

Carthy, a wealthy merchant of Cork, were admitted members of the Ursuline Convent of Black Rock, county of Cork. Each of them paid £1000 for their maintenance during life, in this Monastic prison, and £102 of an additional sum was afterwards paid for Maria. The connexion of these young ladies with the external world and all its passing events was for ever closed. The world might move tranquilly along, or it might be convulsed to its centre, but all they had to do was to keep the vows they had taken, and to attend the round of external observances which the rules of the Institution required. They had been induced to vow 'perpetual chastity,' 'voluntary poverty,' and 'obedience to the superior.' The father of these ladies died, leaving between £30,000 and £100,000, and a family of ten children. He made a will, leaving nothing to the Nuns, whom he had already provided for. The will, however, was not properly executed, and the Nuns, though cut off by the laws of the Nunery, were not cut off by the law of the country, from inheriting a portion of their father's property.

"Informed of what was due to them, they resolved to assign their interest in their father's estate to their younger brothers. But they could not do this without consent of their superior. They applied, but were refused. They were told that the money belonged to the Convent, and that they must make over their interest to it. They still refused—the Abbess was brought to bear on them, and then the Bishop. They were coaxed to 'sweet docility'—they were ordered to observe 'holy obedience.' Spiritual terrors and bodily flagellations all failed. Books were thrown in the way of the sisters, shewing that their refusal was a mortal sin, and they were threatened with being shut up for ever in their cells, and with eternal perdition in the next world. They still resisted; but one of them being of weaker nerves than the other, at length gave way, and the other was brought again before the Bishop, after undergoing a series of persecutions—'Take the pen and sign (said the Bishop) by virtue of your vows of holy obedience.' It was done at last, and two superiors of the Convent, jointly with the Mimes McCarthy, applied to the Court to have the share that the latter were entitled to paid over for the use of the Convent. The heirs of McCarthy pleaded that the deed had been obtained by compulsion. The Lord Chancellor of Ireland invited the Bishop and Abbess to bring that question before a jury, but they refused to do so. The claim was, however, rejected on the ground that the superiors of the Nunery had no title to appear in Court.

"On an appeal being taken, Lords Brougham and Campbell joined the Lord Chancellor in confirming the sentence of the Irish Court. It is deeply to be regretted that the case was not decided on its merits, and the compulsion legally proved. Enough has transpired to warrant a criminal prosecution against the keepers of this ecclesiastical Bastille. What persecution may await these young ladies who have placed themselves in such a situation, may be conjectured from the past, and how much it will be aggravated by the exposure they have been the means of making, may also be conceived. The London Times, the Examiner, and other leading metropolitan journals, have warmly taken up the question, and their opinions have been echoed by the press generally. We have long been of opinion that if Nunneries are to be allowed at all, they should be placed under the surveillance of the magistrates, the same as Lunatic Asylums. The law steps in humbly to protect the inmates of such houses from improper detention, or improper usage. Surely the temptation to abuse is equally strong, and in practice has been found equally extensive in Nunneries. The inmates frequently enter in extreme youth under the influence of some temporary disappointment, the advice of interested relations, or the blandishments of those who desire to enclose in their nets such as can enrich their Institution. Soon they may repent of the rash and unlawful vows they have taken, but they are too late, and their lives must be dragged out in a heartless round of wearisome ceremonies, which are as useless to themselves, as they are inconsistent with

enlightened Christianity. We hope this glaring case will be the means of awakening the world to the necessity of introducing a complete system of surveillance over all such establishments. When the Factory Inspector visits the English mills, the employers are asked to withdraw, and the inmates are invited to relate their grievance. Every Nunery should be thrown open periodically, to a set of commissioners, or to the resident magistrates, and the inmates should be offered their freedom, if they desire it. Justice will not be done to the victims of such a system, till such a law is passed."

#### EMIGRANTS.—FELLOWSHIP MEETINGS.

Toronto, 26th August, 1848.

MR. EDITOR.—On a visit to a neighbouring township, a few weeks ago, I was put in possession of what I look on as a very interesting document. It is, indeed, nothing beyond an abridgment from Brown's Select Remains; although in that view, and in connexion with its subject matter, very important in any circumstances. But what gave it to me special interest, was this:—Some pious emigrants, from the south of Scotland, when on their way across the vast ocean, some nine or ten years ago, were in the habit of meeting on ship-board for prayer and Christian fellowship. This sweetened their intercourse, and lightened the tedium of a long voyage. It occurred to them that, in the want of a regular ministry, they might, if settled near one another, constitute themselves into a prayer meeting, and thus not only keep up Christian fellowship by occasional meetings on week days, but profitably occupy a portion of the Lord's-day, and try to maintain the blessed privileges of social devotion among their fellows. They adopted what follows, as the basis of union; and it has been acted on faithfully as far as situation and other circumstances would allow. I found it in the house of the son of the worthy patriarch with whom (on ship-board) the idea originated; and the son—a worthy office-bearer of our church—inherits the good sense, as well as the deep piety, of his sire.

MR. EDITOR.—May not we all get some hints from such a document? If so, may we not designate still "more" of the well-known "more last things" of the pious John Brown, of Haddington? Similar rules had been printed before, both by John Bouar, of Perth, and George Muir, of Paisley; and within these few years Dr. Symington, of Paisley, and Mr. Burns, of Kilsyth, have put forth similar proposals, more or less expanded and improved. May their Lord and ours bless such "essays to do good!"

Yours, &c.,

AMICUS.

#### RULES FOR FELLOWSHIP MEETINGS.

That the important ends of religious fellowship may be more effectually obtained, we undersubscribers, having formed ourselves into a Society, engage, through grace, to study the following Rules:

1. That we shall meet together weekly, on such days, and at such places, as the Society shall agree upon; and shall not absent ourselves without necessary cause.—Heb. x. 25, 25.
2. That one of our number shall always open the meeting by singing part of a psalm, reading a portion of Scripture, and praying; after which, such questions shall be proposed as shall be thought proper; and then the meeting shall be concluded with prayer and praise.—Psalm iv. 6.
3. That every member shall, both in prayer and conference, study all plainness and brevity, as far as can be attained; and shall carefully shun every word which is not easily understood, or that tendeth to strife.—1 Cor. xiv. 40.
4. That in all our meetings, we shall endeavour to avoid all idle and trifling conversation, curious questions about matters of small moment, and not plainly revealed; also, all discourses upon things of doubtful disputation, or affairs in which the Society hath no immediate concern.—Tit. iii. 9.
5. That, in all our reasonings, we shall guard against anger or contention, positiveness in our own opinions, and reflections on the sentiments of others. And if, at any time, heats or passions be like to arise among the members, he who last officiated in

worship, shall interpose, by desiring him whose turn it is, to pray.—James i. 19.

6. That we shall carefully shun everything that savours of vain glory, not assuming superiority over our brethren—not undervaluing what was said by any of them—not presuming ever to interrupt others when speaking. And if any member shall use expressions which seem to savour of error, he shall be asked to explain his meaning, and, in the spirit of meekness, desired to forbear such for the time to come.—Phil. ii. 3.

7. If any of our members fall into some crime, such as drunkenness, profanation of God's name, &c., the meeting shall appoint a member privately to admonish the offending brother. If this hath not the desired effect, two shall be appointed to speak with him. If he still remain obstinate, the Society shall choose one of their number to reprove him in presence of the meeting. And if, after such Christian dealing with him, he acquiesce not in the censure of the Society, he shall be excluded from it.—Psalm cxli. 5.

8. That every person in the Society shall beware of divulging, or speaking, or spreading abroad, anything that is said or done in the meeting, to the prejudice of any of the members of it.—Psalm xv. 3.

9. That no person shall be admitted into our Society, without consent of the majority of the members; nor shall any particular member presume to bring one along with him, until the mind of the Society be thus known.—1 Cor. xiv. 26, 40.

10. That once a quarter of a year, or rather when any remarkable providence calls for it, the Society shall set apart a night for fasting and thanksgiving; and that on this night, if possible, they shall meet an hour sooner, and occupy the time especially in prayer and praise.—Ezra iv. 16.

11. That we shall keep a correspondence with other Societies in the neighbourhood, by appointing one or two of our number to join their meetings, on some occasions, in order that brotherly love may be promoted, and that all may be edified.

12. It might be proper to admit some sober persons, especially young ones, to attend as hearers for a time.

13. That none of the members shall leave the Society, without giving satisfactory reasons to the majority of members before he resigns.

14. That we shall endeavour, in our several stations, to have a conversation becoming the gospel; and to use every means in our power to raise up a seed to serve our glorious Lord, Jesus Christ.

#### FRANCE.

As to its condition immediately preceding the Revolution, let it be remembered that France had, in a very remarkable degree, given her strength and power unto the beast. She had become the right arm of Antichrist. From the statistics given by the Evangelical Society of Paris, it appears that enormous sums of money have annually been contributed in that country for Popish Missions throughout the world. France has greater resources than any other country that owns the authority of the Pope, and these resources seem to have been lavished on this cause. Prosecutions were carried on against the Protestants, in name of the laws, and manifestly contrary to their spirit, even in the provinces of France; and wherever she had power in other parts of the world, she appeared at once the servant of Rome and the foe of humanity. At every step we meet with anomalies inexplicable except by the light of divine truth.

No nation in modern times has so zealously employed her power to extirpate Protestants, beyond her own soil, as this free-thinking, infidel France.

No nation in modern times has outraged humanity so much as this refined and hyper-civilized France.

No nation in modern times has been so much disgraced by base deeds in her highest places as this proud, chivalric France.

The crusade of the great nation against the poor Christians of Taluti is fresh in the memory of the public yet, in all its disgusting details. So also are the shouts of triumph that rung through her capital,