

ood time obtain a hearing from the Judicial Committee at Whitehall.

As a form of di-establishment, this Ontario movement is theoretically and practically interesting. The Provincial Legislature is charged with having acted *ultra vires* in its interference with the property of a religious community which had given no cause of offence to any one. The Church of Scotland, existing in Ontario as a corporation, was under the protection of the law. It possessed rights which nothing had been done to forfeit, or even to impair. It is not pretended that the members of the Church, or any considerable portion of them, invited the interference of the Legislature. It would be too monstrous to pretend that they coveted the confiscation of their endowments and revenues. Even had there been a portion of the Church led away by Unionist wiles every particular congregation was entitled to act, in a grave matter of this kind, for itself. What the Ontario Legislature had to do first of all was to protect the rights of individual congregations, and, as far as possible, of individual members. It did nothing of the sort, or at least not more than the Free Church and Reformed Presbyterian diplomatists thought it necessary to do in consummating their forced union of a few weeks back. The gross unfairness and laxity of the Mowat Act resulted in several scandalous plebiscites. Frequently the votes had to be taken under the direction of strongly biased Presbyteries, which did all they could to brow-beat the anti-Unionists. The female communicants were always a convenient handle for quibbling and sharp practice. When they happened to have carried a Unionist vote, it was right enough in law as well as in Gospel; but when they were on the other side good reasons could always be found for disqualifying them.

## REV. MR. CHINIQUEY ARRESTED

### A NOVEL AND INTERESTING EPISODE.

Early Monday morning Rev. Mr. Chiniquy was surprised by the appearance at his door of two bailiffs, who under the impression that he was about to run away took the first opportunity to effect his arrest at the instance of Mr. LeMattyer Masselin, Baron de Guichainville, on a *capias*. The officers found Mr. Chiniquy quite composed and ready to go with them. He informed them that as this was the thirty-fourth time of his arrest he had quite become used to it; and regretting the early hour at which they had required to perform their important business, invited them partake with him the morning meal. They consented and a few brief but pleasant minutes were passed in cheerful conversation. At the conclusion of the breakfast Mr. Chiniquy stated that it was his usual custom to begin the day's work with reading the scriptures and prayer, and requested to be allowed to perform family worship as usual; consent was given. The chapter which came in course in the morning's reading was Acts vii., which recounts the stoning of Stephen. Each one was given a Bible—the bailiffs were not neglected—and the chapter was read verse by verse. Mr. Chiniquy then explained the chapter, showing how the world had not changed from the days of the early Christian Church. He himself, for example was subject to arrest, and only last week he had been stoned. "One of the stones cast at him he had in the house yet and could be seen. It would probably be so from the same cause till the end of the world. The whole party then knelt and prayer, in which the French-Canadians were especially remembered, was offered to God, and Mr. Chiniquy accompanied the gentlemanly and obliging officers to the office of Mr. Thibalet, the attorney for the prosecution. There he was the centre of attraction; around the door and in the