

## Ecclesiastical Intelligence.

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**BRAMPTON.**—The children of the Brampton Sunday School in connexion with the Church of England, were treated to a Picnic last Wednesday afternoon, on the premises of A. F. Scott, Esq. — *Brampton Times.*

**OTTAWA.**—His Lordship the Bishop of Rupert's Land, officiated in Christ Church, in this city, on Sunday, the 12th inst., to a large congregation. The morning service was read by the Curate, the Rev. Edwin Loucks, the absolution was pronounced, and the communion service was read by his Lordship; the Epistle by the Rector, the Rev. J. S. Laidler, and the Gospel by the Bishop. His Lordship's text was, "For, to this end, Christ both died and rose and revived that He might be Lord both of the dead and of the living." An able and eloquent discourse on this text was delivered extemporaneously by his Lordship, in which, while inculcating forcibly the duties and privileges of the Christian religion, and enumerating summarily the varied phases of missionary experience in his extensive and interesting diocese, he took occasion to use, as an illustration of a part of the duties of a Christian, the fact of the erection of the Governmental buildings, the beauties of the structure, and its stability as founded on a rock. Several times during the impressive discourse delivered, his Lordship took occasion to refer to our growing and beautiful city, and the important circumstances connected therewith, furnished ample smiles which were ably applied on the occasion. — The Lord Bishop of Rupert's Land is on a tour for the benefit of his health, and connected with the affairs of his extensive diocese. He is accompanied by his sons. *Ottawa Union.*

## GREAT BRITAIN.

**ENGLAND.**—The Archbishop of York has appointed Dr. Vaughan, late Head Master of Harrow School, to the vicarage of Doncaster, vacant by the death of the Rev. J. Sharpe, D.D. A statement gained currency that the Archbishop had also conferred upon Dr. Vaughan the Chancellorship of York Cathedral, vacant by the death of the Rev. Leveson Vernon Harcourt, but the *London Times* contradicts it by request. It will be remembered that Dr. Vaughan declined the Bishoprick of Rochester.

The *Marylebone Mercury* announces that the Rev. F. D. Morris officiated on Sunday, August 12th, at St. Peter's, Vera street, and had a very prosperous commencement. The Duke and Duchess of Argyll were among the afternoon congregation.

The Bishop of Labuan preached at St. George's-in-the-East on the second Sunday in August, having tendered his aid to Mr. Hansard at the morning service. We are happy to add that the Bishop was heard with marked and respectful attention. The gentleman who attended the services of the whole day on behalf of the *Guardian* says:—"No hisses or slamming of doors attended the appearance of the Bishop in the pulpit, who wore the ordinary ecclesiastical dress of his order, and has a fine black beard and moustache; the sermon, an earnest Christian exhortation, founded on the parable of the laborers in the vineyard, without any allusion whatever to the circumstances of the parish, was listened to as attentively as it could have been anywhere. Throughout the service there was, in fact, no evidence of any wish to have a disturbance "for the fun of the thing," or without what the Rosier party call provocation.

**ORDINATION OF DISSIDENT MINISTERS.**—The Bishop of Chester has ordained two dissenting ministers who were received into the Church, together with their congregations. The Bishop of Lichfield has received about sixty applications from dissenting ministers for ordination.

The *Leeds Mercury* publishes a letter which has been addressed by the Bishop of Ripon to one of his clergy in consequence of an announcement stating that a certain professional lady had been engaged to sing various pieces of select music on the occasion of the re-opening of the Church. The subjoined extract gives the pith of his lordship's objection. "My attention has been called to the form of notice in which the sermons to be preached at the re-opening of Church, on Sunday last, the 5th inst., were publicly announced. I allude particularly to the advertisement that a professional singer, Miss W——, had been engaged, to sing select pieces of music during the Service. I consider such an announcement as thus highly objectionable, nor can I refrain from marking my strong disapproval of it. The Church of God is not the place to which crowds of persons ought to be attracted to hear professional singing. Performances of this kind belong to other places altogether, and it is a profanation of a church to convert it into a place of attraction for the lovers of fine music to attend for the purpose of hearing select pieces of music by eminent musical performers. I delight in good music. I often hear in the churches of the diocese congregational singing which is scarcely equalled in any other portion of the kingdom; but the talent for music and the love of singing which are so peculiar to the West Riding, only render it the less necessary to invoke any foreign aid in the conduct of this portion of our Public Worship. I object to all singing in churches in which the congregation in general cannot take part, and, above all, I object to the announcement of any musical performers by way of inducement to the public to attend a particular Service. The eminence or skill of the performer only makes such an announcement more objectionable."

## General Intelligence.

(Continued from page 4.)

Kingston, we feel it due to the Duke of Newcastle to give insertion to his Grace's letter to his Worship the Mayor of Kingston. We feel also bound to add in palliation of the conduct of the Orangemen, that they appear to have been pressed on to the course they unhappily adopted, by telegraphs from Toronto, the genuineness of which does not, however, seem sufficiently established.

"OFF KINGSTON, 8th September, 1860.

Sir.—It is with the utmost regret that I now find myself compelled to take the extreme course contemplated as possible in my letter to Sir Edmund Head, of the 8th August, which was immediately communicated to you by His Excellency, and to advise the Prince of Wales to proceed on his way without landing in the city of Kingston. When we arrived yesterday we found an arch covered with Orange decorations, and an organized body of many hundreds wearing all the insignia of their order, with numerous flags, a band, and every accompaniment which characterizes such processions. I could hardly bring myself to believe that after seeing you and the other gentlemen who accompanied you on board the steamer, and fully explaining to you the motives which actuated my advice to the Prince, the objections I took to these party displays on such an occasion, and the necessary consequences which must ensue, the Orangemen would be so misguided in their own conduct to act so offensively to the whole of their fellow citizens—Protestant and Roman Catholic—as to persevere in their intention of preventing the Prince from accepting the hospitality of your city. I have been disappointed. The Prince has consented to wait twenty-two hours, to give the Orangemen time to reconsider their resolve. They adhere to it, and it is my duty, therefore, to advise the Prince to pursue his journey. What is the sacrifice I asked the Orangemen to make? Merely to abstain from displaying in the presence of a young Prince, of nineteen years of age, the heir to a sceptre which rules over millions of every form of Christianity, symbols of a religious and political organization which are notoriously offensive to the members of another creed, and which, in one portion of the Empire, have repeatedly produced not only discord and heart-burning, but riot and bloodshed. I never doubted the loyalty of the individuals composing the Orange body. I based my appeal to them on the ground of that loyalty and of their good feeling. I did not ask them to assent to a principle, but to forego a flag and to abstain from an article of dress. I wished the Prince to see them but not to give countenance to a Society which has been disapproved in the mother country by the Sovereign and Legislature of Great Britain. I am told that they represent this act of mine as a slight to the Protestant religion. Until they can prove that the great mass of Englishmen who are not Orangemen are also not Protestants, it is quite unnecessary for me to repudiate so unfounded and absurd a charge. I am well aware that such party processions are not illegal in this country, as they are in Ireland. This is a conclusive answer if I asked you as Mayor to exercise your authority, but it is no answer to my remonstrance. I made it not as Secretary for the Colonies, called upon to enforce a law, but as a Minister of the Queen attending the Prince of Wales, by command of Her Majesty, on an official visit to this colony at the invitation of its Legislature, and, I ask, in what position would the Prince be placed by my sanction if he were now to pass through such a scene as was prepared for him (which happens not to be forbidden by the Colonial Legislature) and next year visit the north of Ireland, where he could not be a party to such an exhibition without violating the laws of his country? His Royal Highness will continue the route which has been prepared for him, but in any place where similar demonstrations are adhered to a similar course to that pursued at Kingston will be taken. I cannot conclude this letter without an expression of regret that the Corporation did not accept the offer which I made them through you to present their address on board the steamer—an offer readily accepted by the Moderator and Synod of the Presbyterian Church in connexion with the Church of Scotland. It is impossible to believe that the members of the Corporation were influenced by sympathy with the conduct of the Orangemen, but I fear such a construction is too likely to be put upon their decision.

I am, Sir, your very obedient servant,

NEWCASTLE.

The Worshipful the Mayor of Kingston."

**AN ACCOUNT OF THE PARTY DISPLAY.**—Although it is difficult to narrate the exact facts which have led to this untoward event, without making some errors, the following information is given with a desire to be scrupulously exact:—"Some time since, when it became known that the Orange Society intended turning out here on the arrival of the Prince, a number of Roman Catholics met together in the College building, and passed a series of resolutions containing remonstrances against the proposed course of the Orangemen, which they forwarded to the Duke of Newcastle. Letters were received in reply from the Governor General and the Duke of Newcastle. The latter stated that the Prince would not land in any place where there were party demonstrations. This morning the Mayor of Kingston, Mr. Strange, to whose vacillation much of the present difficulty is generally attributed, went down the river several miles to meet the Royal party, and furthermore conferred with them upon the subject. He had, of course, to tell them the facts, which are—that two Orange arches are erected on Princess street, the chief business thoroughfare at Kingston, the principal of which is covered with Orange, calling, bearing the inscriptions "Our God, our Country and our Queen, 1690" "The Glorious Revolution of 1688" "Walker," "Murray," "Mitchell," "Burns," and "Baker." On the reverse are inscriptions of Garibaldi and the Prince of Wales—the former having the circumscription "Garibaldi, 1860," the latter "The Faith of my Fathers and mine." At the arch there are two flags, one with "1688"—"No Surrender," 1690"; the other with a burning bush upon it, and the words "Ever burning, but never consumed." The whole is surmounted with the ark, a cherubim, a crown, and bible, &c. In addition to this his Worship had to say that a procession of Orangemen half a mile long, with robes and badges, was awaiting His Royal