

foundation stone of the Cathedral. He also thanked the Archbishop of Wellington and the other prelates who had come to assist in the ceremony.

The function in the Pro-Cathedral concluded with Benediction of the Blessed Sacrament.

THE PONTIFICAL MASS.

On Sunday, at eleven o'clock, a Solemn Pontifical Mass was celebrated in the Pro-Cathedral by the Right Rev. Dr. Verdon, Bishop of Dunedin. The Assistant Priest was Rev. H. W. Cleary (Editor N.Z. TABLET); Very Rev. Father O'Donnell, deacon; Rev. M. Marneane, subdeacon; Very Rev. Father Towers, first master of ceremonies; Rev. Father McDonnell, second master of ceremonies. In the choir were the Archbishop of Melbourne, the Archbishop of Wellington, the Bishop of Christchurch, the Right Rev. Mgr. O'Reilly (Auckland); Right Rev. Mgr. Mackay (Oamaru); Very Rev. Mgr. O'Leary (Lawrence); Very Rev. Dean Martin, S.M., Vice-Provincial; Very Rev. Father Lewis, S.M., V.G. (Wellington); Very Rev. Dean Mahoney, S.M. (Nelson); Very Rev. P. Smyth, S.M. (Hastings); Very Rev. J. McNamara, S.M. (Napier); Very Rev. Father Boyle, S.M. (Ashfield, Sydney, N.S.W.); Very Rev. Father Henry, M.S.H. (Sydney); Rev. J. Coffey (Dunedin); Rev. P. Fay (Blenheim); Rev. Father Walsh; and the following clergy of the diocese of Christchurch:—Very Rev. T. Le Menant des Chesnais, S.M., V.G.; Very Rev. Dean Foley, S.M.; Very Rev. L. M. Gnaty, S.M.; Rev. S. Dunham; Rev. R. Richards; Rev. W. Hyland; Rev. F. Price; Rev. L. Fauvel, S.M.; Rev. S. Chastagnon; Rev. J. Tabman, S.M.; Rev. P. Regnault, S.M.; Rev. P. Bogue; Rev. D. O'Hallahan; Rev. W. King; Rev. D. Malone, S.M.; Rev. F. Le Petit S.M.; Rev. J. Goggan, S.M.; Rev. D. Gallais, S.M.; Rev. P. Aubry S.M.; Rev. A. Galerne, S.M.; Rev. J. O'Connell, S.M.; Rev. F. Crotty; Rev. P. Cooney; Rev. F. Higgins; Rev. L. E. Kimbell S.M.; Rev. Father Leen; Rev. Father Kerley, S.M.

THE SERMON.

was preached by his Grace the Archbishop of Wellington, who took for his text St. John i. 14: 'And the Word was made flesh, and dwelt among us, . . . full of grace and truth,' saying that in these words was revealed the knowledge of the greatest truth regarding the whole system of Christianity, the truth of the Lord and Saviour, Jesus Christ. The inspired Evangelist had written that the Word was God. Christ had two natures, a human and Divine nature, and in this was the great revelation of the fundamental truths of humanity. Truth and Divine love were the greatest gifts bestowed upon man. The Lord Jesus had walked the earth as a speaker of truth, and He had made known to man the great supernatural truth, coming not to teach scientific or political truth, but supernatural and Divine truth, necessary to man to work out his own salvation, and to prepare himself for his divine destiny. Jesus had sent His Apostles to teach truth, saying, as the Father sent Me, I also send you; and these Apostles were to form a mystic body of Christ, to whom all power in heaven and earth was given. Men were only human beings without grace. The required grace and strength of will to fulfil the commandments laid upon them by the Incarnate God, and they could not so fulfil with their limited faculties, but the Lord Jesus Christ in his admirable and sacred life had established a system whereby

Man might obtain Grace and Strength.

First was prayer, and secondly, that mysterious system of the seven Sacraments which Christ had established for His Church, with power to administer until the end of time. The first Sacrament was Baptism, and as in the natural life man needed first to be born, so by the Sacrament of Baptism he was born into the supernatural life. Man required to grow up and be strengthened in his natural body, and required the same in the spiritual body. That strengthening was supplied by the Sacrament of Confirmation. In the natural life food to give strength was required; this was necessary in the supernatural life, and was supplied by the Sacrament of the Holy Eucharist. That food supernatural was the sublime Person of Jesus Christ, and the food on which the Divine Shepherd fed his flock being His own glorified body under the appearance of bread and wine. If the natural body was stricken by a disease it required a remedy, and as the supernatural death of the soul was sin, the supernatural body found its remedy in the Sacrament of Penance. It was requisite that there should be a ministry of priests to confer the sacraments, and this was provided in the Sacrament of Holy Orders. Then it was necessary that the raw material, as it might be called, the natural body, should be preserved, and this was provided for in the Sacrament of Matrimony. It had been raised to the dignity of a sacrament and conferred upon man to enable him to bring up a family in the love of God. In the natural life strength was required in the last hour when the soul was passing away, and as the soul required strengthening against temptations the Sacrament of Extreme Unction was administered. This could all be applied to the ceremony of laying the foundation-stone, for the building of a church was the means established for the carrying out of the Divine programme. It will be in that church (said his Grace) that you will hear again and again the system of the

Revealed Truth of Jesus Christ.

It is there that your children will come to be laved in the sacred waters of Baptism, to become members of his fold and citizens of his Eternal Kingdom. It is here you will come over and over again to wash away your sins, to prepare yourselves to kneel at the Holy Table and partake of the body and blood of Jesus Christ. It is here the young will come to join their hands and their hearts forever, to sanctify in them the very source of human life, the sacrament of Matrimony. It is there also from which the oils will go to anoint the ministers, to ordain the priests, and the various other degrees of dignity in the new church. And so you have, in the fact of laying the foundation stone of a church, a great thing for you to partake of the two greatest manifestations of Jesus Christ,

His truth and His grace, but the laying of the foundation stone of a cathedral is something more than this, for all I have said so far can be applied to any parish church in the land, but a cathedral is something more, indeed, than this. It is a great centre of life, because it is, indeed, through bishops that this truth is to be transmitted to mankind, and a cathedral is the church in which is found the seat of the bishop. The cathedral is like a sun, a spiritual sun. You know that the great orb that rolls in space and communicates to this world of ours light and heat and motion, is a type of that great centre Jesus Christ, the centre of justice; the cathedral communicates His light and His truth to the world, and thus the various bishops throughout the world are like smaller suns illuminated by the radiance of that great sun, Jesus Christ. So, my dear brethren, the laying of a foundation of a cathedral is a great and important event wherever it occurs. His Grace congratulated the congregation upon the greatest day in their great undertaking. Their Bishop had come to part of the realisation of his great hope and desire to see a church erected worthy of the Divine majesty of God, and he (the preacher), tendered his warmest and sincerest congratulations. In conclusion he said: It is God's work, a great, sublime, holy work, a great and lasting work, a work that will confer immortal honor upon yourselves and your district, that will be a glory and a charm to this city. It is the greatest work you have yet undertaken. You will rise nobly to the occasion, that you will give with the generosity for which you have been known in the past, you will make this a record day in every sense, so that your bishop will be proud of you, and your doings will go forth to the land as a proof of your faith and your loyalty to Jesus Christ, and our Holy Church.

THE MUSIC.

The music of the Mass was Gounod's 'Messe Solennelle,' splendidly rendered by the choir, strengthened for the occasion. The soloists were:—Soprano, Miss Pender; tenor, Mr. C. Read; and bass, Mr. E. McNamara. At the offertory Miss Moir sang Gounod's 'Ave Maria' with violin obligato by Mr. E. J. Painter. An efficient orchestra led by Mr. Painter did good work. Miss Funston presided at the organ and Mr. H. H. Loughnan conducted.

LAYING THE FOUNDATION STONE.

At three p.m. the ceremony of laying the foundation stone was performed by his Grace the Archbishop of Melbourne, assisted by Very Rev. Dean Mahony and Father Aubry, S.M. Fifty ecclesiastics were present, and several thousand people surrounded the platform and extended into and along Barbadoes street. The music incidental to the ceremony was rendered by a choir under the conductorship of Mr. Loughnan. A handsome silver trowel was presented to his Grace the Archbishop of Melbourne by Mr. G. T. White. It bore the following inscription: 'Presented to his Grace the Most Rev. T. Carr, D.D., Archbishop of Melbourne, on the occasion of laying the foundation stone of the Cathedral Church of the Most Blessed Sacrament, Christchurch, New Zealand, Sexagesima Sunday, February 10, 1901. Right Rev. J. J. Grimes, S.M. Bishop, Christchurch; F. Petre, architect; J. and W. Jamieson contractors.'

Copies of the N.Z. TABLET, of the local papers, and current coins of the realm were placed in a casket under the stone, together with a Latin inscription, of which the following is a translation: 'To God, the Most Good, the Most Great. On Sexagesima Sunday, February 10, 1901, Leo XIII. being Pope; in the first year of the reign of Edward VII., King of Great Britain; Lord Ranfurly being Governor of New Zealand and Mr. W. Reece Mayor of Christchurch; in the presence of the Most Rev. F. Redwood, S.M. Bishop of Wellington, the Right Rev. M. Verdon, Bishop of Dunedin, and of many of the clergy of New Zealand and a great concourse of people, the Most Rev. T. J. Carr, Archbishop of Melbourne, at the request of the Right Rev. J. J. Grimes, S.M., first Bishop of Christchurch blessed and laid this foundation stone of the cathedral church to be erected in honor of the Most Holy Sacrament of the Altar. Architect, Mr. F. Petre; contractors, Messrs. J. and W. Jamieson.'

When the stone had been well and truly laid, the Archbishop of Melbourne addressed the assemblage. He said that he felt greatly honored at being permitted to lay the foundation stone of the Christchurch Cathedral, and only regretted that he was taking the place of the Cardinal Archbishop of Sydney. He felt that there could be no more acceptable offering to God as a mark of the Jubilee year of Canterbury than the offering they were making that day. In the remarks he wished to address to them that day there were two considerations to be dealt with, (1) was the work acceptable to God; (2) would He enable them to carry out the work which they had begun. There was, he thought, no doubt as to the acceptability of the work to God. They saw everywhere in Nature what glorious temples God had erected in the world. If they looked at these minutely they would see the power and glory of God manifested. They read in the Scriptures that God had given minute directions as to the building of the Temple, and that express directions had been given as to the erection of the most beautiful building which had ever been erected by human hands. Solomon's Temple was so beautiful and gorgeous when completed that the priests could not minister in the sanctuary. There certainly was, therefore, ample proof in Scripture that the work they were doing that day would be acceptable to God. Now, as to the second consideration. Let him tell them what had been done by their forefathers. Most of those present this day were Irish, some English and some Scotch. Their forefathers in those countries, it must be remembered, were not placed in so favorable a position as they in these days were, nor had science and art advanced as they had now. Yet they had seen that those who preceded them had erected most wonderful, most glorious fane to the glory of God. They stood to-day, whether in ruins or intact, as wonderful memorials of the faith of those who erected them. Take Ireland for instance; what was more eloquent of the faith in the