

were members of the Church, save when a question arose on the subject.

Article VII. in its amended form adds a necessary clause after "infirmity," and prohibits superannuated clergymen from voting.

The Executive Committee have also recommended the following highly important rules and regulations in regard to the election of Bishops:

1. That at the election of a Bishop it be necessary that not less than two-thirds of the whole number of the Clergy, and of the Lay-Delegates by parishes entitled to vote be present. That no clergyman be publicly nominated for the office of Bishop; but that the clergy and Lay representatives, by parishes, in their separate places, be directed, each and severally, to write upon a card the name of the Clergyman whom they would desire to elect as Bishop. That the same be dropped into a balloting-box, to be handed round to each individually by two persons appointed for that purpose. That whatsoever Clergyman shall have such a number of the votes of such order respectively as shall constitute a clear majority of the whole number of each order respectively entitled to vote in such Diocese, shall be declared duly elected. That there be no election, unless with such majority of both Clergy and Laity, the latter voting by parishes.

2. In the event of the subdivision of any Diocese, the portion intended to form the new Diocese shall be bound in all their public proceedings by the constitution of the Diocese of which they formed a part, until a said new Diocese shall be fully organized by the election and consecration of the Bishop.

3. Any Clergyman elected a Bishop, and holding at the time of such election any preferment or ecclesiastical income, shall resign such preferment or income upon his consecration.

The first regulation your readers will perceive does away with the very objectionable two-thirds majority system; while the adoption of the vote by ballot principle, and the prohibition of a public nomination will, I hope, restrain to a great extent those ebullitions of strong feeling, dreaded by all true friends of Synodical action, and of which already there have been specimens by no means pleasing, exhibited by friends of each candidate for the London Bishopric. The eyes of the Anglo-Catholic Church throughout the whole world will be fixed on the actions of our Canadian Synods, and the tone and manner in which the proceedings are conducted, will exercise a powerful influence either for good or evil upon the Church in Great Britain and in her numerous dependencies. The freedom of Synodical action which we first took as our right, and have since had granted to us, and confirmed by law, is regarded by our Mother Church, and throughout the colonies, as a great experiment. And all concerned in carrying it out, should feel most deeply the great responsibility resting upon them.—A false step would not merely raise the question as to the propriety of our taking possession of armour too large for us, but would help to strike a few rivets more into the manacles of our Mother Church, and throw grievous stumbling blocks in the path of ecclesiastical freedom of our brother colonial churchmen throughout the world.

The Executive Committee of the Synod has also passed a Resolution, to the effect that the Lord Bishop be requested to summon the Synod as soon as Her Majesty's assent to the Synodical bill be received—not less than twenty days' notice being given of the same. This assent was given, I am informed, on the 6th ult., at a meeting of the Privy Council, and a despatch to that effect forwarded to the Governor-General. His Excellency will, I believe, give notice of its reception in the Legislative Council Chamber to-day, and I regret that I cannot delay this letter in order to state positively that he has done so. The meeting of Synod will therefore be held in all probability in about three weeks, and the meeting of the Church Society, usually called on the first week of June, be postponed to the same time.

Since receiving the letter from our Toronto correspondent, given above, the important announcement anticipated by him has come to hand, as follows:

"The Lord Bishop of Toronto notifies the clergy and laity of his diocese, that he has received official intimation from His Majesty's Excellency the Governor-General, that Her Majesty's assent has been given to the Act of the Legislature of Canada, entitled 'An act to enable members of the United Church of England and Ireland in Canada to meet in Synod.'

"In accordance with the resolution of the Executive Committee of the Synod held on the 12th of May, the Bishop hereby acquaints the Clergy and Lay Delegates to the Diocesan Synod, that a General Meeting of that body will be held in the City of Toronto, on Wednesday, the 17th June next. Divine Service, preparatory to its assembling, will be performed in the Cathedral Church, at ten o'clock, A. M.—*N. Y. Church Journal.*

MONTREAL.—The proceedings at the laying of the foundation stone of the new Cathedral in this city, were of the most pleasing character. We subjoin a brief summary of the prominent circumstances connected with the important event.

The solemn and interesting ceremony was performed by the Bishop of the Diocese, assisted by a great number of the clergy, and in the presence of an immense concourse of people. The day was beautifully fine. In the morning it being Ascension-day—full service, with the Holy Communion, was celebrated at St. John's chapel. The sermon is alluded to as highly appropriate and very edifying. In the afternoon at 2 o'clock, a procession was formed, consisting of the Bishop and twenty-five of the Clergy, in their

rober, the children connected with schools belonging to the church, the Officers of the Garrison, Staff Officers of the 30th Regiment, and the members of the congregation. They immediately proceeded to the site of the new Cathedral where the ritual was performed. It consisted of the usual offices for the laying of a corner stone. The Rev. Mr. Gisson read the first part of the service, invoking the Saviour to bless the stone which was then to be laid in His name.

The Hon. George Moffat then addressed the Bishop, giving an account of the events which had led to the ceremonies of the day. The hon. gentleman proceeded to give the dimensions of the new cathedral, which he said would be built in the Gothic style of architecture, and in a cruciform shape; its length from end to end being 212 feet. It was calculated to accommodate from 1400 to 1500 persons, and arrangements for the poor in the proposed plan had not been neglected. The death of the talented architect who designed the church, had delayed the completion of the plan and estimates for the building. But these had now been procured, and the cost of the Cathedral, inclusive of spire, bell, and clock, was put down at £30,000. For the latter adjuncts it was supposed £8,000 would be sufficient. The available means at the disposal of the building committee was about £24,000; added to this there was a sum of £2,000 insured on the organ and church property; but it would be seen there was still a large margin to be made up by voluntary subscription, and it was much to be desired that the appeal should be liberally responded to, so as to render it unnecessary to solicit any aid from abroad. In conclusion he had now to offer his lordship, on the part of the Building Committee, the trowel he held in his hand. It had been made for the occasion, and was intended to remain in his Lordship's family as a memento of the proceedings of this day. And he had also to invite the Bishop to lay the corner stone of what, he hoped, would prove not only an ornament to the diocese, but a blessing to all around.

The Bishop, accepting the trowel, and the stone having been adjusted, he proceeded to spread the mortar, and then repeated the usual declarations.

Major Campbell, C.B., then addressed the meeting, and spoke of the low state of ecclesiastical architecture in the Diocese. He hoped, however, for an improved state of things. A building such as they were now about to erect should serve as a model for future architects, and raise the taste of the general mass. He might have spoken strongly on this subject, but he felt strongly. He believed a high destiny awaited this Province, and that Montreal would have no small share in accomplishing it. Let us prepare for it then, that when we are called upon to take our place among the nations of the world, we may be found wanting in none of those essentials which this enlightened age requires. It had been said, and often said, that Canada was destined to be a great Republic. Well, if it were so, let it at least unite the learning of the present age with the taste of ancient days—with the beauty, the elegance, refinement and grace which distinguished, beyond all others, the classic land of Greece. He hoped and trusted that not only the members of the Church in Montreal, but Churchmen throughout the diocese, would be alive to the responsibility which rested upon them, and to the expectations to which they had given rise; and it was his earnest hope that a building would be raised, adapted not only to the wants of this growing diocese, but beautiful and chaste in its every proportion.

The Rev. Mr. Scott, one of the Bishop's Chaplains, then came forward and delivered a very interesting discourse, showing that from the earliest times it was the habit of the people to erect buildings more or less spacious and gorgeous—according to their taste and developments—for the worship of that Being whom they sought to entreat, to worship, or to propitiate. He also referred to the magnificence of Solomon's temple, and impressed upon the people their obligation to make the House of God worthy of Him who inhabits there.

The Bishop stated that general Eyre had that morning sent him a telegraph from Sorel, expressing his regret at being unable to be present, and called upon Lieutenant Col. Munro, to say a few words on the occasion.

Col. Munro apologized for presuming at such short notice to address such an assembly. But he and his brother officers felt a great interest in the new building—almost as much as they did in the one where hitherto they had worshipped. Montreal had been their first resting place after they had left the Crimea, and the late Christi Church Cathedral was the first consecrated temple where they had offered up their thanksgiving for being preserved during the late disastrous war. He hoped the new building would surpass the old one, both in majesty and beauty, and though it could never be venerated in the same way by the gentlemen around, yet the young children whom he saw before him, would tell their children the results of this day's proceedings, and call the new house of God, their House—endured to them by all their happiest and most sacred recollections.

The Bishop then delivered an address characterized by his usual eloquence and gracefulness of style. We regret our space will not permit us to give it in full. The following is an extract from it.

This stone is itself, in its solid and massive substance and its position, a type of the permanence and unity of the faith in Christ which we profess—the corner-stone, which is to knit together the different parts of the building and the foundation upon which it is to rest; while above it there is to be raised the lofty tower and spire pointing to the skies; emblem, too, of the truth we teach, which is by its

holy influence, to raise up from earth to heaven. Yes, I do believe that what we have this day begun in the name of God will be no ordinary work. Numbers are no certain test of truth, nor must we be too ready to accept the word *populi as the vox Dei*: but whether, as members of the Church of England, either in this city or diocese, we be now comparatively many or few, we are, I am sure, a growing body,—one that has within itself tokens of spiritual life and powers of reproduction; and one that is bound, and I hope always ready, to bear witness for the truth of its doctrine and discipline as a branch of the Reformed Catholic Church of Christ, embodying in itself the great principles of "Evangelical Truth and Apostolic Order." Having been deprived of our late Cathedral by the accident of a calamitous fire, which has been so feelingly and justly alluded to both by Mr. Moffat and the gallant Colonel, there has been a very general feeling that we ought to take advantage of this occasion to replace it by one more worthy of the present requirements of the Church and the state of the Province. It should not be, however, from any mere spirit of rivalry because other domes and spires are rising around us, or from a desire (however right that may be in its place) to add another architectural ornament to adorn this, the great Commercial Capital of the Province, that we feel anxious to accomplish such a work: but because while we see the evidence of worldly greatness everywhere increasing—private dwellings, the mart, the exchange, the bank, the store, advancing in grandeur and magnificence—we ought to work still to dedicate our best to God; and should feel, with David, ashamed to "dwell ourselves in houses of cedar," while "the Ark of God" is neglected, or "left to dwell in tents." It was the remark of the great Edmund Burke, in a letter written to his friends upon his first visit to London, when a very young man, "London is the very sink of vice, but its churches and charitable institutions, whose spires and turrets touch the skies, act like electrical conductors, and avert the wrath of heaven." But to do this here for us, to avert from us the wrath of heaven, they must not only be begun in the name of God, as we begin this to-day, but continued and ended in the same spirit, and used according to His will. And if there be such a mind in us, we may indeed go boldly forward with our task.

The Dean of Montreal (Dr. Bethune) concluded the services with appropriate prayers and the following beautiful quotation:—

The gates, adorned with pearls most bright,
The way to hidden glory show;
And thither by the blessed might
Of faith in Jesus' merit, go
All those who are in earth distressed,
Because they have Christ's name professed

Extracts from latest English Papers.

Twenty-four ships of the sunken fleet have already been raised in the harbour of Sebastopol. The American company is straining every nerve to fulfil its engagements, and hopes to raise the ships still remaining under water. The steamer *Kherston*, one of those already raised, is plying as she used to do in the Black Sea before the war.

The Queen has conferred the title and dignity of a baronet of the United Kingdom upon Sir Jamsetjee Jejeebhoy, Knight, of Bombay.

The formal declaration against the truth of the "miracle of La Salette," which emanated from one of the legal tribunals last week, has produced a good deal of plain speaking. The *Siecle* has the following:—

"This miracle has turned out an imposture. The most celebrated and praiseworthy sentiment of the human soul, faith, has been unworthily turned to speculative account. Fabulous sums have been collected: credulous populations have been led into weary pilgrimages. The water of La Salette, which a Bishop described to the Christian world as possessed of qualities that cured all ills of the flesh, and that converted inveterate sinners who might drink of it, even against their will, has been turned into an article of commerce. The miracle consisted in the boldness with which the swindle has been and still is conducted. How can religion resist such terrible blows, dealt by those who proclaim themselves its ministers and its most zealous defenders?"

About a year ago, Mr. Hume, (the celebrated American spirit rapper), while in Rome, expressed a fervent desire to embrace the Catholic religion.—He accordingly studied the dogmas of our holy religion, and the Revd. Mr. Talbot admitted him into the bosom of the Church; but he was obliged to promise, by writing as well as orally, to hold no further communication with his "spirits." On resolving to embrace Catholicity, the demons threatened to forsake him for a year, at the end of which they promised to return, and torment him: Owing to the thoughtless curiosity of an honourable family at Rome, who entreated him to gratify their curiosity, he was induced to forego his pious purposes and recommence his invocations, and he still holds communion with the demon world. Many of his old friends, however, who witnessed his piety a year ago, are not without hope that he will, ere long, return to the bosom of the Church.—*Tablet.*

The heart of the Queen of Westphalia, the second wife of Prince Jerome Bonaparte and the mother of Prince Napoleon and the Princess Mathilde, enclosed in an urn, has been deposited in the tomb of the Emperor Napoleon, at the Invalides.