

the liberty of a British subject. But it was the very reverse. Miss Stewart was happily beyond their reach, but the poor girl who had been the instrument of her deliverance was made to feel the full weight of their displeasure. She was brought before a British Bishop, who reproved her sharply for not having informed the superiors of the convent, of Miss Stewart's intention to escape from it, and he informed her that for the heinous offence which she had committed, she should be excommunicated on the following Sunday, she was further told, but whether by Bishop or Priest we do not recollect, that she could never be received into the Church again without the express permission of the Pope. She was subsequently denounced by a Priest, her friends were forbidden to speak to her—her mistress (she is apprenticed to a milliner) was ordered to put her out of her house, and we can ourselves testify, for we have seen it, that she is permitted to walk through the streets of Limerick without being pointed at with the finger of execration. Nay, more, we have been credibly informed that her own father thinks it will be impossible to keep her in the country, and that regard for his own peace, as well as the security of his child, will oblige him to send her to America. Thus it appears that the conventional system, as it at present exists in this country, is in fact a conspiracy against the liberty of a certain class of her Majesty's subjects, and that a foreign potentate, with whom the domestic conspirators maintain a close correspondence, is the head of this unconstitutional confederacy.

The second fact to which we allude in our introductory observations, is of a more affecting character than that which we have related above. A young lady, whose parents were Roman Catholics, was sent after their decease, in compliance with her father's desire expressed in his will, to be educated at a convent in the neighbourhood of Dublin. This poor girl having some property, was a desirable prey for the superiors of the convent and the sisterhood to secure. She was frequently visited by her uncle, who was a Protestant, and to him she expressed her determination of taking the veil, as she said she had become so attached to the reverend mother and the nuns in consequence of their kindness to her, that she could not endure the thought of separation from them. Her uncle did all in his power to dissuade her from her purpose, but without effect. After her profession he called as usual to see her, but he was frequently denied the privilege—either she was sick or she was engaged in her devotions, or that the rules of the convent would not permit an interview at that time. And when he did happen to see her—her manner towards him was quite altered, she became cold and reserved, seemed to consider his presence a painful restraint, and could scarcely be induced to speak to him. He could assign no cause for such an apparent change of his niece's feelings towards him, and began to suspect that she was under some restraint. This suspicion was increased by observing that he never was permitted to speak to her but in the presence and hearing of some person belonging to the convent. His suspicions were soon found to be correct, for one day when the back of the nun who had been placed as a spy was turned, the poor captive hastily whispered into her uncle's ear, "Take me out of this place," and having made this communication she assumed her usual expression of reserve. Suffice it to say that a plan was laid for the rescue; having secured the key of the convent garden, a carriage which was in attendance at an appointed hour conveyed her to her uncle's residence in Dublin. But she was not seated many minutes in his drawing room, when two Priests, connected with the convent, knocked at the door and demanded an interview. When their names were announced the poor fugitive cried out in an agony of distress—"Oh do not let those beasts come near me." They were refused admittance—they stormed and raged—threatened legal proceedings. The uncle of the helpless female was in business, with a large family to provide for, and fearing the influence of the Priests, he sent his niece to her Roman Catholic relations to be disposed of as they might think fit; by them she was delivered to the Priests, and if death has not terminated her sufferings, she is at this moment a captive in the very convent from which she had been rescued by her uncle!

We again intrust the reader to consider that these are no fictions ingeniously framed to barrow up his feelings, but sober realities. We ask, should houses, falsely called religious, which afford such scope for practising the worst of tyranny over the weaker sex, be suffered to exist in a free country? Yet persons calling themselves Protestants, yea, and declaimers about liberty too, not only connive at the existence, but actually contribute their money to the erection and support of such Ecclesiastical Bastilles. In the very province in which we write, the Marquis of Sligo has granted a site for the erection of a nunnery in the Town of Westport. We do not question his Lordship's right to dispose of his property as he pleases, but we do say that such a disposal of it by one who is not an avowed bond-slave of Antichrist, cannot be cleared from the charge of inconsistency, at the bar of human opinion. And with all respect for Lord Sligo's rank, we would suggest to him the propriety of inquiring, before it be too late, by what plea he will justify it, at Christ's Tribunal.

THE CHURCH.

TORONTO, SATURDAY, JUNE 11, 1842.

THE LORD BISHOP OF TORONTO, after holding meetings at Cobourg on the 13th inst., and at Kingston on the 15th inst., intends to preside at a Public Meeting, to be held at Brockville, on the evening of Friday the 17th inst., for the purpose of forming a District Branch of THE CHURCH SOCIETY, to include all the Districts east of the Midland.

The Pastoral Letter of our Venerable Diocesan, a document full of apostolic zeal and practical exhortation, will be found on the first page, and we have little doubt, will stir up the hearts, even of the most lukewarm, to deeds of holy charity, and Christian self-denial.

The following Circular from the Lord Bishop of Montreal has been sent round to the Clergy of the Diocese of Quebec:

QUEBEC, 25TH MAY, 1842.

REVEREND SIR, I have to inform you that it is my intention, if so permitted, to call together the Clergy of the Diocese, at Montreal, on Wednesday, the 6th of July next, at the usual hour of morning service, in order to receive the Episcopal Charge; and that I purpose, on the day following, to hold a meeting with the view of carrying into effect the plan of a GENERAL CONCILIARY SOCIETY FOR THE DIocese, for which (as some of my brethren are aware) preparation was made more than a year ago, but which has been delayed by causes not within my control. There are some matters requiring definitive regulation, for which I purpose, upon that occasion, to provide; and, among others, to establish a scale of fees, in such a manner as to leave no uncertainty upon the subject. In the mean time, as there are many Churches now in progress, or immediately about to be erected, I take the opportunity of stating the following rules, which must be observed in relation to such undertakings:—

- 1.—The site must be carefully secured, and the conveyance and trust should be expressed in the Notarial Deed, as follows: "The donation should be made to the Right Reverend George Jahosaphat Montain, D.D. Lord Bishop of Montreal, now administering the Diocese of Quebec, in the Province of Canada, accepting thereof for himself and his successors in the administration of the said Diocese of Quebec, by the Reverend [here the name and descriptive addition of the Clergyman upon the spot, are to be introduced.] After the technical description of the piece of ground, these or equivalent words must follow: UPON TRUST, nevertheless, that the said lot of ground hereinbefore mentioned and described, shall be appropriated for perpetuity and exclusively to and for the uses and purposes of the Church of England established in the Province, and especially for the performance of Divine Worship and the administration of the Sacraments, and of other rites and ceremonies of the Church, according to the use of the United Church of England and Ireland, in the building now erected [or to be erected] on the said lot of land, and shall be consecrated as a Church, and in such other building as shall or may

hereafter be erected to replace the same, and be also consecrated for the purpose aforesaid: and further, UPON TRUST, that in the event of the future legal erection of a Parish, according to the establishment of the Church of England, within which the said lot of ground shall be included, the said Lord Bishop of Montreal, or his successors for the time being in the administration of the said Diocese of Quebec, shall give, grant, convey and make over the said lot of ground herby given and granted or intended to be, to the duly constituted Rector of such legally erected Parish and his successor and successors for ever, upon the trusts and to and for the uses, intents and purposes herein set forth. The same form must be followed, with the necessary adaptation, when a burying ground or the site of a Parsonage house or glebe land is conveyed; or where the ground given for the Church is designed to comprehend also, any or all of these.

- In cases where a Parish has been erected, the trust will be vested at once in the Rector. The act must be duly recorded at the Registry Office. 2.—No pews must be alienated as private property, unless it be a single pew, in consideration of some benefaction of extraordinary magnitude; and in this case, reference must be made to the Bishop before such alienation can go into effect. A reservation should be made of free pews or other accommodations for the poor; the other pews and sittings must be subjected to an annual rent, liable to be raised from time to time, if required, by the Select Vestry of the Church. 3.—The plan, both exterior and interior, must be submitted to the Bishop before contracts are made; and no plan will be approved in which either the pulpit and enclosed desk are placed within the Communion-rails, or in which either of them is so placed as to obstruct the view of the Communion-table, from any part of the Church. There must always be a middle aisle, unless there is some special reason for dispensing with it. 4.—No money can be paid from grants made by the Societies in England, or other sources of bounty, through the hands of the Bishop, till the site shall have been legally secured, and the building shall have been covered in. N. B.—The direction at the close of No. 1, respecting Registration, will apply in the case of Churches already completed, (where it has not been anticipated,) and should be immediately attended to. I am, Reverend Sir, Your affectionate brother, G. J. MONTREAL.

Every Churchman in the Diocese of Toronto will rejoice at the projected movement in the Diocese of Quebec: and the two Societies, walking side by side, and having one common object, will be a source of mutual encouragement to each other. For our own part we feel just as much interested in the one portion of the Canadian Church as the other; and indeed our Protestant sympathies are never so actively excited, as when we consider the difficulties under which the Church labours in the lower part of the Province, where the Roman Catholic religion is richly endowed, and professed by an immense majority of the population. We have to struggle, in these Western regions, against vast masses of Romanism and Dissent, but our Eastern brethren have a far harder ground to maintain,—being, in too many instances, but small and scattered bands, and tempted, by the want of the ministrations of our Protestant Church, to abandon the pure faith of their fathers.

We rejoice therefore, in no ordinary degree, when we can record any event indicative of success already attained, or of that which may be anticipated, in the portion of the Christian vineyard, committed to the faithful hands of the Bishop of Montreal. And happily such occasions are not of rare occurrence. We lately gave some account of the various Churches in the course of erection in the adjoining Diocese, and we have now the satisfaction to state that the Rev. E. G. W. Ross, Missionary from the Society for the Propagation of the Gospel in Foreign Parts, has arrived from England and been placed by the Bishop of Montreal at the Quarantine Station, Grosse Isle, where he will remain, for the season (about three months) in each year, and, during the remainder, will occupy the Mission of the Rivière du Loup en bas.

The Rev. W. D. Baldwin, late Rector of St. John's, whose death we recorded a few weeks ago, will, it is understood, be succeeded by the Rev. W. DAWES, Assistant Minister of St. John, with the charge of Christville annexed, who has greatly endeared himself to the congregation, as well as to the troops of the station.

The following well-written article from the Quebec Mercury of the 4th June, furnishes additional proof that a growing spirit of zeal animates the clergy, and other members of the Church, from Sandwich to Cape Diamond:

NEW CHAPEL IN ST. ROCH'S SUBURBS. It is understood that an appeal is immediately about to be made in this City on behalf of the Congregation of the Church of England in the Chapelry of Saint Roch's Suburbs, to obtain assistance for the erection of their new Chapel; and it may be proper to put before the public some circumstances of the case which constitute a peculiar claim upon the Christian sympathy and liberality of their fellow-citizens.

Since the first formation of the Chapelry, they have, till lately, assembled in a small but neat Chapel in the Upper part of the building of which the lower floors are occupied as a Male Orphan Asylum. The condition of this building having been represented to be unsound, chiefly in consequence of a defect in the foundation, it was examined last winter by competent judges appointed for the purpose; and although certain expedients, (which were in consequence adopted,) were conceived to be quite sufficient to bar all risk, for the present, in the continued occupation of that part of it which is allotted for the benefit of the Orphans, it was pronounced decidedly unsafe that a Congregation should assemble in the upper story. The Chapel was, in consequence, closed by authority.

The Congregation have since assembled, in the morning, by permission from the Bishop of Montreal, at St. Matthew's or the Free Chapel, in St. John's Suburbs—a accommodation which can only be temporary, but one by which they have not been backward to go, although the distance is inconvenient, particularly to those among them who reside in the country.—They have themselves hired a room in St. Roch's Suburbs, for the Sunday School and the duties of the afternoon,—but this, as it may be supposed, is a very imperfect provision.

They were not slow, however, in putting matters in train for repairing the loss of their sanctuary, in a more efficient and permanent way; but really able to their own spiritual wants, they at once determined, God being their helper, to put forth all their energies in order to the erection of a new Chapel within the bounds of the Chapelry, and have already acquired a most eligible site, and although their numbers, (as may be seen by the census,) are small, and the individuals who have contributed are all persons dependent upon their own humble industry, for their maintenance, they have furnished towards the object the sum of £217, an amount beyond expectation as proceeding from them alone, but short indeed for what is required for the object. The site is a serious matter in a City like Quebec; and, if the undertaking is to be executed in any creditable manner, the whole expense cannot be estimated at less than £1,000.

Under these circumstances, it may be anticipated that their existing state of destitution, coupled with the faithful earnestness which they have manifested to supply their own need, will not be unregarded by their fellow citizens of the same household of faith. Never was there a time when the zeal and liberality of Churchmen were so conspicuously exerted both in England and her Colonies, for this very object, (among many others connected with the advancement of their religion,) of providing additional facilities, with an especial attention to the wants of the poorer classes, for the decent and solemn worship of God in Christ. Fifty new Churches in the metropolis of the empire, and ten more in Belnal Green, and a considerable number in great part completed through the exertions of the Bishop of London: ten in Manchester; hundreds, year after year, springing up over the whole face of the country, north and south, east and west,—and many of those indebted to the munificence of individuals who, in that land of wealth, are willing to spend their thousands in the cause,—sufficiently attest the spirit which it has pleased God to awaken in so excellent a work. Nor are there examples by any means wanting of a closely similar spirit in the foreign possessions of the empire, and, according to the proportion of means enjoyed, in the very province in which we write. It is to be hoped, therefore, that notwithstanding some momentary and partial depression of interests, the Church of England Congregation of St. Roch's Chapelry, with their most exemplary and truly devoted pastor, whose labours among them have unquestionably been highly instrumental in creating the concern which they feel for spiritual privileges, will meet, in the appeal with which they are now coming forward, with no chilling repulse. Let it be hoped that their hearts will be gladdened, and their hands strengthened

by the liberality of their brethren, who must not and will not forget to do good and to distribute, with which sacrifices God is well pleased.

Next week we shall endeavour to find room for the interesting Report of the Annual Meeting of The Newfoundland and British North American Church Society,—a body, whose labours embrace the diocese of Quebec.

We insert the subjoined announcement with the greatest satisfaction:

Notice is hereby given, that Divine Service will be performed in the church, near the Yonge Street Toll-gate, on Sunday next the 12th instant, at 11 A. M. and 3 o'clock P. M. 9th June, 1842.

This church, commenced through the exertions of the Rev. Charles Mathews, has, we understand, been brought to such a state as to admit of the performance of divine service, through the instrumentality of the Hon. Capt. J. S. Macaulay. Few Churchmen are more munificent and zealous than this gentleman; and the spirit and heartiness with which he undertakes any labour calculated to promote the extension of our communion, lead us to look forward to the time when his services and example as a layman will be rendered still more valuable, by being directed to the promotion of the Gospel through the agency of the Church alone.

The building, we believe, is not yet quite finished, though far enough advanced to be opened for divine worship; and as a considerable sum is still required to defray the expenses of its erection, we would venture to suggest that either at one, or both, of the services to-morrow, the offertory be read before the sermon, and a collection made.

The next announcement of a kindred nature, that we hope to insert is that of a plan for building the proposed two new churches in this city.

The Rev. A. Palmer suggested, last week, that a Pamphlet including the Correspondence between the Bishop of Toronto and the Chief Justice,—the Speeches delivered at the Meeting held on the 28th April,—and, we presume, the Bishop's Pastoral Letter, and the Constitution of the Society,—should be printed for general distribution, as it would tend to make the Church Society extensively and favourably known. Mr. Palmer offered to order one hundred copies.

The Rev. H. Paton has also written to us, expressing his general concurrence in Mr. Palmer's suggestion, and engaging to subscribe for copies of the Pamphlet, to the amount of 11. 5s.

We cannot, at this moment, obtain an estimate of what the expense would be; but we are enabled to state that THE CHURCH SOCIETY will undertake the publishing of such a Pamphlet, provided a sufficient sum be guaranteed to ensure it against loss. As the matter, if done at all, ought to be done as quickly as possible, we shall be glad to be favoured with communications relating to it, at the earliest opportunity.

The Rev. Wm. Stanton—Rector of St. Peter's, Morristown, New Jersey, in the diocese of that highly-gifted and England-loving prelate, Bishop Doane, preached a sermon in the Cathedral of this city, on the afternoon of Sunday last. We were most unfortunately absent from Toronto, but we understand, from very competent judges, that the discourse was of that high order of excellence, and that soundness of principles, which might be expected from the author of *The Church Dictionary*—a work which we cannot recommend too frequently or too strongly. Mr. Stanton's visit to this city afforded much satisfaction to those who enjoyed the pleasure of meeting him and of witnessing the proofs he gave of his varied talents, as a scholar, a divine, and a lover of those arts, such as music and architecture,—which religion sometimes dedicates to her service.

Some few weeks ago we bestowed a brief and hasty notice upon the Portrait of the Hon. Mr. Chief Justice Robinson, painted by Mr. Hopper Meyer, and designed to be engraved.

We would now once more recommend this undertaking to the favourable notice of every lover of the fine arts. The portrait is universally considered, and we think very justly, as a faithful likeness of the features, of which conveys, not only the physical outline, but the intellectual expression. As a mere painting, it is also very excellent, being finished with much care, and equal freedom and delicacy of touch. When the original is such, there is every reason to expect that the engraving will be well worthy of a place in the portfolio, or of a handsome frame.

We trust that a numerous list of subscribers will reward the unobtrusive, but really sterling, merits of Mr. Hopper Meyer.

Many articles, editorial and selected, are excluded, this week, for want of room.

The Kingston Chronicle has, inadvertently we are sorry, omitted to give credit to the country adjacent to our original article descriptive of the country adjacent to Nottawasaga Bay, Lake Huron.

The sixth volume of this Journal will commence on the 9th of July, on an enlarged sheet, and it is requested by the publishers, that persons desirous of becoming subscribers will forward their names at the earliest opportunity. Only a limited number of additional copies will be struck off; and that number will be regulated by the names sent in during the next four or five weeks. It has been found impossible to furnish entire sets of the present volume to many subscribers, who did not commence with Vol. 5.

Canadian Ecclesiastical Intelligence.

GORE AND WELLINGTON DISTRICT CHURCH SOCIETY.

(From The Hamilton Gazette.) On Wednesday, the 25th May, a numerous and influential meeting was held in the Town Hall, Hamilton, for the purpose of forming a Branch Association of the great Church Society recently established in Toronto.

The Right Rev. the Lord Bishop of Toronto in the Chair. The following are the Resolutions, which were unanimously passed on the occasion: Moved by Miles O'Reilly, Esq., seconded by Paul Huffman, Esq.

Resolved 1.—Whereas a Society has been established, under the auspices of the Lord Bishop of the Diocese of Toronto, "The Church Society of the Diocese of Toronto," the object of which is the promotion of religious instruction, through the Ministry of the United Church of England and Ireland; and whereas by the constitution of the said Society, provision has been made for the formation of District Branches in connection with the same—Resolved, That there be now established a Branch Association, to be called "The Gore and Wellington District Branch of the Church Society of the Diocese of Toronto."

Moved by the Rev. Francis Evans, seconded by George S. Tiffany, Esq. 2.—That the objects of this District Branch Association shall be the same as those provided for in the constitution of the Parent Society, viz.: the dissemination of the Holy Scriptures, the Book of Common Prayer, and such other Books and Tracts as may serve to promote an acquaintance with evangelical truth, and with the doctrines and order of the United Church of England and Ireland,—the propagation of the Gospel among the Indians and destitute settlers in remote situations, by means of travel-

ling and resident Missionaries,—assistance to Clergymen of the Church, who may be incapacitated by age or infirmity, and to their widows and orphans,—the promotion of Parochial, Sunday and Daily Schools,—the temporal support of the Church and its Ministers, including all matters relating to the care and improvement of the present resources of the Church, and whatever measures may be thought best for increasing them.

Moved by the Rev. Arthur Palmer, seconded by Wm. J. Kerr, Esq.

3.—That this District Branch Association be open to all the members of the Church of England within its limits,—that the annual payment of any sum, however small, shall qualify a person to become a member of the same; and that all contributors be allowed to specify the object, where they desire it, to which their donations shall be applied.

Moved by the Rev. J. C. Usher, seconded by Absalom Shade, Esq.

4.—That the Rev. Arthur Palmer, A.B., senior Clergyman of the District, be Chairman of the Gore and Wellington District Branch Association,—that the several Clergymen within the bounds of the same, with their Churches, be invited to form a Committee for the management of the same, with power to add to their number; and that Thomas Stokoe, Esq., be Treasurer, and the Rev. J. G. Geddes and David Burn, Esq., be Secretaries.

Moved by the Rev. Thomas Greene, seconded by Thomas Stinson, Esq.

5.—That a general meeting of the Branch Association be held at Hamilton, or wheresoever else it may be appointed, within the limits of the Association, at a previous quarterly meeting of the Managing Committee, on the first Wednesday in January in each year, and that quarterly meetings of the Committee of Management (not less than five to form a quorum) be held on the first Tuesday in January, April, July and October, in each year, for the transaction of the ordinary business of the Association—the place and hour to be fixed at the previous quarterly meeting of the Managing Committee.

Moved by the Rev. John Flanagan, seconded by David Burn, Esq.

6.—That all subscriptions and collections be placed in the hands of the Treasurer of the Branch Association, and that one-fourth of the whole amount be transmitted to the Treasurer of the Parent Society, and that the remaining three-fourths be appropriated, under the direction of the Managing Committee, in the Parishes, when desired, where such moneys have been raised,—that this allotment shall be made at the quarterly meetings of the District Managing Committee, and that all moneys not required to be expended for local purposes, or remaining unappropriated at the time of the General Annual Meeting of the Association, be transmitted to the Treasurer of the Parent Society at Toronto.

Moved by Miles O'Reilly, Esq., seconded by the Rev. Wm. Abovay, Esq.

7.—That the Gore and Wellington District Branch Association, through its Secretaries, do make to the Parent Society, at Toronto, once at least in each year, within one month succeeding the period of the Annual General Meeting of the District Association, a report of the operations of said Association, embracing a minute statement of all receipts and expenditures within its limits.

Moved by the Rev. Benjamin Cronyn, seconded by George P. Bull, Esq.

8.—That the Clergyman of each Parish within the limits of the District Branch Association, with the Churchwardens, be a Sub-Committee, with power to add to their number, for the purpose of making parochial subscriptions and collections, in aid of the general purposes of the Diocesan Church Association, and that they do report a statement of the same at the quarterly meetings of the Managing Committee of the Association.

Moved by the Rev. J. G. Geddes, seconded by R. O. Duggan, Esq.

9.—That each Clergyman within the limits of the District Association be requested to preach at least one Sermon annually within his Parish or Mission, on behalf of the objects of the Society.

Moved by Major Townsend, seconded by Andrew T. Kerby, Esq.

10.—That the following gentlemen do compose a Committee for co-operating with the Lay Committee of the Parent Society at Toronto, in the objects embraced in Resolutions 15 and 16 of the Parent Society—George S. Tiffany, Esq., Andrew T. Kerby, Esq., Samuel Mills, Esq., J. B. Ewart, Esq., Edmund Ritchie, Esq., John Battersby, Esq., Sir Allan N. Macnab, Miles O'Reilly, Esq., Wm. J. Kerr, Esq., T. Saunders, Esq., D. C. Gunn, Esq., Absalom Shade, Esq., and Thomas Racey, Esq.

Moved by James Geddes, Esq., seconded by the Rev. Ralph Leeming.

11.—That no By-law be adopted by this Association which shall, in any way, be repugnant to the constitution of the Parent Society.

Moved by the Rev. Benjamin Cronyn, seconded by the Rev. Abraham Nelles.

12.—That all meetings of this District Branch Association be opened and closed with the Prayers used by the great Church Societies in England, adapted to our local situation, under the direction of the Lord Bishop of the Diocese.

Moved by Andrew Geddes, Esq., seconded by John O. Hatt, Esq.

13.—That the thanks of this meeting be given to the Lord Bishop of Toronto, for his valuable assistance in the formation of this Association, and for his dignified conduct in the Chair.

The meeting then separated.

HAMILTON BAZAAR.—The ladies belonging to the congregation of Christ's Church, who undertook the management of the Hamilton Bazaar, are desirous of expressing their thanks, through the medium of *The Church*, to their numerous friends in various parts of the Province, who so kindly assisted them in their undertaking and contributed, either in money or in handy-work, to the funds of the Bazaar. In noticing, namely, that donations were received from generous individuals in distant quarters, personally unknown to them, and who, without solicitation, sent in their contributions, accompanied with expressions of good-will and good-wishes for the success of the work. Such instances of Christian fellowship are both valuable and edifying; because they evince the growth of a principle, hitherto but little known and cultivated by the members of our Church,—the prosperity of the Church throughout all interested in the welfare, as well as in our own immediate neighbourhood,—and that we should all participate in each other's welfare, so that whether one member suffer all the members should suffer with it; or one member be honoured all the members should rejoice with it. When this principle shall be fully recognised, and universally prevail, the Church would once more exhibit the lovely picture drawn by an inspired writer of the primitive Church, "And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common."

JOHNSTOWN DISTRICT.—On the 16th May, the Cornerstone of the Church of St. David (to be erected at Easton's Corners, Township of Wolford, Johnstown District) was laid with appropriate religious services. Prayers were read by the Rev. Ebenezer Morris. A Sermon, suited to the occasion, was preached by the Rev. Henry Patton, Rector of Kemplville. The inscription was read by Col. H. Burritt. The coins (amongst which was a silver four-penny of the reign of Charles II.) were deposited by Miss L. Roach, daughter of the late Mr. Roach, who subscribed to the building. The ceremony of the trowel and hammer was performed by Mrs. Ceremony of the trowel and hammer of the Churchwardens Reid and Mrs. The Building Committee are:—George Hurneck, Samuel Ferguson, D. McMullen, J. Forster, and E. Kynch. The Church is to be of stone, 30 by 40 feet, and will be served, in connection with Merrickville, &c. by the Rev. E. Morris, to whose zealous exertions the commencement of this pious work is owing. We may likewise mention, that the frame of another Church, also commenced through the instrumentality of the same pious Missionary, was recently erected at Bellamyville. The Rev. R. Blakey, Rector of Prescott, attended on that occasion, and preached an appropriate discourse to a numerous congregation.

WILLIAM HENRY.—With the exception of this our favoured City of Montreal, there is no town in Eastern Canada in a more thriving state than William Henry, and strange to say, these improving symptoms have only exhibited themselves since the events of '38. House rents have doubled, and, in many instances, trebled the rents of the preceding year—few sites, indeed, are more eligible for the formation of a large town than William Henry; situated in a fine agricultural district, at the confluence of the navigable waters of the Richelieu with the St. Lawrence, it commands an easy and direct seaward communication, via the St. Lawrence, and via Lake Champlain and New York. On the completion and opening of the Chambly Canal, there is every probability that it will become an entrepôt for lumber for the United

States market, a description of business for which the shelving shore facing the town is well adapted.

Through the exemplary exertions of the Rev. W. Anderson, a new Episcopal Church is shortly to take the place of the old one on the Royal Square, adjoining which a parsonage is also to be erected. These buildings are to be of brick, a material now abundantly manufactured in the neighbourhood, and sold at 20s. per 1000.—The decayed state of the old Church, and its want of pew-accommodation for the increasing members of the congregation, render a new edifice indispensable. The last gratifying circumstance is, in some measure, attributable to the zeal and ability of the reverend gentleman alluded to, whose impressive discourses not only reflect credit upon his Canadian birth and education, but, above all, are the happy means of extending the influence of his holy ministry.

We understand that the Government have subscribed 4500. towards the new Church fund; but this otherwise liberal donation has been fettered by conditions so onerous as to be almost unavailing. It is a thousand pities that the Government should be thus addicted—local expenditure and improvement are the best and most economically managed by the residents, and it is an unwise and impolitic act to check the growth of public spirit, especially of a Christian tendency, by the interposition of official forms, or by the exactation of conditions, the observance of which is only attended with vexatious delay and unnecessary expense.—Montreal Herald.

ROMISH PRIESTS.—Fourteen Roman Catholic Priests passed through Troy, a few days since, on their way to Canada. They arrived in New York, from Havre, in the Argo.—New York Sun, 4th June.

ROMISH CEREMONIES IN MONTREAL.—On Sunday (the 29th May) the Fete de Dieu was celebrated with all the pomp and magnificence peculiar to the Roman Catholic Religion. The Procession was very large, and the decorations splendid in the extreme, fully equaling any thing of the kind ever witnessed in Montreal. Two companies of the Fusilier Guards accompanied the procession, together with the band of that Regiment. The streets through which the Procession moved were lined with branches of the spruce tree, and on the arch opposite the Recollet Church, erected to celebrate the arrival of His Excellency the Governor General, the French flag had been changed in honour of the day to that beautiful passage in the angelic song at the birth of our Saviour, "Glory to God in the highest, Peace on earth and good will towards men." The French Church and the altar were richly decorated with all the religious insignia, and during the whole day it was crowded with worshippers from every direction, who had assembled in honour of the occasion. The Recollet Irish Temperance Society, wearing their medals, and such as are members of St. Patrick's Society wearing the appropriate badges, led the procession, preceded by a party of the *Musicians in full uniform*. [The soldiers who formed part of this procession were Roman Catholics, we have nothing to say, if they were Protestants, and were compelled to attend, it is a matter that ought to be examined into; if they attended voluntarily, they are unworthy of the name of Protestants.—Ed. CH.]

ROMISH CEREMONIES IN QUEBEC.—The Roman Catholic Procession of the Fete de Dieu or Corpus Christi, took place yesterday in the Upper Town and St. Roch, with the usual splendour. The whole population of the City and suburbs assembled on the occasion; the streets through which the procession was to pass, were tastefully lined throughout with evergreens, interspersed with some wild fruit trees in blossom; flags were extended across the streets from the upper stories of the houses, and in some places, particularly at Mr. Légaré's, in St. John Street, beautiful paintings were exhibited. The Procession, starting out from the Parish Church, visited the Ursulines, proceeding by St. Lewis Street and the Esplanade to the Congregation, by the St. John and St. Stanislas Streets to St. Patrick's Church, and thence by Palace Street and Fabrique Street to the place of departure. The route occupied was from ten till after twelve o'clock.—Old Quebec Gazette.

CANADA AND SPAIN.—Spain has thrown off the Papal authority. A law has been passed by the Cortes, declaring that the Spanish nation will entertain no respect for the Apostolic See; that all communications with it, for whatsoever ecclesiastical favours, indulgences, and concessions, shall be intercepted; and that all those who shall resist this order shall be severely punished.—London Paper. Connected with the above event, we understand that a Brief from the Pope was read in the Roman Catholic Cathedral in this City, on Sunday, the 29th May, enjoining humiliation and prayer to be observed during a fortnight, throughout the diocese, for the restoration of the allegiance of Spain.—Quebec Mercury.

METHODISTS.—At the late Kingston Assizes, the case between the Methodists, who are represented by the Christian Guardian, and the Episcopal Methodists, respecting the title to the Waterloo chapel, was decided in favour of the former.

TORONTO.—The new Churchwardens of St. James's Cathedral in this city, have already exhibited activity and good taste. The church-yard has been planted all round with trees and shrubs, and through every part of it groups of evergreens are dispersed. In a short time, the Cathedral, surrounded by this verdant screen, will form the most pleasing and beautiful object in our growing city. Another year, we hope to see this good beginning completed, by the plantation of some single trees of that handsome and most long-lived kind,—above all, of that most graceful ornament of the Canadian forest, the weeping elm,—a tree well suited, from the mournful drooping of its branches, to a church-yard.

LATER FROM ENGLAND.

The Steam-ship Columbia, left Liverpool on the 19th May, and arrived at Boston on the 2nd June.

The Great Western has since reached New York, bringing English papers to the 21st of May inclusive.

The Parliamentary intelligence contains nothing particularly striking. Sir R. Peel carries all before him by large majorities, and is presented with assurances of support from those very great manufacturing and commercial cities, and towns, to which the Whigs fondly hoped to see so many honest-nests in the Commons; and in several of the most important cases, he has prevailed to a most far extent. Many seats have been declared vacant thro' bribery having been proved to obtain them. The Reform Bill has inflicted many more evils than it has cured. The changes caused by the election petitions have been greatly in favor of Sir Robert Peel.

On the 12th May, Her Majesty entertained 2,000 persons at a Grand Gaiety Ball, at Buckingham Palace. It was one of the most gorgeous scenes ever witnessed, and next week we hope to give some account of it. Its object was to afford relief to the distressed manufacturers, by causing a large outlay of money and a vast consumption of British goods.

TESTIMONIAL TO COLONEL BRUEN.—A meeting of delegates or representatives from every county in Ireland was held at Morrison's Hotel, to co-operate with the committee for conducting the testimonial to Colonel Bruen, Lord Downes in the Chair. The following resolution was unanimously carried:—"That a report has been made by Lord Downes to this committee to the following effect, viz.:—That a deputation of the gentlemen of Carlow, accompanied by His Lordship, had visited Colonel Bruen, for the purpose of informing him of the intentions of the subscribers to present him with a testimonial of approbation for his meritorious and successful exertions in the Conservative cause; and for the example set by him as a resident landlord and gentleman; and also for the purpose of consulting his wishes relative to the appropriation of the fund subscribed; and Colonel Bruen, in reply to the deputation, having expressed an anxious desire that the subscription might be expended on the erection of a second church in the town of Carlow, where it was well known the present accommodation was by no means adequate to the increasing wants of the parishioners,—this committee accedes to Colonel Bruen's views, and the chairman is requested to convey to him the high sense of admiration that entertain for his truly Christian-like, disinterested, and generous disposition; and also, at the same time, to express a hope that, when the necessary arrangements shall have been made, he will honour the subscribers by laying the first stone of the building."

TERRIFIC BUILDING ACCIDENT AND LOSS OF LIFE.

Paris, May 10. A frightful accident occurred on Sunday on the Paris and Versailles Railway, which led to a greater loss of human life than has, perhaps, ever resulted from any similar occurrence in any other country where railways are in use. It is usual in the great water-works of Versailles to play the first Sunday in May upon occasion of the King's fete day, which falling this year upon Sunday, the 1st, Sunday the 8th was the day appointed for the gratification of the Parisians, by this attractive display. It appears that the train which left Versailles on Sunday evening at five o'clock was composed of 18 carriages filled inside and out, and was drawn by two engines. Upon arriving at or near Meudon the axle-tree of the first broke, the second was stopped, and as some say caused to burst, while the first was scattered about set fire to the nearest carriages, which, as they were newly painted and the wind high, were, to the number