—o obtained. You may be surprised to hear this, and you would be surprised to see the number of persons who are under the influence of strong drink in this City on a market day; I believe, too, that the drinking custom is on the increase. Liquor does not appear to have the effect on people now that it had in former days; then it made men merry, but now it makes them mad. I suppose it is owing to dillaterious ingredients that are mixed with it. I saw an account not long ago of a man in Halifax, by the name of Dodd, who drank 2 glasses of liquor and was dead in 2 hours afterwards. Upon examination it was discovered that he had drank poison which was the cause of his death. Another provision of this Bill is that on a renewal of license it requires the same form to be gone through. There is one provision in the Bill which is somewhat novel, and I do not know how it will operate. It is that if a man be a habitual drunkard, his friends may apply to a Magistrate for a writ and have him imprisoned, and his property reserved for the benefit of his family. In the United States there are drunkards' Asylums, and numbers of the persons confined are clergymen, and ladies in the higher walks of life. That shows that prohibition is the only remedy; but I doubt very much if it could be carryed out here, for if John will drink, John will get drunk; and if Dick will not drink, Dick will not get drunk.

Hon. Mr DINGWELL—This question has been taken up almost every session since I had a seat at this board; and if there is so much drinking as his honor represents, it is certainly our duty to endeavour to prevent it.

Hon. Dr. JOHNSON—I believe the only effectual remedy is moral principle. Legislation will not make men sober, therefore the moral principle is the best to depend upon. That principle can be increased by moral culture, and it is the duty of every man to set about it; the Government should set the example. I believe the licence system is not sound policy; I would go to some other source for a revenue than the immorality of the people.

Hon. Mr. HUTCHINSON—I approve of this amendment to the license Act, for there are too many licensed taverns in town. If there were fewer, it would be better, both for the persons who keep them, and for the public at large; and I believe that for every one that has license, there are two that have not. In my opinion we cannot do better than to put it in the power of the City Council to say who shall have licence, and who shall not. They have to keep order in the town, and therefore they should have the management of the licenses; and I have no doubt but the decision of the Mayor and City Council will be equitable, not have I any doubt but it will tend towards improvement. I am of opinion that if a man is once convicted of keeping a disorderly house he should be refused a license. This would be a terror to others.

Hon. the PRESIDENT—I think we have a law already to that effect.

Hon. Mr. HUTCHINSON—Yes, you can punish a man but he can get a license again. The law is not sufficiently clear. There must be houses of entertainment; some think that one on each street is enough, but that must be left to the City Government to decide. I will support the Bill.

Hon. Mr. PALMER—I will also support the Bill, though I do not conceive that it will remedy the evil, for I think we have had enough to do with the license system; we are always changing it, but do not appear to be bringing it any nearer to perfection. For my part, I am not less alive to, and no less deplore, the evils of intemperance which we witness almost daily, and which has evidently been on the increase during the last two or three years; but I almost despair of a remedy short of total prohibition; and if I thought I could carry it, I would stand and advocate the cause till my legs were exhausted. But I fear there is little prospect of carrying it at present, and the friends of the cause must content themselves with endeavouring to show the country the utility of the measure; and in the mean time to do what we can by carrying such piecemeal measures as that now before us. The facilities for obtaining licenses in this country are far too great. The examinations of the accomodations of their houses are so superficial that a man who is too lazy to follow any other occupation can easily procure a license, and when he has obtained that he thinks he is duly licensed to kill by law. His honor Dr. Johnson thinks it is not sound policy for the Government to grant licenses at all. Many persons are of that opinion; but I am not one of those. I do not think it is sound policy, but it is the best of two evils; therefore the Government permits licensed houses for the sale of those liquors, for if unbounded license were given we would have no good houses at all. The principal profit is in the retail of spirituous liquors, and if there was no license required every second or third house in some sections of Charlottetown would be a house for vending those liquors. There is some little restriction in the license. It is compelling them to pay a penalty, rather than deriving a revenue from it. And with reference to that part of the Bill which provides that irreclaimable drunkards, on application of their friends to the proper authorities, shall be put on the same footing as lunatics, I think it is a very proper provision; for when a person becomes so far reduced, I think there is scarcely a person who would say that he should not be dealt with in that way. If his propensity runs so far, it is due to his children to provide some remedy of that kind. Therefore I will support that clause, and I hope the day is not far distant when some strong and effective measure will be devised to put a stop to this degrading traffic. I do not think our revenue would suffer by such a measure. There might be a temporary shock for a year or two; but even if the country got in debt to the amount of £2000 or £3000, I would not object to it if the abominable traffic could be stopped, for it would be enriching the people. If we could obtain a fair calculation of the amount of labour that is lost, even by men who use spirituous liquor moderately, we would find that it would fully compensate for the loss of revenue. How many men with large families will incur a bill of 5, 10 or £15 in the course of a year for liquor? And if they spend so much in liquor they will buy so much less merchandise. The revenue is diminished for want of consumption; and those men's families are suffering for the want of the necessaries of life; therefore I think that if the liquor traffic were stopped, our revenue, in a few years, would greatly increase. These have always been my sentiments, but the time is not yet at hand for carrying them into effect. However, let us look forward and do what we can to advance the cause. It will gain step by step, and I trust that at no distant day our efforts will be crowned with success.

Hon. Dr. JOHNSON—We have repeatedly made attempts to suppress this evil, all which only go to show that the principle which I have frequently advocated is the only feasible mode of dealing with this matter, viz: that the Government should not encourage the sale of spirituous liquor by granting licenses; for it is clearly seen that the increase of drunkenness at the present day is corelative with the licensing system. And I am persuaded that if we had none of those houses—if they were not under Government protection by being licensed—then moral principle would be brought to bear upon the people.

Hon. Mr. DINGWEML—Does his honor suppose that if there were no licenses granted, that people could not find any way of selling spirituous liquor, or of drinking it? I think we should hold a restriction over those places.

Ho. Dr. JOHNSON—We will hold the restriction of moral power over them.

Hon. Mr. DINGWELL—Yes, but you cannot bring it to bear upon them.

Hon. Mr. SIMPSON—The discussion is chiefly on the propriety of the license system. It is well known to us all that it does not prevent all the evil; but another question arises here—are we in a position to prohibit the sale of spirituous liquor altogether? In my opinion it would be useless to pass such a law at present. There is no doubt that restrictions are necessary; and, if properly carried out, they would have a salutary effect.

Hon. Mr. HUTCHINSON—As far as Charlottetown is concerned I must say that there are a large number of convictions. The police do their best in bringing up those parties.

The Bill was then committed to a committee of the whole House and agreed to without any amedment.

The House went again into committee on the Elective Council Bill, and the Hon. Mr. Palmer read several clauses prepared by him, to regulate the mode of conducting scrutinies, and providing that one of the Judges of the Supreme Court shall preside in such cases, instead of the Sheriff, as formerly. After some remarks being made thereon, the House was resumed and progress reported.

The Bill to authorize the Government to prohibit the exportation of Naval and Military Stores and Provisions, was read a second time, passed through Committee, and reported agreed to without any amendment.

AFTERNOON SITTING.

House in Committee on the Bill for the prevention and punishment of Vice and Immorality in the City of Charlottetown.

Hon. the PRESIDENT—I am glad to see such a Bill presented to the Legislature; but I do not exactly understand why its operation should be confined to Charlottetown; for, if persons who are in the habit of keeping bad houses find that they are restricted within the perludes of the City, they will go just beyond its bounds, for the purpose of carrying on their evil practices. Therefore, I would extend it to the whole Island. I do not know whether such bad houses exist in Georgetown and Summerside or not, but it is likely that they do exist in almost all seaport towns. Your Honors, are aware that great efforts are being made in England, Scotland and Ireland to reform those poor creatures who have been seduced from the paths of morality. Houses have been prepared for their reception, so that they may be placed under moral restraint, as well as religious instruction. Meetings are held, provided over by such men as Baptist Noel, for the purpose of devising means to reclaim those unfortunate creatures. I am happy to say that the evil has not reached to such an extent in this Island as to render such houses of reception necessary; but still, I hope the provisions of the Bill will be made to extend to the whole Island, which could be easily done by giving the Magistrates the same power as the City Councillors.

Hon. Mr. ANDERSON thought there was no necessity for extending the provisions of the Bill to the country.

Hon. Dr. JOHNSON was of opinion that it would be very daring for the Policemen to enter *those bad houses* at all times, as they are authorzed to do by this Bill, without satisfactory proof, as such houses are not ostensibly set apart for the purpose of carrying on those evil practises.

Hon. Mr. DINGWELL—I do not believe that such places exist in the country, and I would not sit at this Board and hear it insinuated that they do, without raising my voice to disclaim the insinuation.

Hon the PRESIDENT—I do not suppose for one moment that they do exist in the country; but I said that when they cannot be kept in the city, they will be removed just beyond its bounds.

Hon. Mr. PALMER—I am glad that his Honor the President has given that explanation, for I was going to ask what particular parts of the country he wished to have the provisions of the Bill extend to. I am of opinion that it is unnecessary to extend it beyond the perludes of the City, not even to the Royalty; but I have no doubt that the provision is necessary in the City, and it is a power which may be safely trusted to the Civic authorities, without any fear of it being abused. The great difficulty is to get those laws put into execution; therefore, it is necessary to make them more stringent. I will support the clause, and I hope it will have a salutary effect on the community.

The House was then resumed, and the Chairman reported the Bill agreed to, without any amendment.

The House again in Committee on the Elective Council Bill.

Hon. Mr. PALMER—If this Bill serve no other purpose than to introduce the principle of having scrutinies held before one of the Judges of the Supreme Court, it will be a good measure. One objection to the Bill was, that members of this House taking offices might cause a number of scrutinies, as they would have to be re-elected; but this objection will be removed in a great measure by the mode of holding scrutinies which I have proposed, as they will be held by persons who will be able to keep order and conduct the business properly. I hope the introduction of this principle here will lead to its adoption by the House of Assembly.

Hon. Mr. DINGWELL—I think it is imposing a heavy duty on the Judges, but I suppose his Honor has consulted them on the matter.

Hon. Mr. PALMER—I have not consulted them. I would take especial good care not to do so, for they would doubtless throw cold water upon it; but I am acting upon my own opinion of right and wrong.

The additional clauses, proposed by his Honor Mr. Palmer, were then severally read and agreed to.

Hon. Mr. PALMER—This Bill provides that it shall go into operation immediately after a Despatch is received from the Colonial Office signifying that it has received the royal confirmation. Now, Sir, if the Bill is passed in that way, the election may take place at an exceedingly inconvenient time; for we know that those special Bills are kept longer at the Colonial Office under consideration than others; and it often happens that they do not find their way out here till January or February, or if it came in November or December, it would be very inconvenient to hold an election in any of those months. The Despatch might come a few days before the convening of the Legislature, and of course there could be no Legislature without a Council. Therefore, I think some discretionary power should be left with the Lieutenant Governor, which would prevent any inconvenience of this kind; and we might rely upon it that he would select that time which would be most convenient for holding the election.

Hon. the PRESIDENT thought that a discretionary power of six months should be given to the Governor.

Hon. Mr. DINGWELL was disposed to agree with Hon. Mr. Palmer, but thought that two months would be sufficient, as the party in power might work it to their own advantage.

Hon. Mr. ANDERSON thought that six months should be allowed and then they might have it in one if they choosed.

The clause was accordingly amended by giving the Lieutenant Governor a discretionary power not exceeding six months.

The House was then resumed and the chairman reported the Bill agreed to.

On the question, "shall the report of the committee be received," being put—

Hon. Mr. WALKER moved that the Bill be referred back to the Committee for the purpose of amending the clause relating to the qualification of the electors by striking out the words, "one hundred," and substituting the word "fifty." The more I consider the matter, said his honor, the more confident I am that the high qualification will be the means of preventing many worthy men, who have the interest of the country at heart, from exercising the elective franchise.

Hon. Mr. DINGWELL, on rising to second the motion, said—I too have been considering the matter, and I am still of opinion that it would be the means of keeping back a large number of intelligent people from voting, and I would be sorry to interfere with their rights and privileges. If a man owns £100 worth of property his intelligence is not increased by it. All men who are unfortunate are not without intelligence.

Hon. Mr. HUTCHINSON—I will support his honor's motion. I can speak more particularly for Charlottetown, and I am aware that a number of merchants and others, who are paying 50 or £60 rent, will be prohibited from voting. Many of the most intelligent will be prohibited. I hope your honors' will allow the Bill to go back to the Committee for the purpose of reconsidering that clause.

Hon. Mr. PALMER—I shall adhere to the clause as it is, though I am aware that it will prevent many worthy persons from voting; but I am afraid that if we attempt to give them the privilege we will exclude all; for by lowering the qualification we would procure the rejection of the Bill. We would thereby do an injury to those who have £100 worth of property. Let us not loose the substance by grasping at the shadow.

The question was then put on Hon. Mr. Walker's motion, and the House divided:

CONTENTS—Hons. Messrs. Walker, Hutchinson and Dingwell—3.

NON-CONTENTS—Hon. the President, Hons. Messrs. Palmer, Johnson, Anderson, Forgan, Haszard, McLaren, Ramsay and Simpson—9.

So it passed in the negative.

House adjourned.

CORRESPONDENCE.

POLITICAL SLAVERY AND THE INQUISITION IN PROTESTANT COUNTRIES.

(No. 12.)

TO THE EDITOR OF THE EXAMINER.

SIR—Those whose aim is to live on the prejudices of a deceived people cease not to represent Catholic countries as being very much inferior to Protestant ones even with regard to civil liberty, and this they attribute to the influence and tendency of the Catholic Church. Now, I purpose to prove, by unquestionable Protestant authority, that Catholicity tends more *to* the development of liberty than does *Protestantism*. Mr. Laing, a Scoth Presbyterian gentleman of the highest character, in his "Tour in Sweden," says:—

"It is one of the most remarkable circumstances in modern history, that about the middle of the 17th century, when all other countries were advancing towards *constitutional arrangements* of some kind or other for the security of religious and civil liberty, Denmark, by a formal Act of her States or diet, abrogated even that shadow of a constitution, and invested her sovereigns with full despotic power to make and execute law without check or control on their absolute authority. Lord Molesworth, who wrote an account of Denmark in 1692, thirty-two years after this singular transaction, makes the curious observation, 'That in the Roman Catholic religion, there is a resisting principle to absolute civil power *from the division of authority* with the head of the Church at Rome; but in the North the Lutheran Church is entirely subservient to the civil power, and the whole of the northern people of Protestant countries have lost their liberties ever since they changed their religion for a better. The blind obedience which is destructive of national liberty is, he conceives, more firmly established in the northern Kingdoms, by the entire and sole dependence of the clergy upon the prince, without the interference of any spiritual superior as that of the Pope among Romanists, than in the countries which remained Catholic.' (pp. 10 and 11.) Lord Molesworth was right, when he said that the whole of the northern people of Lutheran countries had lost their liberties ever since they changed their religion for a better." (326.)

Here—to use a common expression—is a nut for Mr. Laird to crack. If it is too hard for him and his assistants he might obtain the aid of a goodly number of the officials of our "Protestant Government." The following extract from Mr. Laing gives us an idea of the liberty enjoyed in "Lutheran countries."

"The great body of the Swedish population, more than four-fifths, live by agriculture. What are the rights, civil and political, of this body? Beginning with the lowest grade, the servants in husbandry, we find them subject to a law which is opposed to all feeling of personal rights. They are subject to corporal chastisement from their masters for negligence in their duty; and this house discipline is sanctioned by law (5 Cap. 14, Handel's Balk) of the present reign. It reduces this class to the state of serfs, who may be cudgelled at pleasure. The servant, ...during his time of service, has no more rights than a slave. This state of law indicates a raw, social condition. It is acted upon not only by the vulgar, or the peasantry, but by the higher and even the educated....I saw lately a case in the newspapers of a clergyman, a man of literature, secretary to some learned society, accused of inflicting an indecent flagellation upon a young woman, one of his flock, for being pregnant with an illegitimate child, (which probably resulted from her practice of Luther's doctrine "veniat ancilla.") The reverend gentleman's defence was, that a master of a family is entitled by law to inflict corporal chastisement upon offending servants; and, a fortiori, he the pastor was entitled to chastise one of his erring flock." (p. 278).

"A clergyman, a man of literature, secretary to some learned society, inflicting an indecent flagellation upon a young woman."! This is a fair sample of the liberty and morality of "Luthern countries." What say you to this, Mr. Laird? Your readers will, without doubt, be much surprised at the account which Mr. Laing gives of the extremely low morals and the abject slavery of the people of Sweden; but they will be startled when they learn that the Inquisition is in full force in this the most Protestant country in the world. Mr Laing says:—

"'Hadelse mod Gud,' *or contempt of God*, is a crime for which, from 1830 to 1836 inclusive, 14 persons have been condemned to death, or to slavery in chains for life. In this crime, as in treason, Government must institute the *proceedings*; *that is*, the ecclesiastical department, the minister of state for church affairs, orders the prosecution. It is not, therefore, an old remnant of monkish law, working unobserved by Government in rare cases; but it is inquisition—law working in the hands of a Lutheran state church, as strongly as in Spain or Portugal in the hands of a Roman Catholic Church. Between 1830 and 1836, not fewer than 242 persons have been condemned to chains for this crime (mockery of the public service of God, or contemptuous behaviour *during the same*) in Sweden. Who will say that the Inquisition was abolished by Luther's Reformation? It has only been incorporated with the state in Lutheran countries, and exercised by the church through the ecclesiastical department of Government in the civil courts, instead of in the church courts. The thing itself remains in vigor." (pp. 324 and 325).

It is not in Sweden and Denmark alone that civil and religious slavery exists. Let us listen to what our intelligent Scotch Protestant traveller says of Prussia:—

"The Prussians morally are slaves of enslaved minds. Compulsory education, *compulsory religion*, compulsory military service, and the finger of Government interfering in all action and opinion, and leaving nothing to freewill and uncontrolled individual judgment, produce youths well educated, as it is called, because they can read, write, and sing, well dressed, well drilled, and able-bodied; and whose selbstgefuhl, (self-respect or esteem) whose moral sense has not been educated, raised, and cultivated, even to the extent of making them feel debased or degraded at running, cap in hand, begging at the side of carriages on the *highway*." (p. 176).

"If the serf deserted, he was brought back by the military, who patrolled the roads for the purpose of preventing the escape of the peasants into the free towns, their only secure asylum; and was imprisoned, fed on bread and water, in the black hole, which existed on every baronial estate, and flogged. The condition of these born serfs was very similar to that of the negro slaves on the West India estates during the apprenticeship term, before their final emancipation. This system was in full vigor up *to the beginning of the present century*, and not merely in remote unfrequented corners of the continent, but in the centre of her civilization, all around Hamburg and Lubeck; for instance, in Holstein, Schleswig, Hanover, Brunswick, and over all Prussia." (p. 104.)

Mr. Laing, in comparing the spirit of liberty of the Catholics and of the Protestants of Prussia, shows very clearly that a much larger share thereof is possessed by the former. He writes:—

"Her Rhenish and Westphalian provinces (Catholic) are not only wealthy and manufacturing; they are liberal, and hang very loosely to the autocratic principle of *the Prussian Government*. They retained, when they were handed over to Prussia, their former laws and law courts....and have nothing in their laws or courts in common with the rest of Prussia; suffered no revival or intrusion of the old feudal or the Prussian jurisprudence and tribunals, and have very clearly indicated that they would not suffer it. They have shown, in their support of the Catholic Bishop of Cologne—arising evidently not from a blind spirit of fanaticism, but from a spirit of opposition to despotic sway—that they are not a *population to be governed, like military serfs*, by the will or caprice of a cabinet. It is from this population of about 4,000,000 that the impulse has been given to the great movement of the German people in the German league. (p. 155). This population, living under French law, is the very kernel of the Prussian kingdom—a concentrated population of from three to four millions, the most wealthy, commercial and manufacturing, and the most enlightened upon their rights and wants of any perhaps in Germany." (pp. 230-31).

"The principle that the civil Government or state, or church and state united, of a country is entitled to regulate its religious belief, has more of intellectual thraldom *in it* than the power of the popish (?) church ever exercised in the darkest ages; for it had no civil power joined to its religious power. It only worked through the civil power of each country. The Church of Rome was an independent, distinct, and often an opposing power in every country to the civil power; A CIRCUMSTANCE IN THE SOCIAL ECONOMY OF THE MIDDLE AGES, TO WHICH, PERHAPS, EUROPE IS INDEBTED FOR HER CIVILIZATION AND FREEDOM—for not being in the state of barbarism and slavery of the east, and of every country, ancient and modern, *in which the* civil and religious power have been united in one government. Civil liberty is closely connected with religious liberty—with the church being independent of the state....In Germany the seven Catholic Sovereigns have 12,074,700 Catholic subjects, and 2,541,000 Protestant subjects. The twenty-nine Protestant Sovereigns, including the four free cities, have 12,113,000 Protestant subjects, and 4,966,000 Catholic. Of these populations in Germany, those which have their point of spiritual government without their *states, and independent of them*—as the Catholics have at Rome—enjoy certainly more spiritual independence, are less exposed to the intermeddling of the hand of civil power with their religious concerns, than the Protestant populations, which, since the reformation, have had church and state united in one government, and in which each autocratic sovereign is de facto a home-pope. The church affairs of Prussia in this half century, those of Saxony, Bavaria, and the smaller principalities, such as Anhalt, Kothen, in all of which the state has assumed and exercised power *inconsistently* with the principles, doctrines, observances, and privileges of the Protestant religion, clearly show that the Protestant Church on the continent, as a power, has become an administrative body of clerical functionaries, acting under the orders of the civil power or state." (p. 194.)

Our Presbyterian author in the following passages—notwithstanding his sneers at altars, crucifixes and surplices—makes, in favour of the innate spirit of liberty in Catholicity and the tendency of Protestantism to slavery, some very important admissions which must be exceedingly distasteful to Mr. Laird and his assistants as well as to all "illiterate agitators" who love to dwell on the liberty of Protestantism and the slavery of Popery. Mr. Laing says:—

"The traveller who has no partiality for Popery or Puseyism, and holds shaven crowns or shovel-hats, altars, crucifixes, and surplices, white or black, of silk or of serge, not very essential to salvation, or very worthy distinctions among Christian ministers, will yet look with a certain reverence and respect upon the pomp, pageantry, and magnificence of the once universal Church of Rome—these relics of her former power and grandeur still displayed in her religious ceremonials and machinery. He cannot forget that there was a time, extending over some fifteen or sixteen hundred years, when Europe contained *only slaves* and *masters, serfs and nobles*, and the churchmen were the only third estate in the social body. They were not men of birth, privilege or interest. The highest dignities and the greatest social and political influence were attainable in the Catholic Church, by men of the lowest as well as of the highest classes; and individuals rose to eminence and power by worth, talents, and learning. This church element was, in the early middle ages, the popular element in the social structure of Europe, the counterpoise to the kingly and *aristocratic elements*. *In any true reading of his tory*, the Church and her establishments, dependent upon the papal authority at Rome alone, and independent in their civil as well as their ecclesiastical affairs, of the sovereigns, nobles, feudal jurisdictions and institutions, and of the military anarchy and violence prevailing in every land, were the only asylums in which the spirit of freedom and of independence of mind, and the restraints of public opinion and religious feeling upon barbarian chiefs and men in power, the moral checks upon brutal despotic sway, were lodged, kept alive, and nursed to their present maturity. Rome would have been what Constantinople is, and western Europe what Turkey and Russia are, but for the separation of the ecclesiastical *from* the temporal authority in every country of the Catholic faith, and the independence of this distinct Church power of the power of the state, its concentration in a sovereign pontiff at Rome, and its being upheld, not by arms and brute force, but by public opinion and a moral and religious sentiment or faith....Law, learning, education, science, all that we term civilization in the present social condition of the European people, spring from the supremacy of the Roman pontiffs and the Catholic priesthood over the kings and nobles of the middle ages. All that men have of civil, political, and religious freedom in the present age, may be clearly traced, in the history of every country, to the working and effects of the independent power of the Church of Rome over the property, social economy, movement, mind, and intelligence of all connected with her in the social body. She unquestionably represented the public mind in *all social action*; and if *she often abused* her power as its representative, she always maintained the rights of her constituent to independence of the civil power, or state, in matters of religion. By nursing this spirit in the European people, the Church of Rome was herself the mother of the Reformation. It was the legitimate offspring of her own principle of existence. Without this spirit and principle of independence of the civil power in religious affairs, the efforts of Luther, Calvin, and Knox, would have been unavailing with the people in establishing the *Reformation*; and the *Free Church* of Scotland shakes hands with the Church of Rome over this one great social and religious principle common to both—the independence of religious faith of all state power. Let no man contemn the Church of Rome as having been, from beginning to end of its history and social influence, a noxious or useless establishment. In the Greek Church no such reformation as Luther's can take place; because no such independence of the civil power as the Roman pontiffs claimed, made good, and infused in the mind and spirit of the people of western Europe, was ever conceded to, or inculcated by the patriarchs of the Greek branch of Christianity. We read history wrong when we swell with indignation at the arrogance, pride, and almost royal pomp, wealth, and power of the prelates in the middle ages, at the disposal of crowns and kingdoms, and at the humiliation and dethronement of legitimate sovereigns in the plenitude of their power, by papal decrees. We forget that these events, so common in the middle ages, were the subjugation of brute force, in barbarous times, to spiritual and intellectual influences in social affairs....

"We see, at this day, the want of such a third power in the social structure of some of the Protestant countries of the Continent. Those which had not, like England, Switzerland and Holland, obtained some form of an effective constitutional government, or some general feeling in favour of it, before the Reformation, fell back, by the junction of Church and State in the hands of the sovereign, into a lower condition as to civil and political liberty and rights than they were in before. SWEDEN, DENMARK, PRUSSIA, AND ALL THE PROTESTANT STATES OF GERMANY ARE, AT THIS DAY, IN ALL THAT REGARDS FREEDOM IN SOCIAL ACTION, FREEDOM OF MIND AND OPINION, MORE ENSLAVED THAN THEY WERE IN THE MIDDLE OF THE MIDDLE AGES. The union of Church and State has established an irresponsible power in the hands of the sovereigns adverse to civil and religious liberty. This is clearly brought out by the different position of the Protestant and Catholic clergy in those countries. In Sweden and Denmark there are few or no Catholic clergy; but the established Lutheran clergy are *employed* as government functionaries and overloaded with statistical returns, inquiries and local business in their parishes, which, however necessary to the State, are incompatible with the pastoral duties of the clergyman. *She Roman* Catholic priesthood would not subnit, in any country, to such abuse of their time and proper functions. In Prussia, the two branches of Protestantism, the Lutheran and Calvanistic Churches, were squeezed into one a few years ago by the late sovereign. New forms of worship were imposed upon them by royal edict; *coercion*, imprisonment, military force, and quartering of troops on the recusant peasants were resorted to in order to force the ministers and people to receive the new service; and to resist this monstrous tyranny and persecution *there* was no Rome, no Vatican, no Pope or Head of the Church to appeal to. How different, in the same country, at the same period, was the exertion of the autocratic power of the same Prussian monarch over his Roman Catholic subjects! They had protection at Rome, and consequently in the whole Catholic world, *against* such arbitrary violence to the religious convictions and church of his Catholic subjects. He could not even appoint to any clerical office independently of Rome, although he could, and actually did, imprison and dismiss *Protestant* clergymen, for refusing to adopt a new church service, which, as head of the Church and State, he composed and promulgated by royal edict.

"Whoever considers impartially the historical events of ancient and recent times, will admit that the Church of Rome was, for many a dark age *and hour, a beacon-light* in the path of civil and religious liberty, shining far ahead through the universal gloom;....it still shows to arbitrary kingly power in Prussia, that there are restraints upon tyrannical interference with *religious opinions* and convictions."

Thus it appears from the testimony of a distinguished Scotch Presbyterian gentleman, *that the* Protestants of the north of Europe are in a state of abject civil and religious slavery, and that the spirit of liberty is kept alive and nourished among Catholics by the opposition of their religion to despotic sway. I would wish to see Mr. Laird's observations on these telling facts, as well as those others which I brought forward in my last few letters regarding the state of Education in Italy, Austria, England, &c., and the disgusting state of morals in Lutheran Sweden. That gentleman must now find himself in a very unenviable position. However, he has himself to blame for it. Had he refrained from his gross calumnies regarding Catholics, the disagreeable facts contained in this and former letters would not now be known to many of his friends and would not be rendering odious and contemptible those public calumniators who have ever represented ignorance, immorality and slavery as the daughters of "Popery."

I have the honor, &c.,

A. McDONALD.

St. Dunstan's College, April 24, 1862.

TO THE EDITOR OF THE EXAMINER.

DEAR SIR,—In an address to his constituents at Edinburgh, Lord McAulay gave a most withering rebuke to some bigots who were degrading religion for the purpose of subserving their own selfish views. As his words may not be inapplicable to several of our Island religio-politico gentlemen, I take the liberty of subjoining them. It must not be supposed that I intend Lord McAulay's "Lecture for the bigots," to be especially applied to that distinguished, gentlemanly and patriotic official the Col. Secretary, whose amazingly increased zeal for Protestantism within the last few years has been most uncharitably attributed to the magic effects resulting from a taste of the sweets of office by those who are not as fully aware as he is of the deep intrigues and formidable power of the "impotent old man" who is preserved from annihilation by foreign bayonets. Those who insinuate that our polite, religious Secretary is actuated by selfish or dishonorable motives in his ultra-Protestant zeal should be reminded of the imminent peril in which stand our civil and religious liberties, all our most cherished rights, from the probability of the "Bishop in Charlottetown" having gone to Rome for the express purpose of inviting the Holy Father to take up his residence in P. E. Island, and be no longer "*the Pope of Rome,*" but "*the Pope in Charlottetown*"! The Col. Secretary may be quite right in thinking that there are quite enough of Popes here already, and the public should be ever grateful to him for his exalted patriotism in striving so energetically to ward off the dreadful evils of Pope-ish domination.

VOX.

"A LECTURE FOR THE BIGOTS" REAL AND FEIGNED.

In his address to his constituents, at Edinburgh, on his re-election, Lord McAulay, one of Her Majesty's Ministers, expressed himself as follows:

"A new question has arisen into most serious magnitude—into such a magnitude, that for the moment it appears to me of more importance than any other. It is the question whether the great principles of religious liberty shall be maintained in its full integrity—(tremendous applause)—whether any class of our fellow subjects—guilty only of worshipping God according to their consciences—shall be excluded from participation in the honors and advantages of the State, to which they contribute of their substance, and which they defend to the jeopardy of their lives? (Loud cheers.) The spirit of factious animosity, despairing of success through other means, has at length invoked a spirit darker, fouler, and fiercer than itself—a spirit more easily raised than laid—the spirit of religious fanaticism. (Loud and tremendous applause.) This is no new calamity; often—too often—has the history of our country been disgraced by the crimes of enthusiasts and bigots. Too often has Christianity—the nurse of every virtue, the solace of every misfortune, the surest ally of civilization, the best safeguard of liberty and order—been perverted by human interests and human passions till scarcely any trace was left of the high original from which *she* is descended. (Loud cheers.) * * * Even now, in the name of Protestantism, you are called upon by reprobate and apostate journalists, and by mountebank preachers, (loud and prolonged cheering)—yes in the name of the Protestant religion, such men call upon you to trample upon one-third of the population of the British islands (renewed cheering). In the name of the Protestant religion do I, too, call upon you, not as a politician alone, but much more as a Protestant, to stand up manfully against those who encumber *the religion of truth and charity* with helps, which charity repudiates, and which truth does not need. (Great bursts of applause.) Let us look back for one moment to the past, and then consider calmly whether the policy of *such men as these* be Protestant policy. It is now nearly three centuries since the Protestant religion was dormant in Ireland. Not only was the Church, then established, amply furnished with everything that could conduce to the comfort and splendour of its members; not only were its prelates seated in the Legislature; not only was a princely college, in connexion with it, erected in the Irish metropolis; but a vast mass of property was transferred from Catholic holders to Protestants—the whole being framed on the principle of *giving Protestants every advantage over Catholics*—and nothing being spared, from the severest punishment which the engine of malice could execute, down to the most petty annoyance, to increase the power of the Established Church. Every insurrection, from the time of Cromwell down to William 3rd, tended only to widen the breach between Protestants and Catholics, until the distinction between them became as great as the Brahmin and the Paria, or West India planter and the negro cultivator. And yet after all this has been done—after ten generations of Protestant government—has Protestantism advanced? Or, rather, is it not stationary if it has not retrogaded? Has the Catholic religion lost its hold on the affection of the people, or is it not *stronger than that on any part of the* continent? Has the influence of the Priest diminished, or rather has has it not become greater than in Flanders or in Spain, or even within the precincts of the Vatican? (Loud cheers.) These are the fruits of the policy under which the government, the education and the whole social system of Ireland, have been fashioned with no other view than that of forwarding Protestant ascendancy. If I were a Catholic I should be at no loss for an explanation of all this! If I were a Catholic I should say, that herein I saw a *signal fulfilment* of the prophecy which I have seen written on the door of St. Peter's. I have established my kingdom on a rock, and the gates of hell shall not prevail against it. If I were a Catholic I should say, that, in our day, as in old times, truth was victor over violence, and the same religion which overcame the power of the Roman emperors and the subtleties of the Athenian schools, had also triumphed over every obstacle opposed to its progress in Ireland. But what is a Protestant to say, who believes that in all the points at issue between him and the Church of Rome he is in the right and they in the wrong! How is he to account for this phenomenon? Has a change taken place in the human mind? * * * How is it that our religion, which a few centuries ago triumphed over interest and every kind of opposition, should now droop and languish when we find her receiving the largest portion of secular aid? (Cheers.) There are, indeed, gentlemen, a sort of professors of moral pharmacy whose only remedy is to repeat the dose which aggravated the disease. (Laughter.) The only cause of all this they say is the unpardonable lenity of the Government to idolatry. 'Away with the Jesuits,' says one—'Repeal the Emancipation Act,' says another—'Let the Irish be summoned to Protestant sermons, by tuck of drum, and have soldiers with fixed bayonets around them, to preserve order, and prevent them going away till the end of the service,' says a fourth. (Laughter.) Alas! alas! if measures like these were the proper mode of propagating truth, there would not be a Roman Catholic in Ireland; but we most safely defy the most ingenious of all those gentlemen whose eloquence is the delight of Exeter Hall—(laughter)—to propose any mode of making idolators miserable, which our fathers have not before fully and fairly tried on the Irish people. (Hear.) Disabilities have been tried, and insults, and confiscations, and the sword, and the fire, and the axe, and the gibbet—all have been tried in vain, and what shall we try now? One thing is clear—that it is madness to try any means of the nature of those things which have so constantly failed. Then, gentlemen, another class of considerations arise in our minds. Why was it, in the sixteenth century, that error and power united yielded to truth? And why is it, *in our own times*, when truth and power have united, that they have yielded to error? Can it be that the addition of secular power may, sometimes, be the subtraction of moral influence? (Great applause.) Can it be that we have degraded and enfeebled truth by help which she disdained? Can it be that, by constantly presenting Protestantism and misgovernment side by side to the Irish people, we have taught them to abhor that which they would otherwise have looked upon with reverence and love? (Loud cheers). I believe that it is even so; and I believe, farther, if it be your wish, that even at this late period Ireland should be added to the goodly fellowship of the reformed nations, your first duty is to dissolve the connexion which the misrule of centuries *established* in the midst of Ireland between Protestantism and oppression. (Hear and loud cheers). It is because I conceive that no greater blessing could be conferred on any country than the moral ascendancy of Protestantism in Ireland, that I struggle, with every faculty I possess, against every attempt to give to *Protestantism a political ascendancy* with which the moral ascendancy is incompatible. (Cheers). It is thus with all truth. The ark of God was never taken captive by unbelievers, until worldly-minded persons brought it down from its sanctuary into the camp, and encircled it with weapons of worldly warfare. Alone and deserted, and in captivity, its own virtue was sufficient to defend it, to strike to the dust the wretches who profaned it, and to lay the hideous idol prostrate on the threshold of its own tent. (Great cheering.) It is thus with all *truth*, and *most especially* with that solemn truth which, in order to produce its full effect, must not only be received by the intellect, but must sink into the heart; therefore I say, maintain the Emancipation Bill as you would maintain the Bill of Rights, as you would maintain the Reform Bill—[immense applause]—and execute it according to its integrity and spirit. Treat the Catholics, in all things temporal, as your brethren. Spare not to defend that which you believe to be truth; but remember that no man was ever insulted into orthodoxy. [Renewed applause]."

TO THE EDITOR OF THE EXAMINER.

SIR—In your information to the inhabitants keep them in mind that they are to be governed by the opinions of the men they choose to express their wishes in the Legislature. Now, the present House of Assembly being in favor of the proprietors in voting for the Award, they voted that the forfeited titles should be confirmed. There were only six who voted *against it*. *It is not likely that the Imperial Government* will decide upon the settlement of the tenantry until they know the views of the men returned at the next election to express the wishes of the people.

The tenantry were nearly being settled twenty years ago. Mr. Hume, M. P., undertook to act as our agent, and if he could not get a satisfactory answer from ministers, agreed to bring the subject before Parliament. When he handed our petition to the Colonial Minister, and was desired to call again, and when he called at the time appointed, the Minister told him that he had been informed that the people were again paying their rents, and as there was to be an election in the Island, and he could not give an answer until he was informed whether or not the people had chosen men to carry out the views propounded in their petition.

The Colonial Minister had been well informed, for a proprietory House was returned at that election; and no doubt Mr. Hume was greatly ashamed to think that he had agreed to act as agent for such a fickle people. But I hope the present generation are become wiser by experience.

I cannot believe that farmers who are settled in freehold would vote for the proprietary interest to keep their neighbours in bondage. In cases of shipwreck, if by some fortunate circumstance a few got safe on shore, I would not expect they would go away and leave the rest to the sharks; but on the contrary they would be prompted by sympathy to get a rope from the wreck, and try to save them all if possible, without inquiring whether they were Catholic or Protestant. But I own it might be different if some of our Island clergy were present to advise them otherwise.

WM. COOPER.

Ch. Town, April 26th, 1862.

NEW BRUNSWICK AFFAIRS.

(FROM OUR OWN CORRESPONDENT.)

Released from the frozen chains of winter and the monotony of dormant trade in all its departments, we are now surrounded with the radiant smiles of spring and the cheerful bustle of manual and commercial business. Quite a spirited demand is being made on the services of artisans, lumbermen and labourers—especially so in regard to the *former*, by whose skill and industry a large number of ships is in course of construction about St. John. It is generally believed that the forthcoming summer will be marked with prosperity and enterprise among the laboring mechanic and mercantile classes. Indications of this desirable state of things are manifesting themselves since the approach of spring. The usual steam communication between this place and Boston has been resumed; and one of last summer's steamers which has been for some months past employed in the American navy, has just returned and *is now running* between St. John and Digby.

A few days ago a number of pauper emigrants arrived here from Boston, by the direction of the civic masters of that place; but on failing to afford security against becoming a burthen here, they were immediately reshipped to their own country. Most of those destitute creatures are old women and young children, whose husbands and fathers are fighting the battles of their distracted country. And however retaliative may be the ordinance of St. John which forbids those outcasts a lowly sustenance, it is ungrateful, uncharitable and cruel in the extreme for their own government to make them fugitives from starvation—mendicants despised—by robbing them of their only support, and neglecting to remunerate the patriotic arms that drive the bayonet through rebel and seditious ranks. The situation of these famishing beings reminds us of the condition of the unfortunate exiled Irishman when inhumanly expatiated by the ruthless despoilers of his race, and shipped off to die on the unhallowed soil with the ferocious beasts of the forests.

This year we have two candidates for the mayoralty, the choice between whom will be effected in a few days. The present incumbent—McAvity—who has presided over the corporate destinies of the city for the last three years, and Alderman Reed—a consequential sort of man, are the rival aspirants for this munificent post. Mayor McAvity is said to be very efficient for the high office which he holds from the suffrages of his fellow citizens; but I declare if you were to observe his worship while passing some public thoroughfare some afternoon—shaking off the cobwebs of his office—with his corporation cane keeping regular pace with his step, his black surtout closely buttoned, his compressed lip, his somewhat haughty but undignified mein, you would *not accuse him of possessing a very* delicate temperament or bland demeanor; but I believe he is, like Mr. Speaker Johnson, a "shrewd old gentldman," and one who will probably be re-elected for the fourth time to the cushioned chair and its handsome golden fringes of four hundred a year.

With a few set phrases, the Attorney General has demolished the chartered immunities of the important seaport city of Moncton. The good people of that town are now reduced to the position of *mere villagers*; and the words "may it please your Worship," will be henceforth to the Monctonians an expression to remind them at once of their former greatness and present humiliation. The reason assigned for this sweeping *coup d' etat* is the non-progressive condition of Moncton, whereby corporate assessments pressed too heavily on its inhabitants; and the reason of THIS reason, is the fact of the Railway terminus being at Shediac, and thereby tending more directly to the growth of the latter town.

To-morrow the Legislature of New Brunswick will be prorogued; it has been in Session for the space of ten weeks. The prolonged debate on the molasses question and the controverted elections, have been *prolific sources of wrangling* and captious opposition. At one time the government seemed in a fair way of slipping out of office while discussing the imposition of tax upon molasses; but, like the arch-tempter, they resolved by "willing words to conquer willing hearts," and on the final submission of the financial measure their proposition was carried by a most obedient majority; and now the honorable gentlemen are anxious to get home to their families and avocations. Members from the country districts, before commencing to catch gasperaux *or drive their teams of oxen*, will have an opportunity of explaining to their constituents the reasons for their different votes, partiularly that relative to the molasses question, which agitated the trembling hands of the government, and at last flowed down so smoothly the throats of subsidized representatives.

Permit me to say a word in reference to a short sentence contained in my last communication to the 'Examiner.' It appears I made a personal allusion to my respected friend, Mr. Grattan Clifford, which is by no means agreeable to his sensibilities. That expression was not the first silly act of my life, and what is worse, I have no assurance that it is to be the last. However, I must here declare—and I do so no less voluntarily than as a measure of reparative justice to Mr. C.—that the hasty dictum which proves unacceptable is wholly incorrect, and hereby expressly withdrawn. It should be remembered that the smoothest course of friendship has its pains, and that truest friends sometimes inflict upon us the severest wounds. Does the inquisitive reader ask what am I talking about? I beg to intimate that the matter to which I have just referred has not assumed quite so formidable a feature as the late insolence of Sir Robert Peel to The O'Donoughe. I must apologise for writing so much concerning two obscure individuals, and do so by assuring all whom it may concern that the matter is honorably settled.

"Happy, proud America! The lightnings of heaven yielded to your philosophy: the temptations of the earth could not subdue your patriotism."

St. John, April 21, 1862. P. E. I.

(FOR THE EXAMINER.)

POLITICAL JUGGLERY.

All must admit that the proprietary faction now ruling us with an iron rod have played their game well. They have made many honest men believe, until lately, that they themselves were honest, and were sincerely desirous to ameliorate the condition of the tenantry; whereas they appear to have been the whole time most cunningly labouring to secure their own interests by having their more than doubtful titles to land confirmed by the Imperial Government. It was folly for us poor people to expect that the members of a Tory Proprietary Government would act otherwise—would deprive themselves of the means of being the aristocracy of the Island at the expense of the poor tenant. Many were simple-minded enough to imagine that the thing called the Palmer-Grey Government would do much for the poor man; but the results of the Land Commission show the extent of the political tom-foolery which has been imposed on the country. It would be against the order of things in this age of political rascality and selfishness to expect that the Palmers, Havilands, Popes, &c., would pass measures by which the persecuted tenant might be freed from the tyrannizing grasp of the hard-hearted proprietor, who scruples not to deprive his sickly wife and hungry children of the morsel of food necessary for their subsistence. Sooner might we expect the Southern slaveholders immediately to emancipate their slaves than to suppose that a Proprietary Government, such as ours, would honestly and sincerely desire the tenants to become freeholders. Although we have too much reason to be displeased at our own simplicity for ever imagining that the Tory faction would ever benefit the tenantry, yet that will not prevent us from giving our deceivers to understand very plainly the deep-seated indignation which exists in every honest mind for the political knavery which has been practised for three years on this most wretchedly governed Island. The results of the approaching election will show clearly the estimation in which a free people hold proprietary deceivers and hypochrondriacal jugglers. I intend to return to the subject.

A VOICE FROM THE COUNTRY.

The Examiner.

Charlottetown, May 5th, 1862.

PROMISE AND PERFORMANCE—OR, AN OLD PICTURE SEEN IN A NEW LIGHT.

WHEN the party now in power were in opposition, they never ceased to rail at the Government for alleged extravagance with the public money and the alarming increase of the public debt. The country, they contended, was going to ruin at a fearfully rapid rate. General bankruptcy, they were sure, would overspread the land, and the Colony become the scorn and bye word of the neighbouring Provinces, unless the Liberals were speedily turned out of office, and the economical Tories put in their places. No party could manage the public finances so well as the Tories—they were all well educated people, from the highest to the lowest—they were accustomed to affairs of business and of Government,—in short, they were the only people who could save the country from financial ruin. Growing desperate in the last year of their opposition, 1858—madly impatient of having the public purse strings withheld from their itching palms—they went everywhere, day and night, Sundays and week days, denouncing the Liberal Government for allowing the public debt to extend to about £39,000—the "Islander" and 'Monitor' overflowed with the most violent abuse of the ruling party:—"ruin! ruin!" "public debt!" "extravagance!" "general bankruptcy or unbearable taxation!"—were phrases on which they never wearied of ringing the changes. "Turn out the spendthrift Government!" was their stentorian cry. "Put in," was their own modest appeal, "a good God-fearing Government, who will put down Popery—who will pay off the public debt without increasing the burthens of the people—who will greatly reduce the taxes—who will allow no deputies to be employed in the public offices—who will settle the land question, establish vote by ballot at elections, pass the Maine Liquor Law, reform every abuse—and who, in fine, will convert the Island into a miniature garden of Eden, where long-suffering Tories may rest, and wicked Liberals shall cease from troubling."

Let us see how far this *delightful picture* has been realized.

When the Liberals surrendered the Government to the party now in office, in the early part of 1859, the public debt was exactly £39,847 10s. 2¼d.; it is now £69,320—*shewing an increase of* nearly thirty thousand pounds in three years, or ten thousand pounds a year; while, during those three years, the Island has been blessed with a succession of good crops, and has had an average amount of general trade and commerce, as the revenue will shew. What is more remarkable and discreditable to the party in power, is—that this increase of debt has been going on in the face of an increase of taxation. When the Liberals left office in 1859 the *ad valorem* duty on merchandise was 6¼ per cent.; it is now 7¼ per cent. Duty on other goods, not subject to the ad valorem scale, has also been increased; such as spirituous liquors, groceries, &c.

Now, having before us the Auditors' classified statement of the public accounts, for last year, we are enabled to shew the particular items upon which the Government have increased the expenditure, without any corresponding benefit to the country:—

INCREASE OF EXPENDITURE IN 1861 OVER THAT OF 1858.

	1858 £ s d	1861 £ s d	Increase. £ s d
1st Class Teachers,	9,750 17 2	10,671 1 11	920 4 9
2d Class do.	470 10 0	1,093 14 3	623 4 3
Female do.	751 5 0	1,434 5 1	683 0 1
Normal School,	200 0 0	327 17 0	127 17 0
Prince of Wales College and Academy, including repairs, £420 10 4	250 0 0	1,132 1 8	882 1 8
Board of Education,	222 7 2	261 3 9	38 16 7
Printing and Stationery,	964 9 7	1,246 3 6	281 13 11
Mail Service, Inland,	875 18 6	972 10 3	96 11 9
Winter, Foreign,	344 0 0	418 13 0	74 13 0
Summer Mails,	1,969 10 0	2,037 14 0	
Nova Scotia grant paid Mr. Boultenhouse, formerly credited to the Island,		240 0 0	
		2,277 14 0	308 4 0
Lights and Light Houses,	788 11 7	1,035 0 1	246 8 6
Buoys and Beacons,	141 3 2	217 11 6	75 8 4
Public Land Office	664 1 2	1,169 10 4	505 9 2
Govt. House, &c.	356 1 0	1,159 9 4	792 12 4
Lunatic Asylum,	955 2 3	1,064 7 8½	109 5 5½
Jails — Queen's County,	415 3 9	594 14 8	179 11 4½
Do.—King's Co.	117 1 9	390 4 4	273 2 7

We must add to the increase of expenditnre in connection with Government House the large sum of £1200, which was laid out in preparing the House for the visit of the Prince of Wales; and also a sum of about £1,800, as an increase to the interest on the public debt. All this shews what admirable economists the Tories have been, and how wonderfully well they have kept their promise to liquidate the debt, and lessen expenditure. No one can shew that the interests of the country are better served now with the great increase which the foregoing table exhibits, than they were in 1858. Our educational system—though costing a great deal more—is far worse administered than it was under the Liberals, because the common schools are shamefully neglected by the officer whose duty it is to examine them carefully and regularly, and see that the Teachers are stimulated and encouraged in the strict performance of their duties. The present School Visitor receives the same salary as his predecessors did under the Liberal Government, yet it is notorious that he does not visit half the schools in the Island once a year—some of them not even once in two years. He is only known as a political messenger for the Government—to drivel political gossip and spread misrepresentation whenever it can be expected to serve a political end—to establish Orange Lodges wherever bigotry and ignorance may be found to favor their establishment; and to sow the seeds of discord between peaceable Protestants and Catholics, in order to excite and unite all the former in an unholy crusade against the latter when the day of election shall come round. He and his masters know that their only chance of remaining in office depends on their keeping up the *religious* cry. The very moral and pious Colonial Secretary uses all his scribbling talent to keep it alive by means of his articles in the 'Islander,' which he has ample time to write, as he never spends an hour in the Secretary's Office, although the unfortunate people are compelled to pay him for being there;—and that other pattern of all the virtues, the School Visitor, leaves school teachers and scholars to take care of themselves as best they may—to flounder on for want of advice or instruction, which it is his business to impart, and perhaps to grow careless and negligent in their advocations, while he rambles through the country, drivelling nonsense about what he calls the errors of Popery—pretending to be mightily concerned for the eternal welfare of his fellow colonists, and telling them that the only way of going to heaven is through the portals of an Orange Lodge. No wonder that the editor and some of the correspondents of the 'Protestant,' with a degree of independence and impartiality that reflect credit upon them, have raised their voices against the School Visitor's neglect of his proper duties, because they plainly see that the cause of education is suffering through that neglect, while the drain upon the public purse for its support is every year becoming greater.

With regard to the public printing, which shows such a large increase in 1861 over the charge for the same service in 1858, we all remember what a fearful howl was kept up in reference to that subject while Mr. Whelan held the office of Queen's Printer. The sum then paid for printing was declared by the Tories to be unreasonably large—we were reminded that, some thirty years ago, Mr. Haszard had received scarcely half the amount, and it was declared to be absolutely necessary to have the whole of the work set up to *public competition*. The matter was debated in the House of Assembly very frequently, being always brought up by the Tory opposition; and was made the theme of numerous articles in the 'Islander.' We showed conclusively, on every occasion, that the charges made by the Queen's Printer under the Liberal Government were, in a great many cases, considerably less than those of his predecessor. Nothing, however, would satisfy the Tories but to have the whole work put up to tender. Of course, they were expected to do that when they came into office; but they found it convenient to forget that promise as well as many others. It is true, that a few small jobs were put up to tender, or supposed to be put up to tender; but it is remarkable that none but staunch supporters of the Government ever got the jobs to do. At all events, the charge for printing and stationery has greatly increased under the Tory administration. It was £1246 3s. 6d. last year—we have no reason to believe that it will be less this year; under the Liberal Government it did not exceed on the average £800. We may be told that in 1861, the public printing was considerably increased by the Census returns; but, when the Census returns, taken in 1856, were printed, the charge for public printing in the year which included the charge for the printing of the Census blanks and returns was £1037 12s. 3d., more than two hundred pounds less than was charged in 1861; and with regard to other printing there is certainly no more work of that kind required now than there was three years ago.

Several other items in the foregoing table might be noticed in detail, particularly those relating to Government House, but we have not space for the purpose. The intelligent reader will, however, supply his own comments, and he cannot fail to come to the conclusion, that scarcely in any case was it necessary to incur an increase of expenditure.

Some other topics connected with the financial affairs of the Colony cannot, however, be passed over without a remark. Hon. Mr. Coles made an able review of the whole financial state of the Government when the report of the Committee on Public Accounts was under the consideration of the House of Assembly; and somewhat startled the Tory party by turning against themselves one *of the weapons they had so frequently used against* the late Government. They contended that the unsold lands on the Worrell estate were worth little or nothing—that they should be sold at public auction for whatever they would bring—that the Land Office should be closed, and the salary of the Commissioner saved to the country. We know how well they have kept the promise of closing the Land Office, as well as *their other* promises: but we find that when it suits their *own purpose* to make out a large credit account in favour of the Government they estimate the unsold lands on the Worrell estate to be worth more than they were ever considered to be by the Liberals. The Worrell estate and Lot 11 cost £23,500; the lands sold on these properties, as we learn from the Commissioner's accounts laid before the House during the late Session, realized £28,629 6s. 3d.; the unsold land, amounting to 31,060 acres, are valued by the Government Committee at five shillings an acre, and therefore capable of yielding £7,765, which, if added to the £28,629 6s. 3d., will make a total of £36,394 6s. 3d.; and deducting from that the first cost of the properties, £23,500, there will remain the handsome balance of £12,894 6s. 3d., which will be more than sufficient to cover all working expenses and loss of land tax, and leave the purchase of the Worrell estate to be something more profitable than a mere self-sustaining transaction.

There were a few other items brought to the notice of the House by Mr. Coles. He showed that no rent had been paid into the Treasury for the Warren Farm during the last two years, and that in consequence the lease was forfeited to the Government. He commented on the fact that the sum of £40, which was shown, in the Session of 1861, to be due to the Government for wine bought for the Prince of Wales' Banquet, but not used thereat, and taken by the Committee of Management, had not been paid into the Treasury up to the close of the Session of 1862. He alluded also to the charge of £49 19s. 9d. which appears to have been paid to Mr. Secretary Pope, in addition to his other emoluments, to defray his expenses for one or two pleasant trips he took, while pretending to look after the Steamer *Westmorland*, while, in reality, he was attending to his own private interests, in speculating in old wrecked vessels about the Gulf of St. Lawrence. Mr. Coles alluded to other unnecessary charges in the public accounts; amongst others, he commented upon the expenditure of £575, which was given to the Commissioners appointed to represent the Island at the International Exhibition in London, without the knowledge or consent of our Legislature.

THE official editor of the 'Islander' appears to be very much annoyed and disgusted at the postponement of the general meeting of the Central Liberal Society, which was advertised to take place to-morrow evening, to discuss the expediency of petitioning the Queen, praying for a disallowance of the worthless Bills which were lately passed to humbug the tenantry, regarding the Award of the Land Commission. The 'Islander' censures *us* for postponing the Meeting, in the same spirit as that with which we were censured in December last when we gave our opinion against the petition for a dissolution. In the full flow of his indignation, the editor of the 'Islander' puts two or three questions in a breath. He says—"We should much like to know who called the meeting of the Society? who postponed it? and, above all, we desire to know who constitute the Central Liberal Society?" We dare say all this would be very desirable information to Mr. Pope; but we see no other way of his obtaining it than the following:—Let him at once renounce his connection with the Government—turn the phials of his wrath upon the heads of his present associates—become a red-hot Liberal, to the surprise of many, and to the inexpressible disgust of his own friends,—let him exert all his scheming and intriguing abilities to secure the best office for himself when the Liberals come into power next year,—and let him apply at once to be enrolled as