

council, abate their pride and assuage their malice; strengthen the hands of our present gracious Sovereign Queen Victoria and all that are put in authority under her, to cut off all such workers of iniquity as turn religion into rebellion and faith into faction.

Our fathers were martyrs for the truth, and to secure to posterity—whether in Britain or America—the blessings of civil and religious freedom. Their lives were given, their blood was shed—their names were ennobled while living, and now when dead, descend with lustre to posterity.—Blessings on their memory—may their ashes rest in peace!

With these principles of gratitude and love to the Creator, and loyalty to the throne, your Institution began, framed in memory of William, Prince of Orange, who (strange to say) was neither a Whig nor a Tory, but was a constitutional Monarch, a patriot, a protestant and a hero.

One hundred and sixty-four years ago, this day, if I remember right, the Prince of Orange landed at Torbay, on the coast of Devonshire, in England, then a quiet retreat, unknown save as a haven where ships sometimes took refuge from the tempests of the Atlantic. Its quiet shores were undisturbed by the bustle either of commerce or pleasure, and the huts of ploughmen and fishermen were but thinly scattered over what is now the site of crowded marts and luxurious pavilions! The commerce of that once little place is now exceedingly prosperous, the population is upwards of six thousand, and the shipping amounts to more than two hundred sail; the tonnage exceeds by many times the tonnage of Liverpool under the Kings of the House of Stewart. Thus this once obscure place, of but little note on the chart of the mariner or the map of the geographer, will henceforth be famous in history, not so much for its commercial prosperity as for having given shelter to the fleet of the Prince of Orange, who, under God, was the deliverer of our nation from Popish thralldom, and from the tyranny of James. The very elements which compelled the fleet of James to take shelter in the harbor of Portsmouth, saved William from delay and the doubtful issue of an engagement,—facilitated the landing of our deliverer on Monday the 5th November, 1688, with his banner floating in the breeze, with the memorable and glorious inscription—"The Protestant Religion and the Liberties of England!"—and shortly, on his followers was seen the regalia in which I now see you adorned,—viz. the orange ribbon, which was, even at this early day recognised by Englishmen as the emblem of civil and religious freedom, and was first worn in the streets of the city of Oxford.

One hundred years before this memorable event, the same winds which had wafted our deliver safely into anchorage, had engulfed and destroyed the Armada. Thus we owe every blessing we enjoy to Him who holds in his hands the winds and the tides. Everything we owe to the reformation in religion, which had long ere this been commenced, but was not yet fully carried out. To borrow the language of the German divine—England owes everything to the Reformation. What was she before the renovation of the Church?—blindly submissive to the Tudors, her forms of Government, both political and ecclesiastical, were superannuated, without life and spirit. So that in England, as in almost all Europe, we might say with a Christian statesman,—that "Despotism seemed the only preventive against dissolution." The Reformation developed in an admirable manner, that Christian spirit, that love of liberty, that fear of God, that loyal affection for the sovereign, that patriotism, those generous sacrifices, that genius, and that strength and activity which constitutes the prosperity and glory of England.

In the age of Reformation Catholic Spain, gorged with the blood of the children of God, fell, overthrown by the Almighty arm, and reformed England ascended in her stead, to the throne of the seas, which has justly been termed the throne of the world. The winds which engulfed the Armada, called up this new power from the depths. The country of Phillip II, wounded to the heart because she had attacked the people of God, dropped from her hand the sceptre; and the country of Elizabeth fortified

by the word of God, found it floating on the seas, seized it, and wielded it to bring into subjection to the King of heaven the nations of the earth! Thus, in the opinion even of foreigners, it was the truth as divinely revealed, and which constitutes the immovable foundation of your Institution, which, under the fostering hand of Elizabeth, elevated our country. This same truth was practiced by him, in later days, whose very memory we have been taught from our boyhood to hold sacred. These same great principles have in part been entrusted to you—keep them sacred! Drive from you every form of evil and immortality, as well as the intoxicating bowl, and show yourselves worthy the illustrious name you bear. Learn to fear God, and keep his law, as well as to honour the Queen. It was a disregard to these solemn varieties that hurled the House of Stewart from the throne, and directed the British Crown and sceptre in another line. Then prove yourselves, by true scriptural piety, by a love for your Maker and his worship, by a zealous attachment to the truth, to be worthy of having descended from that glorious race of men who founded the Orange Institution, and thus save their memories from blushing at the degeneracy of their sons.

I might have dwelt more on the persecutions and cruelty of Rome, but I studiously forbear, although perfectly sensible that had she the power, she would drive us heretics to the Inquisition and the stake, and that Pio Nono would tread on the neck of your youthful and lovely Queen as his predecessors did on Kings and Emperors in by-gone days.

I congratulate you, gentleman, on the prosperity of your cause, and the increasing respectability of your Institution.—May it increase a thousand-fold, and the watchword ever be—**"BRITISH SUPREMACY AND NO SURRENDER!!!"**

COMMUNICATIONS.

[FOR THE CARLETON SENTINEL.]

MR. EDITOR,—When I last addressed you it was for the purpose of gaining information—I supposed that Mr. Jacob would have no objection to give his opinion with reference to the School Act, as he had already written on the subject by request of Clergymen, Magistrates, &c.; but it appears that a Yeoman, over the signature of a "Tax Payer," is not to have the benefit of his opinion, unless by personal application. This does not accord very well with some parts of his last communication—but let that pass. I have carefully perused Mr. Jacob's last letter, and find that it verifies an old Latin proverb—*Parvo in multum.*

Myself, a yeoman of Richmond, and my neighbors desire further information in this matter; at present we are left in the dark, and must take a plebeian view of the law—submit to an illegal tax, or take our own course, and because it happens to suit the Trustees to construe the law as best suits their own purposes, without regard to justice or the wording of the Act.

I have never been in France, and have no acquaintance with Louis Napoleon, neither have I any knowledge of the private character of the Attorney General; with his public acts every tax-payer in the country has to do, and a legitimate right to comment on the same; at the same time I freely admit that Mr. Jacob has just as good a right to place the acts of his patron in as favorable a light as possible. He thinks it would be much better for the Attorney General's opponents to meet him in the Hall of the Legislature, than in an obscure village in a back settlement. All of us cannot obtain seats in the Legislature, and I cannot acknowledge the right to apply the gag-law, because this is so, but the Attorney General is sometimes checked even in the Hall of the Legislature. I have some friends at Head Quarters, and during the sitting of the Legislature they send me the news of the times—perhaps you have on hand one of your friend Fennety's of the winter of 1851; if so, you will find that on the floor of the House, Mr. Hannington, an ex-councillor, and to judge by his reported speeches, a good reasoner, said to the Attorney General—that many of the measures

introduced by him were forced on him by the country—that his heart was not with them—that he was opposed to progress and reform—so you see there are others besides an obscure Tax-payer who believe that the Attorney General belongs to the old school—that he is a supporter of high salaries, and what might safely be said to be an exclusionist, for outside of the church he would not go if he could confine his patronage within its pale. This is my opinion of the Attorney General; he has been brought up in those views, and may be very honest in trying to extend them and carry them out, and I shall not find fault with Mr. Jacob for lending his aid in what he may believe to be so pious a work.

A neighbor of mine asked me a few days ago, if Mr. Jacob was a supporter of the Government? I said yes, he goes for the Attorney General, and he is the government; but in his communication of the sixth of November, he says, referring to the School Act, "Even if this defect were removed, errors and indications of the selfishness of some of our legislators (meaning the Attorney General, as it was his bill) might still remain in the Act, sufficient to justify an amendment almost tantamount to a repeal."

Now a greater condemnation of the acts of the Attorney General, and the Government of which he is nominally the leader, could not have been penned. The School Bill is known all over the country as the "Attorney General's Bill." This is really too hard from a supporter of the Attorney General.

Mr. Jacob has refused to give us information on this "Act," but his patron is more obliging; and for the information of those interested, and that is the public generally, I give a few extracts from the opinions of the man who is high authority on Provincial Law:—

"That in every Parish or District in an incorporated County in which the Assessment principle shall be adopted, and the amount to be raised by assessment shall be decided on, according to 15 Vic. cap. 40, sec. 22, it will then devolve on the Trustees, or any two of them, to transmit the vote of the meeting so adopting and deciding, to the County Council, who will deal with such vote as provided by Acts 11 and 12 of 14 Vic. cap. 38, sec. 25."

Have the Trustees of Schools acted legally in this matter, according to the opinion of the Attorney General? I say, No! But Mr. Jacob says the law was not made for sharp attorneys and critics, but for men without professional skill, and finds fault that a Tax-payer does not lend a helping hand, instead of throwing obstacles in the way. I am for law and order—so others pretend to be!

This Bill does not appear to be so bad after all, as Mr. Jacob now thinks it is still in the main good, and that it is better to lend a helping hand to make it perfect as its model, or "an amendment tantamount to a repeal."

Now, this Bill I have no doubt, meets the approbation of its progenitor, and Mr. Jacob seems willing to aid him in the good work. The Bill was not made to be strictly and legally construed! No, it would appear that it was so drawn as to be capable of bearing a double meaning and to answer the selfish purposes of its author—to stir up a feeling against the principle of assessment for desirable objects, not one of which can be more so than the support of schools for the education of the youth of the country.

It seems the Attorney General would construe this Act so as it might be made to suit purposes, and to throw on the County Council a duty which ought to have been plainly expressed in the Bill. "The Attorney General is of opinion that the Municipal authorities of the County have the power of assessing for the support of Schools, even without any meeting of the freeholders under the School Act." This is a most extraordinary mode of leading the people—to make a Bill that no two parts will bear the same construction; even Mr. Jacob said at one of our meetings, that many of its sections were so conflicting that it was hard to understand it.

I am anxious for progress and reform, I am not desirous of seeing things stand still, neither do I feel disposed to obstruct. The real obstructives are those who misinterpret the law, set contrary to its provisions, and lead the people astray. A number of School-houses have been commenced, but owing to the conduct of

the Trustees, the contractors are fearful that they will not receive their pay, as all has been illegally done. I do not think there is any cause of alarm—the new Trustees that will come in with the commencement of the New Year, will no doubt feel disposed to act according to law, and make good the deficiencies of the present one, and the County Council will no doubt make such rules and regulations as will put things in a proper train.

Yours, &c.

A TAX PAYER

South Richmond, Dec. 1, 1852.

[FOR THE CARLETON SENTINEL.]

MR. EDITOR,—As the part of your subscribers who belong to the Episcopal Church, will soon be called upon to give an opinion, as to whether Mr. Gladstone's Colonial Bishop's Bill, now before the Imperial Parliament, ought, or ought not to become a Law to govern the Colonial Churches—and being apprehensive, that, as a general thing, Churchmen in this Parish are not well informed as to the effect that Bill, if it become Law, will have upon the welfare of the Church, you will confer a favor by re-printing the first number of a series of very able communications headed, "Diocesan Convention," signed "One of the Laity," which appeared in the *Church Witness*, of Oct. 6th, last. And any of your subscribers who wish for information upon that subject, can obtain it by referring to each number of the *Church Witness* from that date, wherein will be found communications in which that subject is most ably handled.

Yours, &c.,

A CHURCHMAN,

Woodstock, Dec. 4th, 1852.

DIOCESAN CONVENTION.

To the Editor of the *Church Witness*.

With all our knowledge of the present and past, it is very difficult to prophecy correctly, as regards the direct working of principles upon the human mind. It is true that we can safely pronounce, that evil fruits must be the harvest from weed-sowing. Scripture, as well as experience teaches us this. But to trace out cause, and effect, where the mind is the subject, is hard enough even when history gives the land-marks of events to guide us.—As responsible beings the task is laid upon us, and as beings endowed with intellect we are answerable for our ignorance, when revelation and history can afford us light.

As members of the Episcopal Church we are called upon to investigate the state in which the Church exists, and be ready to give a reason for the stand we take in the questions of the day. And whoever has done this, in any degree, must be convinced that we have entered upon a fearful contest upon fundamental principles, which will tend to elicit clearer views of truth; or else that we approach a mental and spiritual revolution, the result of a thinking people breaking away from a caste which would again put its iron bands upon the human intellect, and cover up the Gospel of Christ, which has been, and is the great foundation upon which human progress is built.—Judging from the past we have much reason to anticipate a brighter day, though the present is lowering and heavy clouded, and looking over the surface of society there are indications that the many brains now stimulated to thoughtfulness will not rest contented with the vicarious religion of priests, the dictations of frail fellow mortals, but will individually seek, and not rest till they know and individually enjoy their relation in the covenanted mercies of God.

Before discussing the four different consequences of the passing of Mr. Gladstone's Bill, it will be more in order to give a short history of ecclesiastical progress (?) during the last twenty years. At the commencement of this period the Oxford School just demonstrated its existence by a series of tracts, which developed a Romish tendency until prohibited by authority, roused into activity by a general indignation and disgust. Mr. Fraude, one of the originators, feeling the difficulty of overturning Protestantism in the Mother Country, suggested, at the beginning of the movement, the necessity of acting upon England through the