There has been erected a memorial window in Worcester Cathedral, by the Rev. Canon Wood, to the memory of his wife. It is placed in the Baptistery, or Jesus Chapel, in the north aisle of the nave. Stonework of the window, which is of the decorated style, has been restored, and the tracery altered so as best to admit of the subjects represented in the various compartments of the head. There are six subjects represented in the body of the window (which consists of three lights), all directly or indirectly connected with the rite of baptism, and the legends underneath each are in Latin. The tracery at the head of the window encloses the sacred monograms, and angels bearing scrolls with inscription, and in a quatrefoil at the top is the Holy Lamb, within a vesica piscis. The inscription at the foot of the window is as follows:—"In gloriam Dei necnon in piam memoriam conjugis delectissimæ Mariannæ Elizabethiæ Edvardi Winnington Ingram filæ natu minimæ, hanc fenestram poni curavit Johnannes, Ryle Wood, hujusce Cathedralis Canonicus, Anno Domini, 1849." The window was executed by Mr. Wailes, of Newcastle-upon Tyne.

The exploration of the plan of the abbey of Bury St. Edmund's has been commenced and an interesting discovery has already been made. At the extreme south-east angle of the abbey enclosure, near the point where the two streams of the Lark and the Linnet are united, the base of a square buttress has been uncovered, having five set off in squared stone on the south and east faces, and a smaller footing on the west. At the distance of a few feet to the north is another square buttress, and beyond this an angular one, the base of which is bevilled. The excavation is proceeding westward towards the great church, and will be continued towards the small tower.

Among the victims to the cholera has been the Rev. C. Broughton St. George, the chaplain of the Tower. Mr. Broughton was seized while in the act of preaching on Sunday last. His voice, which at all times was perfectly clear and loud, suddedly fell towards the conclusion of his sermon, and became quite inaudible. After the sermon was over he went home to his parsonage house, adjoining the church, and was immediately attacked with the symptoms of cholera. He died early on Monday morning.

Lord Ellesmere is erecting a monument in the north aisle of Henry the Seventh's Chapel, at Westminister, to mark the grave of Joseph Addison. There is a statue to Addison in Poet's Corner; but hitherto the spot where his remains lie has been unmarked by a tablet.

The Lord Bishop of Salisbury has appointed Friday next, (31st August) to be set apart as a day of humiliation and prayer, in consequence of the national visitation with which this country has been afflicted by the prevalence of cholera. A special service will consequently be held at the Cathedral and in the parish churches in the city on that day.—*Salisbury Herald.*—— The Bishop attended by Precentor Hamilton, we gather from the local papers, has been a daily visitant to the cottages of the poor, inquiring into cases of distress, and relieving their temporary wants from his purse, and also desiring them to send to the palace for such nourishing things as may be prescribed by their medical attendants.

At Trowbridge, on Friday last, the morning up to nine o'clock, and the evening after six, were devoted to Religious services at the several places of worship "for the purpose of entreating the mercy of God under the existing prevalence of cholera."

The bakers of Salisbury have given notice that they will discontinue to labour on the Lord's day. The barbers of the City have also come to the same determination.

INCIDENTS DURING THE ROYAL PROGRESS.—The deputation with the city address having retired, the chamberlain was about to introduce the Roman Catholic prelates next in order, when the following interesting dispute took place:—The Rev. Dr. Wall, S. F. T. C. D., who was in attendance with the deputation from Trinity College to present the University address, advancing claimed precedence. The castle functionary replied that the Roman Catholic Prelates should be the first admitted; upon which the Rev. Dr. Wall observed that, as a corporation, the college had a right of precedence and insisted upon her privilege. The chamberlain replied that the time and place were unsuitable for raising a question of such a nature—an opinion from which Dr. Wall expressed his dissent, observing that that was the time to have the point decided; for, if the right were then conceded, it would be claimed on future occasions; and again, resolutely pressing his claim, recommended the official to make enquiries at the proper source of information on such matters and that he would discover that he was incorrect in his judgment as to the course of etiquette. Upon receiving this admonition the officer in waiting retired in obedience to it, and in a short time returning said he was much obliged to Dr. Wall for setting him right, and at once admitted the college deputation to the Royal presence.

"UNADORNED ELOQUENCE" IN THE PULPIT.—Hitherto the public have known but little of Doctor M'Hale's powers as a speaker save as they oozed out at a repeal banquet or monster meeting. With the style of his countless missives from St. Jarlath's all are familiar, but of his pulpit eloquence those living out of the range of his spiritual jurisdiction must be necessarily wholly ignorant. To the Rev Mr. Moore, the rector of Cong, in the county of Mayo, is the reader indebted for a sample of the most reverened prelate's altar thunderings: and if such be the teaching inculcated upon the "faithful" in the archdiocese of Tuam, people will begin to think that of a choice of evils it would be better if "his Grace" devoted his whole time to the concoction of diatribes for the edification of the bigoted faction of which he is the accredited champion, and leave the pulpit duties to be discharged by his subordinate clergy. In a letter addressed to the *Evening Mail*, Mr. Moore makes a statement of the circumstances under which he has been the means of elucidating the charitable views entertained by Dr. M'Hale towards those who have the misfortune to differ with him in religious faith:—

It having been announced, writes Mr. Moore,—

"From the altar of our parish chapel, for the last few Sabbaths, that the 'Archbishop of Tuam' would hold a confirmation on Thursday, the 23rd of August, and that he would then and there denounce Mrs. Moore's school and Mr. Moore's lecture, that I might obtain a true account of what the 'pope's' servant did really say, I sent two reporters to the chapel—the one a Protestant, the other a Roman Catholic. I give you the report as furnished by the Ro man Catholic, as it may be less exceptionable. I shall make no comment. I shall not return 'railing for railing but contrarywise blessing.' Earnestly, indeed do I pray the Lord God may bless 'the pope's servant,' by turning him from darkness to light; truly 'my heart's desire and prayer to God for my Roman Catholic brethren, whether of high or low degree, is that they may be saved." The Roman Catholic reporter thus begins:—

"'Mass being over, the archbishop ascended the altar and addressed the congregation in Irish, saying,—

"'He was much pained at receiving an invitation from that 'holy man' (pointing to the parish priest) to visit the parish of Cong at that unusual period. The circumstances that called for his immediate attention were indeed painful. He as their bishop, the lawful representative of the true church of God, felt it his duty to warn them against the wily and crafty assaults of a base and corrupted church—a church filled with such filthy and foul abominations that he would blush to mention—a church begotten and founded by Luther and Calvin—a church cherished and nursed by brutal force and the lustful desire of Harry VIII. and Elizabeth, a wicked church, a cursed church, established on the spoil of the old Catholic church of God—a church that would now rob the poor of Ireland of the last legacy left them by their forefathers—a church that was now tampering with the youth and age of this parish under the awful visitation of Providence, to ensnare them by holding out to them pecuniary relief only to ruin their souls—a church whose aim was to invent traps and snares for them. They will give you schools for your children damnable schools, and then seduce you into their churches. Oh, what a curse! Could he believe it to be the case that any parents should be found base enough to murder their children? Whatever were their excuses, they were more inexcusable than Cain who killed his brother Abel.

* * * * * * * * *

"If any parents would send their children to such schools they were killing their souls, by making them feed on the poison and heresy of that cursed and damnable church—a church which was instilling into their mind the loathsome and soul-killing doctrines of Luther and Calvin.

* * * * * * * * *

"There is only one true church, which is the holy Catholic church; a church founded on such corrupt principles as I have alluded to, cannot be the true church.

* * * * * * * * *

No; it is a church which robbed God of His glory. A church that despises His virgin mother, and deprives her of her honour. How can they honour the Son when they despise the mother? A church which despised the saints; a church which divested the true church of God of its glory, and had only retained the loathsome, filthy carcase, with which they would fain feed the poor deluded souls they were destroying by their heretical doctrine. Oh! could the remains of those departed saints, who once adorned the now mouldering walls of that venerable abbey, arise and speak, and whose spirits are now in the realms of bliss, they would raise their voice, and tell what were the principles of that damnable church: they would tell the sad history of spoilation which left it deserted and in ruins; a church founded on the spoil of the Catholic church, supported and established by law. He wished the people of the parish would henceforth cease to hold any communication with such a foul institution. They should hold no intercourse with them, they should not speak to them, they should not listen to them, they should not salute them for the future on the highway, their very breath was poison. Now, let us pray the Holy Ghost may come down upon us, &c."

The Bishop of Adelaide mentions in his journal when on a visit to that remote part of his diocese, Western Auseralia, he met with a black native woman who having been educated in the native school had married a white man (such is the scarcity of females) and taught him to read! The savage black female became the teacher of the civilised white male.

EPISCOPAL PRECEDENCE.

*To the Editor of the (London) Guardian.*

SIR,—I desire your kind permission to submit to you and your readers some remarks on the following paragraph in your summary for "The Week" of August 1:—

"On Friday, in answer to Lord Redesdale, Lord Grey said, with reference to the instructions given to the Governors of the Australian Colonies respecting the style of addressing the Roman Catholic Pretates in those countries that his instructions are that no Roman Catholic Archbishop, is, by virtue of his archiepiscopal rank, to have precedence of any English Bishop; and that where there are two Bishops whose style is the same, the one Roman, the other Anglican, the Roman Bishop is not to be recognised by that style.—This is perfectly satisfactory."

First of all, let me caution you not to make too sure that Lord Grey's new instructions are to the broad effect above stated;—viz. that *no* Roman Catholic *Archbishop* is to have precedence of *any* English Bishop;—but to keep your eye upon the correspondence moved for by Lord Redesdale last Friday, and moved for previously and *promised* to Sir R. H. Inglis so far back as *the 26th of June*, but, nevertheless, *not yet printed* (I believe), if *presented*. I have ascertained, indeed, that Lord Grey was *understood* to say as you have stated in the Lords on Friday, but that the report of that conversation is most scanty and inaccurate; and the expressions attributed to his lordship must not be too implicitly relied on. *It may turn out* that one Bishop only, the *Metropolitan* of Sydney, has yet been *distinctly* exempted from the degradation attempted, or at least involved, in his lordship's former "instructions."

In the next place, even upon the hypothesis that the new instructions *are* to the effect above stated, I wish to be allowed earnestly to deprecate the expression of your opinion that "*This* is *perfectly* satisfactory," as if *all* that was wrong, illegal, and injurious to the canonical position of the Church of England in her colonies, involved in Earl Grey's instructions of the 20th November, 1847, were rectified by the concession of this one point of *precedence*—a point which it was plainly impossible for Lord Grey to avoid conceding so soon as ever this matter should be properly adverted to in Parliament.

If you will the trouble to reperuse (or peruse) the collection entitled *Earl Grey's Circular—A Memento*—(a pamphlet which I directed Messrs. Rivington to forward to you on its first publication)—you will, I am persuaded, see cause for a different opinion. You will go far, at least, towards agreement with mine—namely, that so long as those "instructions" of the 20th November, 1847,—with their *false allegation of the statute-law* as the ground for them—with their *assumption of power* in a Secretary of State, *by his own mere rescript*, to cause the highest titles known to the land to be *officially* given, not to this man, nor to that—(which is all that the sovereign herself, according to the customs of the realm, has lawful authority to do)—but to a whole class of the Queen's subjects, in virtue of *spiritual dignities* conferred upon that class by an alien sovereignty,—an ecclesiastical jurisdiction unknown to the *law*—nay more, expressly repudiated by law,—so long, I say, as these "instructions" remain substantially unrevoked, and in nothing cancelled save only in the one point (albeit the most *practically* offensive point I admit) of that inferential claim for *a precedence*, apparently created by them, and certainly involved in their principle,—so long, assuredly, all those who stand out for constitutional law, and for the canonical right of the Church of England, ought *not* to feel *perfectly*, if at all, *satisfied*.

I must not presume, at present, to intrude further upon your space. But if you would permit me to address you again, I think I could easily shew good reason, from the very speech of Lord Grey last Friday for abating all expression of satisfaction with his lordship's latest proceeding in this matter, beyond what may be found strictly due to the nature and extent of the *amende* made by him, such as it may prove in fact to be.—I have the honour to be, Sir, your faithful humble servant,

THE EDITOR OF "EARL GREY.S CIRCULAR."

## CHURCH SERVICES IN THE CITY.

**ST. JAMES'S CHURCH.**
REV. H. J. GRASETT, M. A., Rector.
REV. R. MITCHELL, A. B., Assistant Minister.
(Service at the Church of the Holy Trinity.)
Holy Communion, 1st Sunday in the month.
Sunday,—10 A. M. and 3½ P. M.

**ST. PAUL'S CHURCH.**
REV. J. G. D. MCKENZIE, Incumbent.
Holy Communion, 1st Sunday in the month.
Sunday,—11 A. M. and 4 P. M.

**TRINITY CHURCH, KING STREET.**
REV. W. H. RIPLEY, B. A., Incumbent.
Holy Communion, 3rd Sunday in the month.
Sunday,—11 A. M. and 6½ P. M.

**ST. GEORGE'S CHURCH.**
REV. STEPHEN LETT, LL.D., Incumbent,
Holy Communion, last Sunday in the month.
Sunday,—11 A. M., and 7 P. M.

**CHURCH OF THE HOLY TRINITY, YONGE ST.**
(In this Church the seats are all free and unappropriated.)
REV. H. SCADDING, M. A., Incumbent.
REV. W. STENNETT, M.A., Assistant Minister.
Holy Communion, 2nd Sunday in the month.
Sunday,—12 Noon, and 6½ P. M.

NOTICE.

The publisher of this paper has left this Office on a tour through the Districts west of Toronto, and hopes the Subscribers will be prepared to meet the amount of their respective subscriptions.


# THE CHURCH.

TORONTO, SEPTEMBER 27, 1849.


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WEEKLY CALENDAR.

| Day. | Date. | | | 1st Lesson | 2d Lesson. |
|---|---|---|---|---|---|
| G | Sept. 30. | 17TH SUND. AFT. TRINITY. | M. E. | Ezekiel 14. " 18. | Mark 3. 1 Cor. 15 |
| M | Oct. 1. | ..... | M. E. | Tobit 7. " 8. | Mark 4. 1 Cor. 6. |
| T | " 2. | ..... | M. E. | " 9. " 10. | Mark 5. 2 Cor. 1. |
| W | " 3. | Monthly Meeting of the C. S. D. T. | M. E. | " 11 " 12. | Mark 6. 2 Cor. 2. |
| T | " 4. | ..... | M. E. | " 13 " 14. | Mark 7. 2 Cor. 3. |
| F | " 5 | ..... | M. E. | Judith 1. " 2. | Mark 8. 2 Cor. 4. |
| S | " 6. | ..... | M. E. | " 3. " 4. | Mark 9. 2 Cor. 5. |
| G | " 7. | 18TH SUND. AFT. TRINITY. | M. E. | Ezekiel 20. " 24. | Mark 10. 1 Cor. 6. |

AN APPEAL TO HONEST DISSENTERS.

That "Union is strength," is one of those self-evident truths which require no demonstration; and it holds especially good in matters connected with religion.

What is it, we would ask, which has mainly enabled the corrupt and usurping Church of Rome to maintain the footing which she has done, in an age so distinguished for intellectual enlightenment and free enquiry? Whence is it that with all her obstinate clinging to dogmas which will bear neither the test of reason or revelation, she yet continues to hold in stringent serfdom millions of souls who owe her no ecclesiastical obedience? The only logical answer which can be returned to such queries is, that she inculcates outward unity as a fundamental verity—a verity not to be rejected on the peril of mortal sin. Here lies the secret of her prosperity; this is the potent spell with which she works such marvels;—this is the reason why, in a day famous above all others for revolutionary disquietude and organic change, she still sits upon her mountain throne, and from thence influences the moral destinies of so many "peoples, and nations, and languages."

Now, far be it from us to affirm that Rome is to blame for inculcatiug so unswervingly the abstract proposition of unity. The oneness of the Christian Church is as much a doctrine of Holy Scripture as the divinity of Christ, or the personality of the Paraclete. It is in the misapplication of the rule that the error of Romanism consists. Her practice contradicts her precept. By sending his schismatical missionaries into foreign and independent dioceses, the Bishop of Rome practically gives the lie to the truth which he so clamorously and perseveringly inculcates.

It is our duty to learn wisdom even from an enemy:—And we would put it solemnly and pointedly to the consciences of those Dissenters, who substantially agree with the Articles and Creeds of the Anglican Church, whether the progress of the pure truth, as it is in Jesus, would not be more rapid and healthful, if they re-sought the arms of their capriciously deserted mother?

If Rome, recking as she is with the rankest abominations,—and in too many instances teaching for doctrines the commandments of men,—has obtained and preserved such a gigantic influence, by insisting upon the corporate integrity of her votaries, might not results incalculably more momentous be reasonably looked for from the Catholic confederation of professors of a purer and more spiritual faith?

Before such an organized phalanx, what could stand? Popery, which draws nourishment from Protestant strife, would wax faint as the waning harvest moon. The Spirit of Love and Unity, grieved as He is by the corroding diversities which so largely prevail, would revisit with mighty power the barren wilds of Christendom, and breathing upon her myriad dry bones, cause them once more to live. And the hapless Heathen, at present deterred from embracing the Gospel on account of the too frequently pettish feuds of its professors, would have a Titanic rock of offence removed from their pathway to heaven!

No where is the debilitating effect of Dissent experienced more painfully than in our own beloved Province. On this subject, the Rev. Ernest Hawkins, in his newly published work, "*Annals of the Diocese of Quebec*," has expressed himself so forcibly, and with such practical application, that we feel constrained to quote his observations at full:—

"Suppose a party of emigrants going forth in quest of employment to the back woods of Canada. Their first business on arrival is to construct log houses for their families; and then, as soon as they are settled, they naturally inquire how far it is to church, and who is the clergyman. The answer to these questions, it may be, first brings before their minds the immense difference which exists between an old and a new country. The nearest church is twelve or twenty miles off—and no clergyman, except possibly a travelling Missionary, has ever visited the settlement. Such being the case,—even supposing the younger men could occasionally walk to and from the church,—it would be obviously impossible for the old, the infirm, the women and children to attend. Moreover, there would be no one to baptize the children, to perform the office of marriage, or to bury the dead. Such privations soon force even the careless to think of a remedy. They must have a church and a clergyman for themselves. The scheme is talked over among the neighbours, especially on the Sundays, as the day comes round; then some of the heads of families meet, and a subscription list is handed about; but the people are for the most part poor, and though many will cheerfully give according to their ability, others refuse on the plausible pea that they do not belong to the Church, and are endeavouring to get up a fund to build a small meeting-house for themselves. It is only just to suppose that the dissenters have come out with as strong and conscientious predilections in favour of their religious system as the members of our own communion in favour of the Church. But be their zeal and self-devotion what they may, they are utterly unable to raise money enough for the erection of a place of worship. The result is, that neither church nor meeting-house is built; and so, for years it may be, the public worship of Almighty God is suspended, the Sunday loses its character of sanctity, and religious impressions become gradually more and more faint in the minds of all. At last, perhaps, when sufficient numbers have been added to both communions, each succeeds in the attainment of its object, and the schism transplanted from the mother country is perpetuated in the Colony.

"Now, it really is worth the consideration of thoughtful and religious minds, whether the fearful evils which we have been describing are the unavoidable consequences of certain religious convictions. Instead of two, we will suppose a colonial settlement made up of four religious communions, namely, members of the Church, Presbyterians, Congregationalists, and Wesleyan Methodists, in the proportion which they severally maintain in the mother country. It is assumed, therefore, that the members of the Church are the most numerous, and the Church itself is of course more ancient than any body which has separated from it. On these grounds, and for the national name which it bears, the Church has a title to precedence, which none of the other bodies probably would dispute. Practically, then, and in a new Colony where these several bodies of Christians meet, and do not possess the means of providing separately for the establishment of that particular form of worship which each deems most conformable to the will of God, what is the proper course for them to pursue? There are weighty reasons, both ecclesiastical and civil, why the Church cannot go over to them; is there any solid and sufficient reason why they should not rejoin the Church? This is the plain and practical question which we have to discuss. Let it be well understood that we require the surrender of no one conscientious conviction—we argue on the supposition of their retaining their several differences on matters of Church government and discipline, and on this hypothesis we ask what there is in our terms of communion which should prevent their uniting with us in public worship? The Presbyterian may demur to a three-fold division of the Christian ministry, and the necessity of episcopal ordination, but he is not thereby precluded from joining with us in Common Prayer. The Congregationalist may attach much importance to the call of a Minister by his congregation, but our system does not require him to renounce this view. The Church demands no test of her lay communicants; all who receive her Creeds can join in her Liturgy, may walk together in the house of God as friends. The Wesleyan Methodist does not even profess any positive objection to the public services of the Church, and will not allow himself to be called a dissenter. Why, then, should the Wesleyans,—whose founder was a Minister and Missionary of the Church of England, who strictly enjoined communion on his congregations, and ever professed that it was the desire of his heart to reinforce, not to supplant the Church,—why should they help to spread and perpetuate in other lands the division which they have, however unintentionally, occasioned at home? Even admitting the difficulties in the way of a reunion in Great Britain, why should not the Wesleyans seek to be at one with us in the Colonies, and so contribute to heal a gaping wound, to present the sight of returning union for the edification of believers, and to secure the efficiency of a united body for the conversion of the heathen?"

Earnestly do we trust that the pious and single-minded Dissenters of Canada will take this momentous matter into their serious and prayerful consideration. Let them strive to realize the *practical* and *positive* evils of their position. Discarding the narrow, *clannish* pride of Denominationalism, let them calmly compare the Liturgy and other Standards of the Anglican Church, with the Word of God; and such a comparison the Church not only permits, but enjoins. If this be done in an honest and truth-seeking spirit, the results we are convinced will be happy indeed. What now appear barriers of adament will resolve themselves into unsubstantial cobwebs; and the fold, which engrossed the affections of the Fathers of the Reformation, and for whose integrity so many of them shed their precious and heroic blood, will be developed, as the stern antagonist of Romanism and its twin-sister Infidelity, and blaze forth in its simple and God-derived grandeur as the "pillar and ground of the truth."

APPLICATION OF ECCLESIASTICAL TERMS TO MASONIC CEREMONIES.

We have no quarrel in the abstract with Freemasonry or Freemasons.

We are far from going to pronounce any *anathama* on the system or its adherents.

Whilst we feel that the Church is the only Society whose principles of brotherly love are at once universal and eternal, and that she is consequently adapted to every necessity of our humanity, we are nevertheless free to acknowledge that Freemasonry, chiefly by its inculcation of those priuciples of good will and concord which are part and parcel of the Church's peculiar property, may have been productive of much occasional good to the world.

It would need no lengthened demonstration to show that every projected benefit to society, which is not in principle evanescent and ephemeral, must either directly or indirectly flow from the Church as the appointed dispenser of the Divine good-will to man. The fact holds good, therefore, not merely of the Masonic brotherhood, but as regards any Society or Association whatsoever, that such fraternity can only hope to effect any result likely to be permanently beneficial, just in proportion as it acts with due reference and under proper subordination to that one grand DIVINE IDEA—the Church. That spiritual body is the alone Society whose principles are coeval with the Eternity which is past, and spread themselves over the Eternity which is yet to come.

Would we therefore confer benefits intended to be lasting, we must act on Church principles, or our labour is little worth.

In so far therefore, and so far alone, as Freemasonry inculcates the "Church principles" of Truth, Unity, Order, and Fraternity, we wish it well; and for that very reason, amongst others, it is that we would remark in a friendly manner on the use of the term "Consecration," as applied to the establishing a new Lodge. The term "Consecration" may be defined as "a special separation to the service of God;" and it is almost invariably employed with reference to those acts which come exclusively within the province of the highest officers of the Church.

Now however excellent the objects and principles of the Masonic brotherhood, it is nevertheless the case that the Society has nothing in its constitution which may not only embrace those who are allied to the most various forms of nominal Christianity, but even the followers of the Apostle of Islamism himself!

We would venture therefore to suggest, that a Society so variously constituted should adopt a phraseology more in accordance with the secular elements of its construction, than one which from its very definition and derivation ought to be exclusively applied to matters connected with the order and offices of the Christian Church.

With regard to the particular occasion which called forth these remarks—the establishing of a new Masonic Lodge at Amherstburgh—we have no manner of fault to find with the proceedings themselves. They were conducted with the utmost decorum, and under the sanction and with the assistance of two of our brethren the excellence of whose characters and soundness of whose principles we can vouch for.

THE ANNEXATION DELUSION.

The Montreal *Courier*, in referring to Mr. H. B. Willson's projected Annexation journal, and his secession from the League, makes the following extraordinary remark:—"*It strikes us that Mr. Willson is only some six months in advance of the whole of the British population of the Canadas!*"

We confess ourselves utterly at a loss to comprehend how a well-informed paper like the *Courier* should evince such signal ignorance of public feeling in our Province. What we have said before, we now repeat in the most emphatic manner, that the very idea of Annexation to the United States is indignantly scouted by the immense majority of the inhabitants of Western Canada, and we have reason to believe it meets with as little encouragement in the lower portion of the Province.

With every friendly feeling to the *Courier*, as a print which hitherto has maintained sound opinions in reference both to Church and State, we are constrained to protest against the course which he has seen fit to adopt. "Annexation" is a word which should not be so much as named by any one whose loyalty is based upon the only true foundation—the unchangeable Word of the living God. We live in times when principle is too frequently forced to succumb to infidel expediency; and it ill becomes any one who professes a respect for heaven-founded institutions to give energy, even by hints and insinuations, to the already too rapid revolutionary movements of the age.

PROVINCIAL EXHIBITION AT KINGSTON.

The chief object of interest that has occupied the attention of the public during the last week, has been the Fair at Kingston; and it has been with pleasure that we have turned from the excitement and turmoil of political dissension, that has so much engrossed attention of late, to a subject of interest so thoroughly Canadian, and so conducive in every respect to the welfare and advancement of our agricultural and manufacturing community. It was not in our power to be present personally or by representative at the exhibition and cannot consequently give in detail, a statement of the prizes and the names of the successful competitors. We have however, culled from our contemporaries such information, as will give our readers some idea of the doings, that have enlivened the city of Kingston, and trust they will be sufficient to show how pleasantly and profitably a few days may have been spent there.

Every arrangement was made that could facilitate the visit of strangers to the point of attraction, the Lake Steamers carrying passengers for half fare, or rather, to prevent their being themselves imposed on, charging full fare for a passage to Kingston and taking the same person back again free. The grounds appropriated for the Exhibition were tastefully and conveniently laid out, being a large circular enclosure on the Artillery Parade Ground, divided into smaller circles by rings of pine and other trees planted for the occasion; the inner circle containing the booths and Floral Hall and the Music stand, and the outer circle being surrounded by pens for sheep, pigs and cattle; altogether it had a pretty and pleasing effect. The display of pigs, sheep, milch cows, bulls and calves, and especially the yearlings was considered very good, the horses are said not to have been so numerous as on former occasion but among them were some beautiful animals. The most crowded part of the grounds was the neighbourhood of the Floral Hall destined not so much to the exhibition of flowers, of which there were but a scanty display, but to works of Art—paintings, drawings, needlework, fruit and vegetables. In all these branches, we are informed that the present outrivalled any former similar occasion. The Fine Arts in particular, were admitted, even by American visitors, to surpass anything that Syracuse displayed at the late Fair there. Paintings in Oil and Water-colours, were good; Crayon and pencil drawings also,—these we understand to have been chiefly the productions of Canadian artists. Some beautiful Daguerotype Pictures were sent from the other side they were decidedly the best executed of any taken by that process, that have been shown in the province, the set expression of the features of the ordinary Deguaratype portrait so much complained of, not being apparent in them. The show of fruit, though not extensive, presented some fair and luscious looking specimens of Peaches, Plums, Guages, Grapes and other fruit. The Vegetables also, were well worthy of attention, and vied in their attractions with the Ladies' department, opposite to them. Of Needle-work, Worsted-work, Woollen Manufacture, Knitting, &c., a great assortment was to be seen, and elicited well deserved admiration both from our Canadian friends and American neighbours. The Booth destined to Mechanics was well and handsomely filled, by articles of mechanism of every description; on the prize list the name of our Townsmen, Messrs. Drummond & Thompson will appear as prize holders for the best furniture, and Mr. Spencer for a premium cooking stove. For many manufactured articles in iron and steel the prizes are said to have been properly awarded to candidates from across the lines. Their competition we understand, was also visible in the show of Articles of Machinery for agricultural purposes, such as fanning, smut, reaping, and thrashing machines. In the mechanics Booth was exhibited the beautiful Æolean Piano, by Gilbert & Co., of Montreal, an instrument which combines the Piano and Organ.

The Booth containing samples of articles of produce is said not to have contained such a variety as has been seen on former occasions, but the samples are said to have been good.

On Thursday afternoon, a large crowd assembled to hear the President's address, which was attentively listened to and frequently applauded. Professor Johnston's Lecture, though not so well attended as it deserved to be, afforded great gratification to those who heard it, we will insert it, if we have space, in our next number.

The public dinner in point of numbers, is said to have been a failure, but we do not attribute this, altogether, to a want of interest in the object of it on the part of the public. Our Canadian farmers don't understand public dinners, and would rather spend their money in something else; thus it happened that on the strength of the crowds that thronged the City, preparations on a large scale were made, and some seven or eight hundred guests expected, not half of which number appeared. After the usual toasts of the Queen and Royal family, the health of the Governor General was drank, and though no boisterous signs of dissent were exhibited, we are assured that at least one-half and perhaps three-fourths of those present refused to honour it, and kept their seats in silence,—those who applauded endeavouring to make noise enough for the whole.

On Thursday, a review of the troops in Garrison, took place at Barriefield, to which the visitors to the Fair flocked in great numbers; every one appeared delighted at the martial exhibition, and to admire the discipline and precision in the movements of the troops. The strangers from the neighbouring States especially were warm in their admiration; we trust their opportunities of judging may always be on so friendly and bloodless an occasion. There were we understand, one or two Concerts, that added to the amusements of the week; and a Regatta on Tuesday before the Fair commenced. We give below extracts from the Kingston *Chronicle & News*, and the Toronto *Patriot*.

The Fair has closed; the great body of the visitors which it attracted here have gone homewards; and the city, after the Races of to-day are disposed of, will resume its usual quiet. The Fair, and the incidents connected with it, have formed an event in Kingston which will not, however, be readily forgotten. While we are led to believe that the Show was superior to any of its predecessors, certain we are that in providing for the amusement and gratification of a host of visitors, the Kingstonese have not been surpassed by their Western friends. Of the Fair itself we entertained the hope of being enabled to give a descriptive account in this day's paper. We have been disappointed. The Committee of Management had not the courtesy to send us the badge necessary to an admission to the Show Grounds, nor a ticket for the lecture, and we certainly cannot describe that which we have not seen, nor relate that which we have had no opportunity of hearing. The management at Hamilton and Toronto in this respect elicited strong complaints from the press. The Kingston Committee may claim the honour of having fairly beaten any of their predecessors in discourtesy to public journalists. We can therefore only speak in general terms, as we have done, of the character of the Fair. For the information of our readers we shall give in our next number the list of premiums declared, and the description of the Show, with which one of our more fortunate contemporaries may furnish us on Monday or Tuesday. The lecture and the dinner were, we understand, failures, so far as the attendance was concerned. About one hundred and fifty persons attended the first—nearly three hundred the second. For the dinner, tables were laid for *nine hundred*, and 750 guaranteed by the Committee.

On Wednesday morning, the 19th, the judges for the various departments were chosen, and the grounds were not opened to the public till two o'clock, with the view of enabling the judges to get through their examination while there was no crowd to interrupt the deliberate exercise of their judgment. But owing to some delays, almost inseperable from such large undertakings, this could not be carried out in all cases. With regard to Cattle, there was undoubtedly a good show; but neither in quantity nor in quality do I think it equalled Cobourg, and certainly not Hamilton. There were certainly several exceedingly fine specimens of pure Durhams, Devons, and Ayrshire cattle; but the supply was more limited than a *Provincial* meeting ought to have attracted. In thorough-bred Horses, the display was very meagre; and of agricultural horses, though plenty enough in number, there were only some three or four worth looking at. The mares and foals partook of the same character; for although here and there an exception presented itself, yet as as a whole there was little to praise among them. The Sheep were not numerous, but they were nearly all good of their kind; and I was particularly struck with the many capital Southdowns I noticed. In Pigs the show was excellent, and both in number and quality was quite satisfactory. The matched carriage and draught horses presented some very good turns-out, and this part of the equine department was perhaps the best represented of all. Owing to the very crowded state of the Mechanics' Hall, I am not as yet sufficiently acquainted with the merits of the articles exhibited to form a correct opinion of them; but from the hasty glance I took I am disposed to think that most of them were as good, and many better, than those of former years: the supply, however, was not so extensive as I had anticipated seeing. In cousequence of a great many agricultural roots having found their way into "Floral Hall," under the guise of "Horticultural Products," the Hall devoted to "Husbandry," in comparison with the great importance this department ought to occupy in public attention, did not look so richly stored as it ought to have done. I am not quite sure, but I think there were only two, or at most three, lots of Wheat to contend for the handsome prize of £25 given by the Canada Company! and the dairy products and other farm articles were on the same limited scale. I had expected to see this department full, and running over with the agricultural wealth of the country; but if the abundance of Canada is to be estimated by this sample, those who are not acquainted with the fertility of our land would form anything but favourable conclusions regarding our productive sources in agriculture. By some blunder on my part, I have not yet examined the Woollen and Flaxen domestic manufactures exhibited: but in the Ladies' department the useful keeps pace with the ornamental; for while in the latter I found many brilliant specimens of fancy needle-work, in the shape of embroidery and worsted work, I was glad to notice that the more substantial comforts of wadded quilts, woollen stockings, and home-made flannel, were abundantly supplied. The fruit exhibited was of choice varieties, and the specimens of each kind were undoubtedly very fine; but here again I could not help noticing the scanty supply, altogether inadequate to what would naturally be looked for on a great Provincial occasion like this. The Horticultural products were plentiful enough, but of flowers there was hardly any worth mentioning—in fact Flora was anything but at home in the abode specially provided for her. I was pleased at noticing the progress evinced in the department of the Fine Arts:—as a whole, the display was good; for although in some branches the specimens were but mediocre, yet in others—as, for instance, Water-Color Landscape, Crayon Figures and Pencil Drawings—the specimens showed a decided advance upon those of the former occasion, and amply made up for any deficiences in the other departments.—On Wednesday evening, Professor Johnstone delivered a highly interesting lecture on the "connexion of practical Agriculture with Chemical science," and in the course of it, illustrated his arguments with a variety oi useful explanations, which I trust to see bear good fruit in due season. At three o'clock on Thursday, Mr. President Ruttan delivered on the ground a very sensible and practical address, which was listened to with great attention and was often loudly applauded. The weather has been remarkably fine—the Kingston people have done every thing in their power to carry out the great objects of the Association—the exhibition has been most numeroualy attended—and I would fain hope that a strong feeling in support of the Association has taken enduring root in the hearts of the Canadian farmer, whose interest is inseparably woven up with those of the Association. I fancy that the next meeting will be at the Niagara Falls, for I hear a very general wish expressed that the meeting ought not to be held lower down than Kingston. Mr. Wetenhall (M. P. for Halton), will be the president for 1849-50. There is no word of the Governor-General, and even putting politics aside, I am satisfied his absence is not regretted.

NOTICE.

We are requested to state that it is intended to open the Organ recently erected in the Church of the Holy Trinity, by Mr. Thomas, Organ builder of this city, on Thursday next the 3rd October. There will be a selection of Sacred Music—and a collection will be made, which it is hoped will be very liberal, as there is no other means of purchasing this really splendid and richly toned Organ, but by the voluntary contributions of the members of the Church.

## Ecclesiastical Intelligence.

### CANADA.

DIOCESE OF TORONTO.

WIDOWS AND ORPHANS' FUND.

Collections made in the Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, towards the fund for the support of the Widows and Orphans of the Clergy in the Diocese:—

*The Eleventh Sunday after Trinity, Aug. 19, 1849.*

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|---|---|---|---|---|---|---|
| Previously announced in No. 80 | | | | £191 | 11 | 2½ |
| Trinity Church, Southerland... | £0 | 10 | 0 | | | |
| St. Mary's Church, Tromsfield | 0 | 5 | 4 | | | |
| Sarnia ..... | 2 | 6 | 1 | | | |
| Butler's ..... | 0 | 4 | 5 | | | |
| —per Frome Talfourd, Esq. | | | | 3 | 5 | 7 |
| Moulton, Low Banke ..... | £0 | 7 | 7½ | | | |
| Wainfleet, Marshville ..... | 0 | 15 | 5 | | | |
| Crowland Junction ..... | 0 | 2 | 3 | | | |
| Bertie, Point Abino ..... | 0 | 5 | 1½ | | | |
| —— Limestone Ridge ..... | 0 | 8 | 3½ | | | |
| Humberstone, Port Colborne ... | 0 | 16 | 3 | | | |
| ——— Coloured Co's Stone Bridge ..... | 0 | 6 | 10½ | | | |
| Canboro', Canboro' ..... | 0 | 5 | 7¾ | | | |
| —per Rev. W. C. Clarke ..... | | | | 3 | 7 | 5½ |
| St. Phillip's Church, Markham: —per Rev. G. S. J. Hill ..... | | | | 0 | 16 | 0½ |
| St. Paul's Church, Dunville..... | £1 | 0 | 0 | | | |
| Christ's Church, Port Maitland | 4 | 3 | 1 | | | |
| St. John's, Cayuga ..... | 1 | 10 | 0 | | | |
| —per Rev. A. Townley ..... | | | | 6 | 13 | 1 |
| Trinity Church, King-street, Toronto: —per Churchwardens ..... | | | | 4 | 1 | 3 |
| St. George's Church, Kingston: —per Ven. Archdeacon Stuart..... | | | | 16 | 3 | 7 |
| St. George's