

determined to engage one of the most celebrated and experienced ecclesiastical architects on this continent, Mr. Frank Wills. This gentleman's designs were approved, but, unfortunately, before the foundation stone was laid, death intervened, and Wills had not the satisfaction of seeing this, his greatest work, completed under his own superintendence. After his death Mr. T. S. Scott, architect, of this city, was appointed to carry out the plan of his predecessor, who had left sufficient work in a crude form to enable the latter to decipher them.

The foundation stone was laid by the Lord Bishop of Montreal, with great ceremony, on the 21st day of May, 1857. The church, cruciform in plan, consists of nave and aisles, 112 feet long and 70 feet wide, transepts, 100 feet across tower and twenty-five feet wide, tower, 29 feet square, and choir, 46 feet by 28 feet with aisle appropriated to the organ chamber. The spire rises to a height of 224 feet. Connected with the choir is the robing room, clerk's room, and strong room; half detached from this is the octagonal building containing vestry room and diocesan library. Internally the nave, 67 feet high, has an open roof, the timbers of which are worked and carved. Two ranges of columns and arches separate the nave and aisles on either side. The capitals of these columns are elaborately carved and designed from Canadian plants. The four end arches of the nave spring from sculptured heads representing the four Evangelists. The whole of the stone carving is from the practised chisel of Mr. Rowe. The ceiling of the choir is elaborately illuminated in colour. This work was done by Mr. Spence, and is extremely effective. To the talents of the same gentleman are due the stained glass windows now in the Church. The wheel window was presented by the school children; the four figures of Prophets beneath them, by the Hon. Geo. Moffatt, chairman of the committee, and the painted glass in the choir clerestory by the clergy of the diocese. The altar window, the work of Clayton & Bell, of London, is in this city and will shortly be placed. This beautiful work is the gift of Colonel Denny. The transept windows and windows at the end are to be also filled with stained glass, presented by members of the congregation, the pews are all low with carved ends and without doors. The pulpit and reading desk are, at present, only temporary. The stalls ranged *orthodox* fashion on each side of the choir are ornamented with elaborate carving by Mr. Dauphin. These are all designed from old country foliage in contradistinction to the Canadian botany of the nave. The wall at back of the communion table and the floor and steps of this portion are laid with tessellated tiles, the bequest of the late Mr. Minton, of Stoke-upon-Trent. On one side of the communion table are the sedilia or seats for clergy. This is the most beautiful piece of workmanship in the church. Three arched canopies on polished stone columns and covered with carving surmount the seats; at each end are busts of the Queen and Bishop. Over the arches are carved in relief the four beasts of the Revelation, and above is the inscription "Oh! worship the Lord in the beauty of holiness." The baptismal font is to be placed in the transept and raised on steps; it is a beautiful piece of sculpture by Mr. Williams, of Manchester, and presented by Mr. Adams in memory of a deceased relative. The organ, by Mr. Hill, of London, is daily expected to arrive. A peal of bells will be placed in the tower. The clock, not yet complete, is being manufactured by Moore, of London, and is the gift of Mr. Robert Gillespie, of London—an old Montrealer. The clock will work the chimes.

The church is built of Montreal stone with

rough quarry face, and all the dressings and other ornamental portions of light, soft oolite imported from Caen, in Normandy. The geometrical tracings of the windows attract attention. The cross and vane on the summit of the spire is not less than sixteen feet high, though apparently small. The roofs are covered with slates imported from Wales. The entrance porch on the Catherine street front is, at present, in progress; it will be the most richly carved feature of the exterior.

To the description of the present cathedral it may be desirable to add a few words respecting the origin and progress of the congregation. It was collected very soon after the conquest, under the care of the Rev. Mr. Delisle, a native of Switzerland. As, however, there was no Protestant Church in the city, the use of the Recollet church in Notre Dame street was liberally accorded for the Anglican worship. Afterwards the Jesuits' Church, which stood near the site of the present Court House, was given by the British Government, and it was opened for Protestant worship on the 20th December, 1789. The church was destroyed by fire in 1803, the consequence was the erection of the late cathedral on a piece of ground in Notre Dame street, where a prison had once stood, and which was given by the Governor, Sir G. S. Milnes. Another piece of ground on little St. James' street was purchased from Mr. Guy. The corner-stone was laid on the 21st day of June, 1805, by Bishop Mountain, but it was not till 1814 that it was opened for divine worship. In the meantime Dr. Delisle had died and had been succeeded first by the Rev. Dr. Mountain, and afterwards by the Rev. John Leeds; the Rev. Mr. Leeds exchanged with Dr. Bethune in 1818, and that gentleman has ever since been the rector. In the year 1818 the congregation was also first incorporated by Royal Letters Patent, granted by the Prince Regent; an Act of Parliament having been refused by the Provincial Legislature. The Church where this congregation met was merely the Anglican Parish Church of Montreal till the 16th September, 1850, when the installation of a Diocesan completed the separation of the ancient Diocese of Quebec and the constitution of the new Bishopric of Montreal, under the charge of Dr. Francis Fulford.

UNITED STATES.

NEW YORK GENERAL CONVENTION.

Mr. RUGGLES rose and moved the following resolution:—

Resolved, That the present state of the Church and the world around it emphatically appeals not only to the clergy but to the laity, earnestly and actively to employ their time and means to the best of their ability in supporting and invigorating the christian efforts of the Church in all its departments.

In supporting this resolution, Mr. Ruggles made one of the most brilliant speeches of the session, and one which, we trust, may result in permanent good. There was no other way for the laity to express themselves, he said, but on that floor. They had a right to share in the government of the Church, in order that they might contribute cheerfully to its support. But every right created a duty. The laity had no right to be idle. It was their duty not only to give, but to work. As a Church our views must be as extensive as the continent we embrace. In viewing the state of the world around us, there was one great striking feature, which was to be looked at in a double aspect. The first was the vast increase in property and the material prosperity of the country. This increase was amaz-

ing. History displayed no other such sight. In seventy years or a little more, the wealth of this country had risen to the enormous sum of 11,000 millions of dollars. The State of New York alone had of this amount 2,000 millions. The valley of the Mississippi, during his own lifetime, had risen from 22 millions in value (so estimated in 1800) to 3,200 millions. But this gigantic material prosperity had begotten evils equally gigantic. The country was dying of prosperity. It was eaten up and corroding with prosperity. Heartless-ness, pride, ostentation, and the low dirty ways so eagerly travelled by the multitude in pursuit of gain,—these were the result, and when they are rightly estimated, it must be owned that we have bought our gold very dear. It would be well if we had a little more left us of the homely virtues of the dark ages. The insano love of dirty gold had corrupted the masses. Our governments—municipal, state, and national—were all rotten with it. Our institutions were perishing under it. The destruction of this government was much more certain than of any other, unless safeguards could be provided against this sweeping tide of corruption. The Church was one of those counteracting agencies: and a world so rich could afford to do its duty in maintaining and extending the Church. Churchmen held, he supposed, an eighth or a fifth of the total accumulated wealth of the country—say 2000 millions of money. Of this vast wealth how much is held by the clergy, and how much by the laity? We of the laity have it all, for how rare is that phenomenon—a rich clergyman? He spoke of being rich in gold alone: for if ever there was a body of men rich in virtue, loyalty, self-sacrifice, domestic virtue, learning and taste, that body was the clergy of this Church. The Prayer Book was the fountain of taste: and the clergy were rich in every thing but money. He thanked God that they were poor in that. In other lands the clergy had been rich, and it had been their ruin. But with this vast disproportion in wealth between the clergy and laity, what layman was there who would not be kind and generous to his clergyman? Who would not give them love, respect, affection, and everlasting support? It was the duty of the laity to be instant in season and out of season in this matter. If not from feelings of generosity and duty, yet it should be done from mere views of expediency, for the safety of our social and political system depended on it. In the present rising of the waves of sectional agitation, the Church was the only breakwater between the two contending surges,—surges which were at this moment (the allusion was the Harper's Ferry insurrection,) giving direful proof of their violence before our eyes. The position of the Protestant Episcopal Church was one of peace, of love, of moderation. Yet her position was one always defensive, against a double war. There was no denying it. War now existed, made on us without intermission by two foes,—Romanism and infidelity. He had no wish to speak unkindly of Rome. He admitted many things in her, and saw many things to copy. He remembered her charities, her early missionaries in this country, her Fenelons at home. But that Church was animated by a deep sacerdotal ambition, and its great object on this continent was the re-conquest of it by Rome. We should not shut our eyes to that fact. De-Tocqueville expressed his deliberate belief that this country would eventually become either Romish or Infidel. He trusted that was a mistake. But Rome does expect to reconquer the continent; He knew it from a friend of his belonging to that communion, who once tried very hard to convert him, saying with regard to Protestantism in general, "We gave you 500 years for the experi-