

in Dublin. There was cholera raging like fire in his veins. He was brought to Mercer's Hospital, and there his spirit went forth. He died old and decrepid at six-and-forty. The once brilliant intellect of the favored child of song went out like the smoke of a tallow candle.

ST. PATRICK'S BASILICA, OAMARU

AN IMPRESSIVE CEREMONY.

Sunday was a red-letter day for the Right Rev. Mgr. Mackay and the Catholics of Oamaru, as it marked another step towards the completion of a work which they have very much at heart—the completion of St. Patrick's Basilica, the foundation stone of which was laid nearly ten years ago. As reported in our columns a few weeks ago, workmen have been busy for a considerable time in the erection of the portico and flanking domes, and it was in connection with the completion of this work that the solemn ceremonies took place on Sunday.

The Foundation Stone

of the building was laid on Trinity Sunday, May 28, 1893, by the late Right Rev. Dr. Moran, Bishop of Dunedin. The ceremonies began with the celebration of High Mass, Very Rev. Father Mackay being celebrant, Rev. Father O'Leary deacon, Rev. Father O'Neill sub-deacon, Rev. Father O'Donnell master of ceremonies, and Rev. Father McMullan assistant priest at the throne. In the unavoidable absence of the Right Rev. Dr. Grimes, Bishop of Christchurch, the occasional sermon was preached by the Rev. Father Lynch, of Dunedin. The ceremony of blessing and laying the foundation-stone was performed in the presence of a very large gathering of people, fully 4000 being present. At the conclusion of the ceremony a collection was taken up, when the sum of £500 was received, the late Bishop contributing £120, and Father Mackay £100 of this amount. The occasion was taken advantage of for presenting Father Mackay, who had then attained his silver sacerdotal jubilee, with an illuminated address and a purse of sovereigns.

The blessing and opening of the portion of the basilica then completed took place on Sunday, November 18, 1894, the ceremony being performed by his Lordship Bishop Grimes, who celebrated Pontifical High Mass. The occasional sermon was preached by the Rev. Father Hilary, C.P., of Sydney. The offerings for the day amounted to £360.

Style and Dimensions.

As the church now stands there is the nave, 87ft. 6in. by 35ft., and 35ft. high, with two access aisles through the whole length, each 7ft. 6in. wide. The aisles are divided from the nave by means of two colonnades, each consisting of 14 Corinthian columns 21ft. high, carrying right round the inside of the nave a complete entablature, consisting of Corinthian cornice, frieze, and architrave; above this is the clerestory, which is designed with double pilasters over each of the nave columns, and gives light to the nave by means of 26 iron-framed windows. The ceiling of the nave is finished in embossed zinc arranged in strongly recessed decorated coffers. The upper end is terminated with the sanctuary arch, behind which is the temporary sanctuary. At the other end is situated the organ loft, 12ft. by 35ft., and carried on columns similar to those between the nave and aisles, and having the floor of reinforced concrete. On the lower ends of the aisles are situated the two flanking towers, each 10ft. by 10ft. internally and 40ft. high to the bases of the columns which carry their domes. In one of these towers is the baptistery, and in the other the organ loft stairway. The surmounting domes of these two towers, which have just been finished, are each of stone, carried on eight Corinthian columns 10ft. high with Corinthian entablature of cornice and frieze and architrave 2ft. 9in. high, above which is the dome of eight facets 12ft. by 14ft., surmounted with finial and cross, bringing the total height of tower and dome etc., to 74ft. Between these two towers has just been completed the portico which is carried on eight fluted Corinthian columns with moulded full dies, entablature and pediment. The dies are 7ft. 6in. high, the columns, with their carved caps, 22ft. high, and the entablature 5ft. 6in. high, so that the apex of the pediment rises to a total height of 43ft. from the floor level of the church. The portico shelters the main and two side entrances of the church, and its completion leaves the whole front complete, except the large flight of steps, which still remains to be done.

The whole of the church is built of Oamaru stone both inside and outside, the roof is of slate, and, with the exception of the roof, framing, and the doors, no wood is used in its construction, so that it is almost absolutely fire proof.

There yet remains to be finished the sanctuary, two side chapels, two sacristies, confessionals, and the great dome (to be supported by 16 handsome columns) in order to complete the original design made by the architect, Mr. F. W. Petre, in 1893. It is the intention of Mgr. Mackay to have a chime of bells in the domes—a large bell being placed in one and a full octave of small bells in the other. It is also contemplated to complete the front enclosure of the ground with concrete pillars and iron fencing, so that the whole street frontage may be of an ornamental character.

Among the prelates and clergy who had come to assist at the solemn ceremony last Sunday were his Grace the Archbishop of Wellington, his Lordship the Bishop of Dunedin, Very Rev. Mgr. O'Leary (Lawrence), Very Rev. Father Keogh (Rector St. Patrick's College, Wellington), Rev. Father Tubman (Timaru), Rev. Father Murphy (Adm. St. Joseph's Cathedral, Dunedin), Rev. Father Coffey (South Dunedin), Rev. Father Regnault (Waimate).

Pontifical High Mass

was celebrated by the Right Rev. Dr. Verdon. Very Rev. Mgr. O'Leary was assistant priest, Rev. Father Tubman deacon, Rev. Father Coffey sub-deacon, and Rev. Father Murphy master of ceremonies. The music of the Mass was Farmer's in B flat, and it was rendered in a finished and highly devotional manner, which reflected much credit on all concerned. The choir was assisted by several ladies and gentlemen from other centres, among these being Mrs. Lynch (soprano), Miss Egan (contralto), Mr. Jefferson (tenor), and Mr. McDonald (bass), all of Timaru, who took the solos, and by Miss McGuinness (Timaru), who presided at the organ, Miss Dennehy (Timaru) and Mr. Goldstone (Waimate). During the offertory Mr. Jefferson sang as a solo White's Ave Maria. Mgr. Mackay conducted.

The Sermon.

The occasional sermon (for the report of which we are indebted to the 'Mail') was preached by his Grace Archbishop Redwood, the text being from St. John i., 14: 'And the Word was made Flesh and dwelt amongst us (and we saw His glory, the glory as it were of the Only-begotten of the Father) full of grace and truth.' Here, said his Grace, they were made acquainted with two great and fundamental truths—first, the great central truth of Christianity, the divinity of Jesus Christ; second, the great gifts that He had bestowed upon the world—the divine truth and the divine grace. In Christ was made incarnate the eternal Truth; He was the Way and the Light. He had come into the world to bear witness to the truth—to make complete the circle of truth and rectify the errors begotten of man. By pouring grace into the souls of men he had banished darkness. Man had been called to a supernatural destiny, and it was the divine gift of grace which prepared them to see God. Christ was still amongst them in the Church which He had founded, when He had selected a certain number of His followers and made them His apostles and disciples and filled them with the divine truth, preparing them for a mission which had the same source and the same authority as His own Mission. Christ had promised His Apostles to be with them for all time, and had conferred upon His ministers the right to proclaim the truth. He still dwelt in the world. He dwelt in His Church, the oracle of His truth and the vehicle of His grace. Man must not only recognise the truth, but must be lifted up by grace and placed upon a higher and nobler plane. That grace could be bestowed through the holy Sacraments, which were adjusted to every stage of life. The seven Sacraments provided for all the spiritual requirements of man. Through them they were filled with the divine truth and the divine grace, and enabled to live lives that were pure and prepared for reception into the abode of God Himself. What, it was asked, was to be the Church of the future? The Church which had been founded by Christ, which had been the means through which they had received all their manifold blessings, would remain unshaken by the teaching of science, for it was built as solid as the hills themselves, and rested upon the sure foundation of divine truth. Its base was not scientific truth. Their end, their destiny, was a supernatural one, and with the supernatural science and its teachings had no connection. If they knew every law of nature their knowledge would be only of the world, and would not help them to the divine truth and their supernatural destiny. Science was capable of promoting the material welfare and comfort of mankind, but it could not minister to their spiritual welfare. There was no reason why science and the Church should not exist side by side, for there need not be any conflict between them. So long as each adhered to its own sphere and pursued its own functions they would no more come into collision than would two stars each moving in its own orbit. There was only one God and only one truth—the divine truth, which could not change; and there was only one true religion—the religion which rested upon that truth. In their Church they had that truth, and what a blessing it was that the Church was ever open to the faithful to afford hope and consolation. It was pleasing, therefore, to see the temple of God and the sanctuary of the faithful made beautiful. They had just made beautiful the exterior of that building, and he congratulated them upon their achievement, for it was through their liberality that it had been achieved. The work had been conceived by one mind and carried through by one man, their pastor, but it was through their liberality that it had been made possible of accomplishment. He congratulated his Lordship the Bishop of Dunedin upon numbering such a liberal community within his flock. How often they had been called upon, and how liberally they had responded, their basilica, their convent, their presbytery, and their school testify. He had no doubt that they would still continue to contribute liberally, so that they might witness the completion of their beautiful building, which was an ornament of their city. He commended their work and trusted that they might enjoy the blessing of the grace of God.

There was a crowded congregation, and a special collection was made for the purpose of completing the flight of steps leading up to the basilica and doing other