

church-corporation to establish, in all destitute quarters, free chapels for Sunday and daily service. The corner-stone of one, St. Chrysostom's, has already been laid.

The Americans, though loaded with taxes, besides supporting their parish organizations and Home and Foreign Missions with a liberality infinitely beyond anything of the kind hitherto attempted by us, have lately contributed most handsomely towards the assistance of the sufferers by the late earthquake in Peru, and of the Swiss, who, in several Cantons, have been rendered destitute by late freshets.

At a large anniversary meeting of the Reformed Presbyterians in Philadelphia lately, the congregation stood during the singing.

DOMINION OF CANADA.—The election of a Metropolitan and a Bishop of Montreal came to a dead lock, and was, by the house of Bishops, adjourned until next May.

This scandal might have been prevented by a little of the spirit of conciliation, particularly on the part of the Synod of Montreal. A majority of that body, it would seem, had at a caucus meeting, before the election, set their hearts on the Bishop of Rupert's Land, who—whilst the body of the late Metropolitan lay in the Cathedral awaiting burial—had, with very questionable taste, delivered a sermon, under the same roof, in which he took care to inform the electing Diocese that his church opinions differed from those of their deceased prelate. No other person, whose name was sent down to the Synod by the House of Bishops, having thus pronounced the shibboleth of the majority on the lay side, stood the ghost of a chance. Bishops of moderate views and good administrative capacity were, by the laity of Montreal, declared to be "unknown," and the fitness of that little body to choose a Metropolitan for an important Province of the Church in these days of controversy between faith and infidelity, was shown by their decision that the Bishop of Grahamstown (whom their own Synod had formerly thanked for his noble defence of the Faith,) was "an unknown man."

Rev. Dr. Buleh, it is intimated, would have been elected by the Synod had he been nominated by the House of Bishops. But he is an American clergyman, only three years resident in the Dominion, is advanced in life, and has never been considered a man of superlative attainments. He might do for a Bishop of Montreal, but the idea of elevating him over the heads of all the Bishops and priests of Canada was out of the question.

The Bishops would seem to have precipitated matters with the excitable majority of the Lower House, by their first message, declaring their determination that no selection would be made by them but from the Episcopal Order (afterwards yielded by the nomination of Dean Goulburn.) This was aggravated by a second message, conveying the decision of the Bishops to separate, as soon as possible, the Metropolitanity from the See of Montreal. This mutual throwing down of gauntlets resulted in a drawn battle. Amid the exultation of the victorious laity, however, one cannot fail to detect a strain in the minor key—the prelude to a change of tune—so soon as their excitement passes away, and the full results of their "No surrender" manifest themselves. "No surrender" to my Lords Bishops may be accompanied by full surrender to party prejudice and blind passion—a tyranny infinitely more degrading and disastrous in the end.

The Canon for the election of a Metropolitan was the result of a compro-