

enduring Irish people of the Island of Saints and the Island of Faith than the temples erected to God. There were to be found old churches and old monasteries built in an enduring manner which modern science seemed unable to acquire. Even where in ruins they told of the faith which had erected them, and where intact they seemed to promise to last for further centuries. There stood also in England the old cathedrals, not now, they regretted, used for the celebration of the Catholic religion. But they stood as memorials of what the English Catholics did, and how much their hearts were in the work when they raised these glorious monuments which promised to stand till the end of time. In Scotland there were many valuable and aesthetic specimens of architecture in the old cathedrals still remaining. If in those ancient times when the means were few such things were done to the honor and glory of God, what would be expected from those who had been blessed so much. God would bless the givers to the Cathedral Church which they intended to erect, one which would be the glory of the diocese of Christchurch. He was delighted to be there that day and to see so large a concourse of the people of Christchurch taking an interest in the laying of that foundation stone. No doubt many of those present that day would gather on that spot again, not in the open air but under the roof of a glorious temple erected to the honor and glory of God. Those who took part in the erection of that Cathedral would have the satisfaction of knowing that their names would be associated with a work which would redound to the credit of the Catholic people of Christchurch, and the beautification of the city.

The Archbishop of Wellington also addressed the assemblage. He would refer to that demonstration as a decisive proof of the immense progress which the Church had made in New Zealand, and especially in Christchurch and Canterbury. He remembered that on the site upon which the Cathedral would be erected there were to be found, only a few years ago, as usual denizens of the spot, the wood-hen, the pukaki, and the wild-duck. It was there that the first missionaries, who lodged in a small hut, used to amuse themselves by throwing stones at wild-ducks while they were on their way through Canterbury. But, in a few years, what marvellous changes had been wrought. Let them look around, and glance at the buildings there—at that noble convent, an asylum of learning and of religious instruction for the children, and at the old church, which people were now, perhaps, beginning to look upon with scorn, but which was once looked upon with pride. Twenty-six years ago, when the speaker, as Bishop of Wellington, made his first public entry into Christchurch he found a very small church, which formed the nucleus of the one they could see. It was the pride of the Catholics of Christchurch, and was built by an apostle, the Rev. Father Chataigner, whose name would be immortal in Canterbury. If he had been present that day, how his heart would have been gladdened. He was still living, but was spending his old age in retreat and retirement, preparing for his eternal recompense. Had he been there, his heart would have thrilled, as he would recall his long journeyings in the olden time. He travelled from North to South Canterbury, carrying the requisites of Catholic worship on his back, and was the pioneer of all that progress. He had an eye for the future. He foresaw the growth of Christchurch. He knew that drainage would come. He wanted land and much land, and he got it. He did the same at Timaru, and Timaru would for ever bless his name. Another name suggested itself, that of the Rev. Dean Chervier, who lately departed for his heavenly reward. They could now see that there had been an end in view in selecting for the site of the church a large piece of ground, even though it was a lagoon, and all glory should be given to the name of those pioneer priests who, in toil and suffering, sweat and hardships of every kind, laid the spiritual foundation of the Cathedral which was about to be started. They should look to the past, see what had been done in the life of one man, in the episcopacy of one Bishop, and then look forward to the future. The work they had undertaken was a great one, but they were willing to undertake it, and it would be done. Archbishop Redwood concluded by asking those present to ease themselves of the cheques which were burning in their pockets, and, continuing, said that if they threw them, as it were, on the waters of Divine Providence, they would return and increase tenfold, bringing blessings to the givers, their homes, and all that they held most dear.

The Mayor of Christchurch (Mr W. Reece) and Mr A. E. G. Rhodes also briefly addressed those present in congratulatory terms regarding the great undertaking.

The Bishop of Christchurch announced, amidst applause, a donation of 100 guineas which the Holy Father had sent towards the new Cathedral, accompanied with his blessing to all who aid in the good work. He also read apologies for unavoidable absence from the Cardinal-Archbishop of Sydney, the Hon. J. G. Ward, the Bishops of Ballarat, Maitland, Rockhampton, Armidale, and several others. He likewise acknowledged, amidst applause, a donation of 500 guineas, in gold, placed upon the foundation stone by Mr George O'Malley. Other signal donations were, £300 from the contractors (Messrs J. and W. Jamieson); Mr Patrick Henley, £200 in addition to a further donation of £1000 contributed to the general building fund; Mr Loughnan, £50; Oamaru Stone Company, £50; Mr Reece (Mayor of Christchurch), £21; Mr A. E. G. Rhodes, £21. The amount received in cash upon the foundation stone reached the splendid total of over £2000.

ARCHITECTURAL STYLE AND DIMENSIONS.

The new Cathedral, which will take three years to complete, and cost over £40,000, is to be in the Italian Renaissance style. Very little wood will be used in the building, but it will require, roughly, 100,000ft of Oamaru stone, 20,000ft of Mount Somers stone, 1000ft of blue stone, 4000 cubic yards of concrete, and between 80 and 90 tons of iron and steel. The tender of Messrs. Jamieson Bros. for erecting the building has been accepted, and all the zinc will be supplied by Messrs. Wunderlich and Co., of Sydney. In the general dimensions, the sides will have a total length of 204ft, and a width

of 105ft. The height from the floor to the ceiling of the nave will be 49ft, to the apex of the roof of the nave 62ft to the top of the dome tower 97ft, to the top of the dome itself 117ft, and to the top of the cross 122ft. The nave will be 111ft in length, including a vestibule, and 42ft 6in in width. There will be two side aisles, which will pass the flanks of the nave right round the sanctuary and choir. Each of these aisles will be 150ft by 12ft. There will be four side chapels, each 13ft by 17ft, and eight other side chapels, each 13ft by 9ft. Besides these, there will be a chapel under the flag tower, 14ft square. The baptistery in the other flag tower will be of the same dimensions. Seating accommodation will be provided for nearly 3000 people. The sanctuary and choir, immediately under the dome, will, together, be 55ft by 29ft. The base of the dome itself will be 45ft square, and it will be finished with a cupola of 40ft wide. An inner dome, rising to a height from the floor of 72ft, will be furnished with two ecclesiastical galleries and a whisper gallery. There will be four vestries, two 20ft by 13ft, and two 13ft by 14ft. Above the aisles and over the side chapels, in the transept, there will be galleries, giving a total gallery space of 302ft by 12ft, and 52ft by 18ft. The organ loft will be 66ft by 19ft. Access to these galleries, and also to those over the sanctuary, will be by six iron stairways, four being in the dome tower and one in each of the flanking towers. The internal arrangement of the building will be in the style of a Greek colonnade. The nave will be surrounded by 30 columns, and the back of the sanctuary will be carried by seven columns. This colonnade will be repeated in the second order above, carrying the gallery ceilings. The lower order will be on the Ionic or Corinthian principle. Each order will support its whole entablature. The dome internally at the level of the whisper gallery will be carried by a Corinthian colonnade of 21 columns. Externally the building has been designed on the Roman Arcade principle, both the lower and the upper order, the one being Ionic and the other Corinthian. There will be the full proportion of arches, including impost and arch-volts. The pilasters of the order will be in the centre of the pier. Each entablature will be mounted by its full balustrade. The main front of the building will have two flanking towers, surmounted with stone belfries and cupolas, rising to a total height of 108ft, with pediments for clock faces. The central space of the front, between the two towers, will have a full Corinthian colonnade of four columns, 42ft high, having a full tabature, with a central pediment, surmounted by a cross 8ft high, rising to a total height of 80ft. Under the colonnade there will be the principal entrance, in addition to which there will be four flank entrances, besides those of the vestries. Generally, the whole of the building inside and outside will be constructed of stone, with as little wood-work as possible. In fact, only a certain portion of the roof framing will be wood, and all the rest of the building, including the window frames, will be concrete, iron, or stone. The ceilings throughout will be of embossed zinc, the design in its decorations being suitable to the building. The floors of the galleries and the flat roofs over the side chapels and vestries will all be constructed of concrete, with iron bars added, and expanded steel covering. The roof of the nave has its principals framed with angle-iron and covered with Marseilles tiles. The roofs of the three cupolas are covered with stamped zinc tiles placed upon rubberoid. One of the internal features of the nave ceiling will be the embossed zinc work, which will be profusely decorated, arranged coffers, surrounding three internal acoustic domes. The whole will be painted and decorated, and will form a ceiling which will resist any damage from wet, and will also have a certain degree of fire-resisting quality.

VESPERS.

At Vespers in the evening the Pro-Cathedral was again crowded. Pontifical Vespers were sung by the Archbishop of Wellington. Very Rev. Father Lewis, S.M. V.G., was Assistant Priest, Very Rev. Fathers O'Donnell and Marnane deacons.

THE SERMON

was preached by his Grace the Archbishop of Melbourne from the text: 'This is the victory which overcometh the world, our faith.'

His Grace said: It is no light thing to undertake to build a cathedral like to the one of which the foundation stone was laid today. It requires much thought much anxiety, much labor, much skill, much material aid, and, above all, a large fund of practical faith. Yes, it is only the spirit of strong faith that prompts men to undertake such a work, and enables them to carry it to a successful conclusion. It is the same spirit that reaches back to the dawn of human history and which manifested itself not only amongst those who possessed the primitive revelation, but also amongst those to whom that revelation was conveyed in fragmentary parts and broken outlines. The same spirit that prompted Noah to raise an altar when he came forth from the perils of the Flood, and Moses to build the Ark of the Covenant in the wilderness, and Solomon to erect the Temple of Jerusalem, the same spirit prompts the untutored savage and the superstitious zealot to provide for the worship of the Supreme Being in some structure suitable for the purpose. Even though the form of worship be not free from error or superstition, still the primitive revelation, even in such cases, is not entirely lost, and an underlying spirit of faith is the motive that urges men to this recognition of the claims of the Deity. The ancient Greek and Roman temples, the Turkish mosque, and the Chinese joss house alike proclaim that it is a common instinct of our nature to set apart a special place for the due celebration of the public worship of the Creator. When the Christian religion was substituted for the old Dispensation, during the first three centuries of persecution in imperial Rome there was no opportunity for raising altars or building churches except in the recesses of the catacombs. Limited as the opportunities were, we find even there ample evidence of the promptings of faith, and the manifestation of religious art in the adornment of the small subterranean chapels in which alone, during these centuries, God could be worshipped in security. But no sooner was peace restored under Constantine than

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