter and cheers), and the Benjamin of the episcopal body (renewed laughter and cheering), it was with feelings of no ordinary description he rose to address such an assemblage. An allusion had been made in the course of the evening to his being en-

gaged in the erection of a cathedral similar to that which now overtops this city; in reference to that subject he would observe, that he had left behind him, upon his departure for this city, from seventy to eighty men employed on that building, whose aggregate wages amounted to some forty pounds a day. (Cheers.) From this circumstance they might form some idea of the respect which he entertained for the good Bishop of Newfoundland and his people, seeing that he had abandoned the supervision of his own pressing business in order to assist at the consecration of the cathedral here. (Loud cheers.) He felt that this was a sacrifice; but never in his life had he performed a sacrifice more grateful to his feelings. The Irish hospitality he had received, and the Irish hurrah that greeted him—(great cheering)—were to him a recompense far exceeding any inconvenience or sacrifice he had suffered. Now that he had seen what he never expected to have seen on this side of the Atlantic, the compliment was all on one side—it was all due to them—none to himself. He had often wished for an opportunity to pay a compliment of some kind or other to the distinguished bishop now at the head of the Catholics of this island, to whom he felt under obligations in more ways than one. But His Lordship's presence precluded him from saying now all that he wished. He could not, however, forbear to observe, that His Lordship is blest in having such a people; and the people have reason to rejoice that they have such a pastor. (Great cheering). He had the happiness of having known his Lordship in his (Dr. Connolly's) boyhood; he knew him afterwards, and at different periods in Ireland, as well as elsewhere; and he was happy to say that he then stood high in his (Dr. Connolly's) regard, as he did in the regard of all who knew him—as high in his regard then, when his Lordship was but an humble priest, as now in his episcopal character. (Cheers.) He was truly delighted with all that he had seen since he landed upon these shores, and he felt quite incompetent to give anything like a full idea of the estimate which he had formed, since his arrival, of the glo-

rious Irish character of the people. He had lived many years in their vicinity, if, indeed, a place distant some six hundred miles might properly be called a vicinity, and although he had heard much of them, and known them by character, yet his conception of them had fallen far short of the reality. He was not disposed, on this occasion, to go through a catalogue of their virtues, and high and noble qualities; one reference is in itself sufficient to shew what they are—a reference to that grand and stupendous edifice which stands on the brow of the hill that overtops the city. That cathedral is, without exception, the grandest and noblest of the kind on the Continent of America, as far as he had an opportunity of judging, and he had been through the principal parts of the American Continent. Then look at the buildings, beautiful and magnificent as they are, that surround this cathedral:—the Orphanage House; the Presentation Convent and School House; the Convent of the Sisters of Mercy; and the Episcopal Residence;—seeing all this, as well as the churches and convents scattered over the Island—seeing and knowing all this, was it necessary for him to say that, in his heart, he felt proud of the Catholics of Newfoundland? A more Catholic or more Irish people could not be found anywhere, not even in Ireland itself. He said all this, not with the view that they should look upon themselves as being altogether perfect, but in order, by giving them the meed of praise that is justly their due, to stimulate them in their career of good works, and to urge them on in the path of noble exertion which they have been so gloriously pursuing. In order to know a man's character well it is necessary to keep looking at his works; and so it is with communities. The Catholics of this island have achieved almost incredible things; let them still persevere in their noble exertions, and they will obtain grace upon grace, and blessing upon blessing, and will thus be enabled to transmit our faith and their Irish Catholic feeling to their children. Now, he could not sit down without referring to the great and invaluable services of the priests of this island. Without them the people could have

accomplished nothing (cheers); or, at least, could not have accomplished as much as they had done. They are with the people on all occasions; in health, in sorrow, in sickness; they advise, console, instruct, and direct them under all circumstances. (Prolonged cheering.) He could not, therefore, omit a reference to those to whom the people owed so much, both spiritually and temporally; and he would therefore propose as a volunteer toast, 'The priests of Newfoundland.' (Here followed the most rapturous cheering, which was renewed again and again for several minutes. When at length it had subsided)—

"The Very Rev. Dean MACKIN, of Brigus, having been loudly called upon, arose and said, he regretted that some one of his brother clergymen, more competent than himself to do justice to this toast had not been called upon. However, in the name of the priests of Newfoundland, and in his own behalf, he begged to express his sincere thanks to His Grace, the Archbishop, to their Lordships, and to the company, for the compliment that had been just paid to the priests and himself. For his own part, he could not say that he had done much for the promotion of either the spiritual or temporal benefit of the people. All that he could say in this respect was that he endeavoured to do all that he was able, and that his sphere of action admitted of, to promote their spiritual and social welfare (loud cheers); and he would always continue to do so. (Repeated cheering.) With respect to his brother clergymen, it was quite unnecessary for him to speak of their virtues and labours, which were so well known to all around him (cheers), and, no doubt, duly appreciated. (Great cheering.) With respect to the cathedral so flatteringly alluded to by his Lordship, Dr. Connolly, he (Dean Mackin) could not take any merit to himself on that ground. The late lamented Bishop Fleming had performed great sacrifices in the erection of that temple; he had spared no labour or trouble in his efforts to bring the undertaking to a successful issue. To him (Dean Mackin) there appeared to be one thing wanted to the cathedral, which he should like to see supplied, namely, an

inscription in a conspicuous part of its front, with the words *si quæris monumentum circumspice*. This would indicate the grandeur and magnitude of the building, and suggest an idea of the noble character of the people who, with humble means, raised so grand a temple to the worship of God. He again begged to return his sincere thanks to His Grace, the Archbishop, to their Lordships, and the company, for the compliment paid to himself and the priests of Newfoundland.

“The next toast was the memory of his Lordship the late lamented

“‘DR. FLEMING.’

Drank in solemn silence.

“The PRESIDENT rose and said—I have just given the memory of our late lamented pastor and prelate. That memory is still green in our souls. I now beg to propose the health of his most able and most zealous successor. The departed prelate had qualities to fit him as the pioneer of religion; his accomplished successor is endowed with rare faculties to fit him to finish the glorious works commenced by our late Bishop. His Lordship's presence prevents me from enlarging, as I would wish, upon his merits and labours. I give you the health of our esteemed Bishop,

“‘RIGHT REV. DR. MULLOCK.’

“Right Rev. Dr. MULLOCK rose amidst the most enthusiastic cheering. He was prevented for several minutes from speaking by the repeated bursts of acclamation which greeted him. His Lordship essayed more than once to express his thanks, but his voice was completely drowned in the cheering, which increased as it continued. When at length the cheering had subsided, his Lordship said, there were certain moments when it became impossible to give expression to our feelings—when language failed to declare the emotions of the heart. Such was the predicament in which he stood at present. If they could only interpret his feelings at the present moment, they would be able to appreciate their depth and intensity at the enthusiasm which greeted him. He had been well

aware that his name would be well received on all occasions by his people; but he had never expected to have been hailed with such enthusiasm as that which his name had called forth this evening. It was now five years since he took up the labour of his late lamented predecessor, who had lost his life in its progress; and when he (Dr. Mullock) had undertaken the completion of this work, his entire confidence rested in two sources, namely, God and the people. He knew very well that he had a treasury in the hearts of the people, which would never fail him; and with such a resource, the accomplishment of the work that had fallen into his hands he felt to be certain. The devoted zeal and religious ardour of the people sustained him throughout, and at length resulted in the achievement of the object of his solicitude. Upon this he had calculated from the commencement, and in this he was not disappointed; for, as his Grace the Archbishop observed the other day, nothing is impossible to faith. He again repeated that the only treasure he possessed, the only resource on which he relied, was the ready and cordial co-operation of the people. They all, of every class, lent their aid to the work—the merchants, the mechanics, the shopkeepers, but above all, the fishermen. It was to these, the fishermen—the children of the sea—was chiefly due the merit of bringing this work to a successful issue. For his own part, he did not assume to himself any credit for what had been done—he had not to lead, but to follow. To him nothing used to seem so eloquent as the reading of the Sealers' subscription list to this work, upon their return in the spring of each year from their perilous voyage. His Grace the Archbishop of New York is the most eloquent man on this side of the Atlantic; yet the eloquence that characterizes the discourses of his Grace could not be more grateful to his ear, or delightful to his heart, than was that which sprung from the reading of the fishermen's subscription list in aid of the Cathedral funds. (Cheers.) What could be more eloquent than that list which contained the names and subscriptions of those adventurous, noble-hearted men,

who, returning from their perilous labours on the bosom of the ocean, poured in the first fruits of their labours for the erection of a temple to the honour and service of God? (Enthusiastic cheers.) When he saw those men ever anxious to contribute their labour, and always willing to hazard their lives in this cause—when he saw them on St. Peter and Paul's day, year after year, going out to sea, and devoting the whole produce of their labour to this object—when he saw all this, he felt that he owed his success to their exertions and co-operation. When he further saw the poor labourers in the streets, and upon the wharfs, contributing from their little earnings towards this work, while they were scarcely able to provide the necessary means of subsistence for themselves and their families; and when he saw even the little boys who were toiling for the support of their poor and helpless parents, give a portion of their humble wages—when he saw all this, he could not entertain any doubt of ultimate success; and he felt satisfied that nothing was impossible to a faithful people. He, himself, had no trouble, no annoyance, no embarrassment; he was comparatively exempt from all anxiety as to the result: all he had to do was to say what he wished, to indicate what he desired, and it was immediately done. He could say—and he felt happy in the declaration—that there is not a single Catholic in Newfoundland, not even one, who does not support him in his labours for the good of religion. (Applause). When, therefore, he saw such a devoted people around him, led on by a virtuous and zealous clergy, he must again repeat, that there was no merit due to him in carrying out the work that had been transmitted to him, and in bringing it to a successful termination. The merit of all this belongs to his people and to his clergy. He wished to make one observation more, and he desired not to be understood as speaking in the spirit of an after-dinner speech—for he felt that he was speaking on a most solemn occasion, and on a most solemn subject:—if no other good resulted from the extraordinary labours of the people, with respect to this work, than the occasion thereby offered for

the visit of His Grace the Archbishop of New York, and their Lordships the Bishops here, to our shores—was not this in itself a subject for congratulation? (Great cheering.) He was always anxious to see men of enlightenment come here, because he felt that it would be productive of good to the people and to the country:—and now our present distinguished visitors see that there are not to be found in any part of the world a more Catholic people than those of Newfoundland.

“ For his own part, he felt like a captain who has a good ship and a faithful crew, and who, in consequence, feels secure, even when the tempest blows, and the billows rise. He had his faithful and devoted clergy. There was Father Kyran Walsh, a most zealous and devoted priest (enthusiastic and prolonged cheering)—who laboured unceasingly and untiringly in the cause of religion and of the Church. There was also Father Vereker, whose unavoidable absence to-night he regretted, who went year after year along the coast of Labrador, collecting contributions in aid of the Cathedral, and deemed no labour too great, no suffering or privation too much in the prosecution of his mission. (Cheers.) In short, all his priests were indefatigable in their exertions to promote the great object in which he, and they, and the people were engaged. (Cheers.) The out-harbour priests were as anxious as the priests of St. John’s for the accomplishment of this work; and they aided, in every way they could, both by contributions from themselves, and by the zeal and energy in sending their people to fish on the days appointed for that purpose. (Great cheering.) He, therefore, repeated, that, seeing all this, there could be but little merit attributed to him for all that had been done. He again thanked them sincerely for the compliment they had paid him; and observed that the greatest consolation a Bishop can enjoy is to possess the affections of the people committed to his charge; and he believed that he possessed the affections of *his* people. (Great cheering, renewed again and again.)

“ His Lordship then said, that he wished to propose a toast

before he sat down. It was the health of the Honourable Lawrence O'Brien, President of the Irish Society, and at the same time, President of Her Majesty's Councils. He was a man entitled to the respect and approbation of this Society, and of the country. (Cheers.) If other men had acted like him, who was spending his money in the country where he had made it, Newfoundland would be in a far more improved condition than she is to-day. It was such men the country required—men who, while they advanced their own interests, promoted also the interests of the country in which their fortunes were realized. For this he (Hon. Mr. O'Brien) had reaped his reward, both in the consciousness of the good he was doing to the country, and in the honours which the country had conferred upon him. Such men are entitled to honour, as they are themselves an honour to their country. (Cheers.)

"Hon. Mr. O'BRIEN, the President, rose and was received with acclamations—He said that he felt greatly embarrassed in rising to return thanks on this occasion. If his Lordship (Dr. Mullock) had felt incapable of expressing the fulness of his feelings when his Lordship's health had been given, how much more so must he (Hon. Mr. O'Brien) feel, when he found himself the object of his Lordship's eulogy? It was now forty-four years since he first arrived in this country, and he could say in all sincerity that he had not, in all that time, experienced so much heartfelt gratification as since the arrival of the steamer which conveyed to our shores the exalted personages who have honoured us with their company hereto-night. (Cheers.) This was indeed highly gratifying to his feelings—he had never expected to have enjoyed so much happiness. In conclusion, he would merely observe, that it was his sincere hope that he should for the remainder of his days merit a continuance of his Lordship's (Dr. Mullock's) esteem and approbation.

"The PRESIDENT said, the next toast was one which he knew he had but to mention in order to secure it a most cordial response. It was—

“ ‘ OLD IRELAND AS SHE OUGHT TO BE,

“ ‘ Great, glorious and free,
First flower of the earth, and first gem of the sea.’

(Tremendous cheering.) Drank with all the honours.

“ EDWARD MORRIS, Esq., responded to this toast.

“ The PRESIDENT said—The state of this country when I came to it, its rise and progress, its commercial improvement, the advance of religion and religious institutions, its schools, its great resources, the old policy which made it unknown and discarded—but now it is beginning to be known by distinguished visitors from all parts of the world, who see its geographical advantages—nearly half way between England and the great continent of America, St. John’s will, ere long, be a port of call for Atlantic steamers, and an electric telegraph shall unite us, in a social and commercial bond, to the great republic of the west; but we shall never consent to any other connexion, so long as the imperial standard waves on this side of the Atlantic, and our loyalty is met by justice and protection from the Crown. I give you—

“ ‘ THE LAND WE LIVE IN.’

“ Hon. COLONIAL SECRETARY responded.

“ Some volunteer toasts were next proposed, and responded to; among others, the health of the two reverend gentlemen who accompanied our distinguished guests, namely, the Rev. Mr. M’Nervy, Chaplain and Secretary to His Grace the Archbishop of New York; and the Rev. Mr. M’Leod, Chaplain to the Right Rev. Dr. M’Kinnon, Bishop of Arichat.

“ Rev. Mr. M’NERVY returned thanks in a brief but elegant speech.

“ The PRESIDENT rose and said—The struggle in the East will be long remembered as one of the deadliest in the history of events that are settled by the bloody expedient of war; but out of the circumstances that forced upon the civilization of the West the necessity of defending itself against Cossack aggression, out of those circumstances has

proceeded the union of two of the most powerful nations of the world. Under the old idea they were natural enemies; a common danger dissipated the unholy dream, and this year, while the sovereigns of those great countries are interchanging, in their gorgeous capitals, truly royal civilities, the flags of the two nations float over their troops, who mingle their banners and their life-blood on the banks of the Tchernaya. I give you

“ THE ALLIED ARMIES.”

“ The toast was drank with all the honours.

“ It being now about half-past ten o'clock, His Grace the Archbishop of York, and their Lordships the Bishops, and also the Priests and about a dozen gentlemen, retired. We understand that those who remained prolonged the festivities beyond midnight, and then retired to their respective homes, delighted with the treat from which they had risen, and which they would long remember as the happiest event of their lives, when they enjoyed what may be emphatically styled—‘ the feast of reason and the flow of soul.’ ”

TRIDUUM IN HONOUR OF THE IMMACULATE CONCEPTION.

While the Prelates were assembled in St. John's, a solemn Triduum, in honour of the Immaculate Conception of the Blessed Virgin, was announced and attended with the greatest devotion by the faithful Catholics of St. John's. It was performed on the 10th, 11th, and 12th of September. Each day there was Pontifical High Mass and Benediction of the Most Holy Sacrament, and a sermon on the Mystery, by one of the Bishops. All the Bishops and the Clergy present at the Consecration attended every day. On the first day the Bishop of Arichat sang Mass, and the Bishop of Toronto preached; the second day the Bishop of Toronto sang Mass, and the Bishop of Arichat preached; and on the third day the Mass was sung by the Bishop of St. John's, New Brunswick, and the sermon was preached by the Archbishop of New York.

The Consecration Ceremonies and the Triduum were brought to a close on Sunday, the 16th, the octave day of the Dedication. High Mass was sung by the Archbishop of New York, and the sermon was preached by the Bishop of St. John's, New Brunswick.

**“ RECEPTION OF HIS GRACE THE ARCHBISHOP OF NEW YORK,
THE BISHOP OF TORONTO, THE BISHOP OF ARCHAT, AND
THE BISHOP OF NEW BRUNSWICK, AT HARBOUR GRACE.**

“ No sooner had it become known that their Lordships had fixed upon Wednesday, the 12th instant, for their visit to this town than the whole community were actively engaged in making preparations for their reception. A triumphal arch, tastefully decorated with flags, was erected at the entrance to the landing-place, the residence of W. Donnelly, Esq. ; another, similarly ornamented, at the opening of the avenue leading to the residence of the Very Rev. Charles Dalton, V.G. Every mercantile establishment in the town, and every vessel in the harbour, in like manner exhibited their flags, giving to the whole harbour an air of unwonted gaiety and joy.

“ Several gentlemen had started off in the morning, accompanied by the Temperance Band, in the steamer, to receive the distinguished visitors, together with our own beloved Bishop, Dr. Mullock, who accompanied them. In the afternoon all eyes were directed seaward, eagerly watching for the approach of the steamer; and as soon as she was observed, at a distance of about five miles, the entire population hurried to the landing-place, and all was bustle and excitement. When evening shortly after closed, not only the entire town, but all the country around, became a blaze of vivid light, which continued to a late hour of the night. Amid the illuminations, the residence of the Rev. Mr. Dalton, the Roman Catholic Church, and the Presentation Convent, were particularly conspicuous. Tar barrels were lighted along the sea side, and lights were fixed on the masts of all the vessels in the harbour. Amid this glare, shedding an almost noonday

light around, the firing of guns and the cheering shouts of the multitudes, the steamer arrived, and their Lordships landed.

“It would be impossible to describe the romantic effect produced by the illumination of the cottages far beyond the town, as far as the eye could reach; and here and there the livid glare of the numerous bonfires, revealing occasionally the neighbouring grounds and woodlands.

“The Benevolent Irish Society formed a passage for their Lordships, and then followed them in procession; the Temperance Band leading the way, and elevating the spirits of all by their cheering strains. In this order they reached the residence of our venerable Pastor, amid the waving of handkerchiefs, the cheering of the people, and the discharge of guns. On the whole, we have seldom witnessed a scene so enlivening, or where so much unity of feeling was manifested, or such cordial gratification exhibited. It was truly creditable to our spirited fellow-townsmen, and will be long remembered with pride and pleasure.

“On reaching the termination of the avenue to the Rev. Mr. Dalton's, their Lordships entered the beautiful newly erected stone Church; and kneeling a few moments at the foot of the altar to offer a silent thanksgiving to the Most High, his Grace the Archbishop gave the Pontifical Benediction to the assembled multitude; after which his Lordship, Dr. Mullock, addressed them, briefly but warmly, thanking them for thus co-operating with him in paying the honour and respect due to his illustrious guests, and then requested them to retire peaceably to their homes.

“The following morning (Thursday), at eleven o'clock, the time appointed for the presentation to their Lordships of the address of the Roman Catholics of the district, and also that of the Benevolent Irish Society, the latter body headed a vast multitude of the people in procession to the abode of their Lordships, where the addresses were respectfully presented, as well as one from the inhabitants of Carbonear; and to which his Grace, the Archbishop, returned thanks severally. The entire multitude having fallen on their knees His

Grace the Archbishop and the other Prelates severally pronounced a benediction, not only on those personally present, but upon those especially who were absent from their homes and their families, in pursuit of the fishery; and all then retired in good order, enlivened by the band, and were ever and anon giving vent to their joyous feelings in prolonged cheers.

“On Friday morning His Grace the Archbishop celebrated Mass and preached a touching and most eloquent sermon on the gospel of the day, being the feast of the ‘Exaltation of the Cross.’ Shortly afterwards their Lordships left in order to visit to Brigus, viewing, as they went along, all the intervening interesting little harbours, accompanied by several gentlemen of Harbour Grace.

“On Saturday the band again went by the steamer to meet their Lordships at Brigus, and accompanied them to Portugal Cove, where their Lordships were enthusiastically received by the people of that locality. Thus terminated a visit that brought happiness to every bosom—the first occasion that had ever assembled an Archbishop and four Bishops of the ancient and hallowed Faith of the people, to bring gratitude and joy and every exalted feeling to the hearts of all the inhabitants of our long neglected island.”

DEPARTURE OF THE PRELATES FROM NEWFOUNDLAND.

The illustrious visitors were now about to leave the island for their respective dioceses, and the inhabitants of St. John's determined to testify their respect for them at their departure. Accordingly the Irish Society and the Mechanics' Societies assembled at the Cathedral, at half-past two o'clock on Wednesday, the 19th. Thousands of people already occupied the ground. The Prelates were conducted to the steamer by the assembled multitude, amidst the ringing of bells, and the continued discharge of sealing guns: the vessels were decorated with flags; while cannon and sealing guns were fired from the wharfs, enthusiastic cheers burst forth from the assembled multitude, and the steamer left the

harbour with the regrets and the blessings of the faithful Catholic people of St. John's. As it was impossible for the Prelate to return all the visits or reciprocate all the attentions they had received during their stay, they published the following Card in the *Newfoundlander* of 24th September.

A CARD.

The Archbishop of New York, the Bishops of Toronto, Arichat, and New Brunswick, cannot permit themselves to embark for their respective homes, without giving public expression to their deep and grateful sense of the kind and enthusiastic welcome which greeted them on their arrival, and of the many courtesies which have been extended to them during their agreeable sojourn in the capital of this island. They hope to be excused for this, the more readily, as it has not been in their power to return personally all the visits, or to acknowledge all the civilities, that they have received.

The object of their visit was to take part in the solemn consecration of the Cathedral, and to testify their respect for His Lordship, Dr. Mullock, the learned and apostolic Bishop of Newfoundland. The two weeks of interval before the arrival of the next steamboat seemed, at first, a long period of absence from their flocks; but the hospitalities of St. John's have caused the days to pass almost imperceptibly. They acknowledge with great pleasure the kindness and courtesies extended to them by His Excellency, the Governor, and Hon. Members of the Government, by the brave Commander of the *Garrison* and his gallant officers, and indeed by all classes of persons, whether in St. John's, Harbour Grace, Carbonear, or Brigus, with whom it has been their privilege to become acquainted. They have had an opportunity of seeing the beautiful Bay of Conception, and the grand, stupendous scenery within its bosom and around its borders. In short, they will ever preserve a most pleasing memory of their visit to Newfoundland, and their constant wish will be,

that every happiness and prosperity may be bestowed upon its industrious, generous, warm, and noble-hearted inhabitants.

- ✠ JOHN, Archbishop of New York.
- ✠ ARMANDUS FR., MA., Bishop of Toronto.
- ✠ C. J. M'KINNON Bishop of Arichat.
- ✠ T. L. CONNOLLY, Bishop of St. John, New Brunswick.

The people accompanied the Bishop of the diocese and the Bishop of Arichat back to the Cathedral, and thus was concluded the most joyous and solemn religious ceremony ever performed in Newfoundland.

THE END.

