CORRESPONDENCE.

MR. EDITOR;—

A good long while ago you printed a letter from me to you. You may depend upon it I was proud when I saw it in print. There, says I to myself, is a man with some sense in him. He can find out merit in spite of all kinds of disadvantages. Though my letter was badly wrote and badly spelled, and horribly grammatised, yet he could find out the sense of it. That there letter was what folks call an *era* in my existence; ever since then I paid more attention to what I saw in the papers, and what I read in books, and what I heard from the pulpit and other places. Folks is beginning to laugh at me, and say I am getting mighty wise and conceited, and all the rest. For all that they seem to mind what I say more than they used to. I am afraid that if the newspaper editors knew what use my neighbours make of me that they would try to put me down. Why, sir, I gives out all the news second hand; I've fought over and over all the battles in the States. I've been to Poland, and if it wasn't for them blamed hard names, I do believe I'd make my friends believe I was privy counsellor to the Rooshan Emperor. And then about our own politics, though my notions don't suit a great many, yet they make some impression upon a few. Folks is continually asking me questions what I think about this, and what I think about that, and what this will come to, and how that will end. Sometimes I get cross and answer mighty short, for *you* know, Mr. Editor, common people like me is made great fools of these times. And what's worse, the biggest fools think themselves the wisest people. Now, just for one instance, there's neighbour Mac,—well, I won't mention no names—he's a poor fellow, who, a long time ago, stuck into the middle of the hardwood forest, and has been grubbing and toiling ever since to raise a family and pay his rent. His family is growing up, but the poor man is wore up too, and has a whole heap of back rent crushing him to the earth. Well, he hates the proprietors; he says they have taken his heart's blood from him, and snatched his children's bread from their mouths and their clothes from their backs, and is going to leave him in his old age without a roof to cover him. He's a religious man, is Mac—none of your canting, whining hypocrites, but a decent, honest, Christian man. Well, before the election, he comes to me, and says: "Neighbour Homespun, I don't know what to do. I don't believe that them Tories will ever do us tenants one bit of good; it ain't in their nature to do it. Why, when I count them over on my fingers, I get completely out of heart. Look, now, there's Yeo and two Popes and Palmer and Longworth and Haviland, them's the head and heart and soul of the Tory party. What can we expect from them?" "Why nothing at all, and worse than nothing," says I. "It ain't in their nature that they should help you." "I see that," says he, shaking his head. "About that Award, now," says he, "do you think any good will come of it?" "Now," says I, "don't put me out of temper. After what you said just now, you must be simpler than a baby not to see that no good will ever come of it. Just count over them men that has the hatching of it, and see where the place to hope is." "But," says he, "after all, something may be done; I can't give it up yet." I said nothing, for I felt a kind of sorry for the poor fellow. "If it wasn't for that Award, I think I'd vote for the Liberals," says he, after a bit. "But," says he again, "the Catholics is all on that side." "What of that," says I; "what has that got to do with it?" "If the Catholics is all on one side, it stands to reason that the Protestants should all join on the other," says he. "What for?" says I. He seemed something puzzled—"You know," says he, "that the Catholics want to get the upper hand, and if they do there'll be awful times." "What makes you think the Catholics want to get the upper hand, as you call it?" "Why," says he, "that's what they're always trying for; I just heard a chap reading a letter from the Ministers in Town, and they say that if Protestants ain't true this election, our liberty will be all gone, and the Romanists will ride over us rough shod. And Bill Pope's been copying the horriblest things out of Catholic books that ever you heard." "I don't see that it's any particular business of mine what the Catholics believe or what they don't believe," says I. "Can't you see the game that Bill is playing? He said over in New Brunswick, I heard, that the only way to govern this Island was by settin the Presbyterians and Catholics fighting. What he meant by *governing* the Island was, keeping the Tories in power and drawing four hundred a year for himself out of the Treasury. He's a cute fellow, that Bill; he knew well enough that the Tories would not do anything for the tenantry. He knew well enough that after a little while the people would get tired of them and send them off about their business; so he thinks to himself if he could get up this *religious question*, and set the tenants jawing and fighting about that, they would not think about their interests. The proprietors would then live in peace, and he would get fat on a big salary, with very little to do. So he commences writing, and the Catholics write back again; then Johnny Arbuckle, J. B. Cooper, Donald Currie, and a whole parcel more, whose bread depended upon the Tories remaining in office, took up the cry. I don't want to say anything disrespectful of ministers," says I, "but I will say that Pope & Co. found some of them their readiest and blindest tools. Some of them thinks they are doing their duty, and more again thinks if religion is the question to divide the people, they will be beggarmen. Don't you see that ministers is only men like you and me, and almost every man likes to get power and to feel important. If poor men like you and me takes off our hats to them, and thinks a heap of them for being pious and well-learned men, they likes all this well enough; that's no more than what's their due, and what they're used to; but when such men as Col. Grey and the other big bugs in Government bows to them and axes them to dinner, and listens to them as if they was as wise as appossel Paul, and when they gets the power to put this man in office and keep that man out, why its a great snare. They'll be very apt to stretch their consciences a bit, and do and say many things that aint quite the thing. For my part, I look upon a political parson something like I look upon a smokin woman. I can't abear to see a big black pipe stuck in a woman's mouth, no more nor I like to see a clergymen mixin up in party squabbles like self-seekin stump orators." With that Mac holds up both his hands, and says, "Them's dangerous opinions of yours, neighbour. You reads too many books those days. It won't do to say anything agin the clergy." "No more I do," says I. "There isn't a man in this Island respects a clergyman more'n I do, as long as he *is* a clergyman, but when he gets to be a pollytisian, I finds my respect coolin very considerable. And when I see them sidin with the enemies of the people, and tryin all they can to make people think hard of one another, I don't think they are following close in the tracks of their great Master, who told them and me and you that it was no thanks to us if we loved our friends, but that we ought to love our enemies, to do good to them that hurt us, and to pray for them that use us bad and do all the harm they can to us. And He didn't say it only, but he did it." "Well," says Mac, "if we all did that, what a different world it would be, wouldn't it?" "You may say so," says I.

After a bit, Mac says, my Donald is dreadfully taken up with them Orangemen. I think he's goin to join them, if he has'nt done it already, he says a whole lot of the boys has joined and he was awful curious to find out the secrets. He is'nt much given to thinkin, that's a fact, but you see the boy is pretty much like the sheep, what they see others doin they like to do. For my part, I am gettin too old for them sort of things, but if they keeps the Catholics down, I've nothing agen it. What do you mean by keeping down Catholics, says I? Why, says he, to hinder them from takin away our rights, and shuttin our bibles, and all that. Who says they want to take away our rights, and shut our bibles, says I; do the Catholics say that that's what they want? Not that I ever heard, says he. Have they ever tried to hurt you or shut your bible, says I? No, says he, they have'nt. Don't you find the Catholics good neighbours, says I? Well, says he, I'll say that for them, that I know they are as good neighbours as a man could wish. When I want a helping hand, and when I'm in trouble, I find them as good as Protestants, and better than a good many. But then, says he, they hate us in their hearts, and its only the fear of the law that hinders them from killing us. Now, says I, ain't you a nice Christian. By your own tell the Catholics are as good as the common run of nabours, they are ready to help you in your need, they feel for you in you troubles, and although they have ten thousand chances to hurt you without you ever knowin it, yet your property is as safe, and you sleep as sound in your bed, as if you was in the midst of your own family—although, I say, they give every evidence that they are kind nabours and feelin friends, yet you take it upon yourself to judge their hearts, and say they really hate you, and are only waitin for a chance to do harm to you and yours. This is'nt a bit like the charity that thinketh no evil. And if you're so suspicious of them, have'nt they as good reason to be as suspicious of you? I know you, Mac, and I know that you would'nt hurt the hair of the rankest Catholic alive; and more than that, I believe, that you would go as far, and do as much to help your Catholic neighbour as any man, but does the Catholic know that? Has'nt he just as good reason to believe that your kind words and friendly acts is all a piece of policy—a beautiful coat to cover a black and rotten heart. Has'nt he a better reason? When he sees a society starting up among us, which has all along been the bitter enemy, and sometimes the unmerciful ruler of Catholics, when he sees our young men and our old men, and even the ministers of our holy religion flocking to join it, has'nt he a good reason to believe that we hate him, and that only for policy, and because we want the power that we allow him the rights of a free man? Every body does'nt think much about things—most of people see what's on the top. The bulk of the Catholic people only see the act, they don't enquire into the motive. They see people like Donald there joining the society, they know the Society is against the Catholics, and they think that those who join it are the enemies of Catholics. You and me, Mac, has been very good nabours, yet there was a time before we got into one another's ways that we had some pretty hard talk. You did some things that I did not think was right, and I, no doubt, did and sed many things you did'nt think was right. Suppose them times, when there was hard feelins between us, I locked my door, and brought in all my boys, and got them to take an oath not to allow you to move the big stone at the line, and not to marry your daughter, and a heap of other things; and suppose I was continually finding fault with you in my own family, and puttin on my spectacles to find out the holes in your coat, and suppose now, I don't want to hurt your feelins you know, suppose, then, I set apart one day in every year to keep in memory my victory over you in that trespass case, and suppose I kept a picture of Squire Straitedge in my house, and ended every meetin for the last twenty years by hurraing for Squire Straitedge. Do you think, under these circumstances, we would ever get to be the friends and nabours that we are now? Don't you think that instead of our families being as they are, like one family, and you comin here when your lonesome and out of heart, and me goin over to your place for every little thing I wanted, and both of us tryin hard to help each other, and both of us understandin one another, and havin confidence in one another, we would be the blackest enemies in the world? It ain't in reason that it would be otherways, I don't believe, if I acted that way, we could live in the settlement. Both of us would get a mighty sight worse every year, and you would get yourself to believe that I was the biggest scoundrel in the whole world, and my opinion of you and your family would not be much better, I bet a dollar. There would be no end to the quarrels and lawsuits that would be between us. Why, we would be the curse of the settlement. Mac says, I'm most frightened at that picture, but I believe in my heart that you are rite, I knows what I knows, and I know that one time it would'nt been a very hard job to make me bleeve that you would a'most cut my throat, if you only dared to. I don't doubt it, old friend, says I. Now, says I, the Orangemen is just doin what it would have been so wrong and foolish for me to have done, they are keepin alive old quarrels, and hinderin themselves from understandin their Catholic nabours. As for all that staff about our rites, its what folks now a days call bosh. There ain't the least danger of Protestants sleepin over their rites. You know humannature well enuf to know that folks is ready enough to stick up for their rites any time. Now suppose Catholics was foolish enough and wicked enough, to try to take away anything from us that we call a rite, don't you think that every Protestant in the land would stand up and manfully tell them that they need'nt try that, for we'd die before we'd give one inch. In case they would, I bet a dollar if we ever came to that pinch, that some who talk so mighty big now would feel mighty like skedaddling, for all their Orange oath; and many who now sing out for fair play, would be in the first rank to defend what we hold dear. I would disown a son of mine who would slink away like a coward when there was real danger; but I would be heartily ashamed of one who would do another an injury just for fear that that other would hurt him some day. Fear makes more tyrants than cruelty. As long as the Catholics are peaceable people and good nabours, it is wrong and foolish to treat them any way but like our Protestant nabours. What they believe, or what the disbelieve, is no business of ours. If any one feels inclined, and wants to harm them, better let them go, and talk to them and not to us, about their creed. There's no fear of us turning Catholics. I always find that those who are always finding fault with other people's religion, hav'nt got a bit too much of their own. If we wants to see faults, let us look at our own, and we'll find enough to make us sick of that employment for one while. If you'll just look at the thing strate in the face, nabour Mac, you'll see that all this fuss, and all this bad feelin is just to keep in office a few fellows who has not got the brains, nor yet the inclination to govern us well, and they find it much easier to set simple Protestants and Catholics fightin, than to look after the business of the country. I've writ so much that I can only sign myself, your obliged friend

HUMPHREY HOMESPUN.

Free Hill Farm, July, 1863.

CHARLOTTETOWN, July 2nd, 1863.

SIR,—I beg to express my thanks for your kindness in inserting my letters of 18th March and 9th April, on the subject of the improper management, &c., &c., of the Pews in St. Paul's Church. As there appears no disposition to remedy the evil brought forward, will you allow me to trespass on your kindness in requesting you to give an insertion to the accompanying article, received by the last mail, as appearing in the *Irish Times*, 12th June, 1863. J. P. BEETE.

The resolution passed at a large and influential meeting of the pewholders in Monkstown Church appears to meet with the law and the equity of the matter in question. The meeting unanimously resolved that "while they acknowledged the claims of the original subscribers for the completion of the church and their descendants to the pews allocated to them on account of such contributions, the meeting wholly disapproves of any rents being charged by such or any other owners of pews for the occupation thereof." Equity requires that they who subscribed on the understanding that they should have a sitting in the church for themselves and their families, but the law, we believe, does not acknowledge the right of any individual to sell his pew or charge rent for it. Indeed, in some cases, as in that recently tried with respect to the sittings in the Cathedral of Derry, it has been decided that the ordinary can re-allot the pews upon the enlargement or alteration of a church.

MONKSTOWN CHURCH—IMPORTANT MEETING.

Pursuant to notice, a meeting of the parishioners and pew-holders of Monkstown Church was held this evening in the Parochial School-house, for the purpose of taking into consideration and adopting such measures as might be deemed advisable with respect to a question now pending before the Consistorial Court, as to the right of parties possessing pews in the church to let or dispose of the same. * * * * * * *

The meeting was then opened by Colonel Walles, the Chairman, who said that he hoped the meeting would take into consideration the unexpected honour which was conferred on him, and the fact that he was but a short time connected with the parish, in order to make allowance for his shortcomings. The object of the present meeting, as they were aware, was to arrive at some conclusion respecting the right of pew-holders to dispose of their seats. He would be most happy to hear any suggestion which might be proposed. The present action in the Consistorial Court arose from a parishioner, to whom a pew was let, refusing to pay the owner of the pew the stipulated sum, although he was willing to give it, and offered it to him as a voluntary contribution. This the owner refused to accept, and hence the present action. In consequence of this dispute the owner entered, and held possession of the pew on the first Sunday after Easter. The occupier then applied to the churchwardens to be reinstated in the pew held by him and his family for so long a period, but they (the churchwardens) considering the gravity of the question and the interests involved, especially in relation to owners of other pews, did not deem it advisable to take upon themselves the responsibility of deciding the question. In consequence of this the matter was brought before the Consistorial Court on last Saturday, when the churchwardens were cited to attend, but Dr. Battersby postponed the hearing till next Saturday week, so as to give time to the parishioners to convene a meeting, and give expression to their opinions on the subject.

In reply to a question, the chairman further observed that the object of the present meeting was to determine the rights of the owners of pews in the Church whose claims would seem to be established by time and prescriptive right. * *

The Chairman said it was the opinion of Dr. Battersby that when a parishioner left the parish his right to the pew ceased, after which it would be allocated by the churchwardens. * * * *

Mr. Clay proposed that a committee be appointed to decide what steps should be taken in the matter.

Mr. Collins then said—Mr. Chairman, as nothing practical has as yet been done, and conversation carried on which seems to me to lead to much misconception, I would ask leave to say a few words. In the first place, I consider it wholly irregular and inexpedient to introduce the name of the rector in this meeting. No responsibility rests upon him. The law has wisely and properly shielded him from any trouble in the distribution of pews, and has fixed his private and sacred duties by placing between him and the parish officers elected by the people, on the widest franchise known to them, viz., the churchwardens with whom the whole duty rests. Now, sir, I think much misconception is likely to arise from the conversation that has taken place, and from Mr. Williams's statement. There are two rights claimed and affected by this transaction. One the law recognizes, the other the law utterly ignores. The first is the occupation of pews, the second is the right of transfer. The pews are unassailable, and the churchwardens cannot displace an occupying member to make way for another; and if he exercises any capricious authority, the court will undo his acts. The second the law properly repudiates that a man ceasing to require a pew may sell it to another, and name his own successor. Such a right neither does nor ought to exist. Confusion and difficulty would follow. Nor can any effort of ours alter the law. I must, sir, regret that any such course as has been stated here has been adopted to ruin many. It has had the result that always attends illegality and irregularity. I believe also such a course was wholly unnecessary. I do not believe that the Protestant gentlemen who then resided in Monkstown were behind their fellow-worshippers in Ireland or England, or that if an appeal had been properly made to them that their hearts would have been so turned against God, and steeled against the wants of their poorer neighbours, that an appeal could only reach them through America, and that their only principle of action would have been selfishness. I do not believe that this church would have raised its head as high and spread its walls as wide if its foundation had not been laid in error and wrong. Sir, the best answer to such a charge is, that some of those men and the successors of others, when an appeal had been made, gave a different reply. I call on the Church of St. John, handsome and capacious, finished and completed, and handed over without owing one farthing of debt, as the best answer to a slander upon the living and a calumny upon the dead. But, sir, a different course was adopted at that time, and hence we are to reap its bitter fruits and consider how to deal with them. The occupation of pews should be peremptorily confined in the hands of all proper occupants; the right of barter decidedly stopped, being both illegal and most disastrous. As to the latter, in the first place the law wholly forbids it. In the second place, the purchasers became purchasers of that which cannot be sold, and took conveyance of that which cannot be the subject of conveyance. Surely there is no equity as against either third parties or the public. 3rd—Sir, I am not aware that these purchasers suffered any loss. They and their families have occupied pews undisturbed, which they valued at least at two or three pounds a year. Others have received rents till they have been more than overpaid. But the question still returns, what is proposed to us to do? Are we to resolve that the law laid down by that able lawyer, and sound, right-thinking gentleman, is unsound law, or to resolve that because we do not like it we will not obey it. It has been thrown out that the question has been raised by those who have no interest in the matter. Sir, I have an interest, for I purchased a pew, and paid a large price for it, but shall never dream of offering such a thing for sale. I valued my pew at £5 a year. If I and my family occupy it sufficiently long I will be repaid, if not the churchwardens will find a better successor. Sir, I have trespassed too long. I consider it not meet for any legitimate purpose, or able to do any good. Its resolution can bind no one, and I wish merely to state that I believe any man knows as well, and might have expressed better, that the sale and transfer of pews is not only illegal in itself but disastrous in its consequences.

After some further conversation, Mr. Saunders proposed the following resolution:—

Resolved—"That whilst this meeting will acknowledge the claims of the original subscribers for the completion of the church, and their descendants, to the pews allocated to them on account of such contributions, the meeting wholly disapproves of any rent being charged by such or any other owners of pews for the occupation thereof." * * * * * * *

Mr. Downs—It was generally known that he was the party to whom the matter referred. Wishing to dispose of the pew, and having nothing further to do with the sale of sittings, he offered the pew for sale. He had a right to do this, as he purchased the pew for his tenants, and had a notice to that effect posted up. Mr. Garnett purchased the pew, but upon the representation of Mr. Evans he gave up his claims in his favour. He (Mr. Downs) requested Mr. Garnett to do this in order to accommodate Mr. Evans, but the latter gentleman, instead of purchasing the pew or paying the usual rent, enclosed a check to Mr. Downs as a "voluntary contribution." This he refused to accept, and, in accordance with his rights, disposed of the pew. (Hear, hear.) He was willing to accommodate Mr. Evans in every possible manner had he met him in a proper spirit, but he could not consent to receive as a voluntary contribution what he regarded as a right. He had purchased the pews on the faith that he would have a vested interest in them, and some of the rectors informed him that it was not illegal to dispose of them. He had given Mr. Evans a month's warning of his intention to dispose of the pew, but of this he appeared to take no notice. When the pew was disposed of, Mr. Evans wrote to him saying that he was a tenant of his for four years, and that he should have given him an opportunity of purchasing it before another person. Upon this he (Mr. Downs) communicated with Mr. Garnett, who kindly withdrew his claim, but Mr. Evans afterwards refused to purchase or pay for the pew except in the shape of a voluntary contribution.

TO THE EDITOR OF THE EXAMINER.

SIR;—In your issue of the 29th ultimo, appeared a letter over the signature of "X Y Z," headed "the fortnightly performance of the Volunteer Band," wherein it is stated by the writer that if "Miss Bird were amongst the large assemblage of persons who listened to the performance of several pieces of music by the Volunteer Band on Thursday evening last, on the Barrack Square, she would have to admit that we have made a musical step in advance since the period" she visited our Island home. Miss Bird is in error when she stated that Prince Edward Island could not afford an instrumental Band. Now, I beg leave to tell the writer "X Y Z." and Miss Bird also, that there was an instrumental Band on the Island, at the period she "so graphically describes," and discoursed sweeter and better music than the "*musical ear*" of the writer "X Y Z" listened to on Thursday evening last. I presume "X Y Z" at the expense of the "attentive leader," is too satirical in his remarks, when he advises the citizens "that a pleasant hour could be passed in walking on the Barrack Square, and inhaling the refreshing breeze floating from the Hillsborough," &c. I have no doubt but the citizens will feel much obliged for "X Y Z's" kindly advice. The writer "X Y Z" further states that the music "was remarkably good on Thursday evening last, both in time and style," and caps the climax by adding that "a musical ear might easily detect several errors in the playing of the Band on Thursday evening last. The chief ones observable were in the bass instruments being hard and harsh." So much for the "attentive leader's" *bass* performance. The reed instruments cannot be "drowned" by the cornopean or any other instrument, because they do not perform any part. The E flat clarionet is a leading instrument; but when the "attentive leader" is not capable of teaching, playing, or arranging music for it, it is useless. When the B flat Clarionets were introduced into the Volunteer Band, the "attentive leader" then and there condemned them, and had them offered for public sale, they being at the same time the very best description of Clarionets, and without fault, being Mr. Pask's make, one of the best makers in the United Kingdom. So much for the "attentive leader's" knowledge of Clarionets. If the leader is not clever at arranging music, there is one thing he is particularly clever at, that is weighing biscuit. Hoping soon to have the pleasure of listening to *good* music and arrangement—of seeing another instrumental Band started in the city, and that no religious bickering or ill feeling will be tolerated by its members, or that no person, on account of his religious opinions, will be prohibited from being a member. Thanking for the space afforded in your valuable journal,

I am, Mr. Editor,
Yours truly,
BASS.

TO THE EDITOR OF THE EXAMINER.

DEAR EDITOR;

Would you be kind enough, both for the benefit of your readers and the writer, to give the following epistle a place in your journal, and oblige A TEACHER.

TO THE HON. K. HENDERSON.

SIR,—Not seeing the *Examiner* very often is a sufficient excuse why I did not write the following sooner. I was not aware, until lately, that you had, in your legislative capacity, asserted that the statements made by the Teachers, at a meeting in Graham's Road School House, concerning Mr. Arbuckle, were untrue. I consider if there is any untruth about it, you are the one who has told it—at the same time not accusing you of stating a *known* falsehood. Four teachers were present at that meeting, who, by request of the meeting, stated how often their respective schools had been examined. Two of these, at least, you accuse of making false statements, but which two you allude to is not pointed out, consequently the public may charge any of the four with falsehood. Now, Sir, this is a grave charge, and ought not to have been so lightly made. You have wounded the feelings of those persons who convened the meeting, by making such unfounded assertions respecting it. They were persons who used their influence to place you in authority who convened that meeting, not for the purpose of weakening or injuring, but for assisting and strengthening your party. And now we may consider this the modern way of acknowledging a favour: instead of saying, as in the days of old, "*Thank you, sir*," it is now, "*You're a liar.*"

The statements made by the Teachers at that meeting, as appeared in the public papers, are still maintained, notwithstanding your assertions to the contrary. So we lay the *onus probandi* upon you. You may not be altogether blameable, but certainly you are to be held accountable for what you have said. Trusting, however, that you will not consider it beneath your dignity to answer this, that the accusation of *untruth* may not lie at the door of the innocent,

I remain, Sir, your obdt. servant,
ONE OF THE TEACHERS.

July 7th, 1863.

The Examiner.

Charlottetown, July 13th, 1863.

BRITISH AND FOREIGN NEWS.

ARRIVAL OF THE ENGLISH MAIL — PROGRESS OF THE INSURRECTION IN POLAND.

By the English Mail, per Steamship *Asia*, which arrived at Halifax on Tuesday last, we have news from Great Britain to the 28th ult.—The English news is of a quiet aspect. We are glad to learn that there are fair prospects of a bountiful harvest.—The distress in the Cotton districts is not much noticed, and, it is to be hoped, is on the decline.—Destitution in Ireland, however, continues with little abatement; and there appears to be no great falling off in the number of immigrants leaving its unhappy shores.—The case of the ship "Alexandra," which had been seized, some considerable time ago, by the Custom House authorities at Liverpool, on a charge of having been built and fitted out for the Confederate States contrary to the provisions of the Foreign Enlistment Act, was at length brought to trial in the Court of Exchequer, and resulted in a verdict for the owners, or assumed owners, of the vessel. The Lord Chief Baron, in summing up the evidence, expressed his opinion that the case of the suspected ship did not come within the provisions of the Foreign Enlistment Act, and by this opinion the jury were influenced in giving their verdict for the defendants.—The Prince and Princess of Wales had honoured Oxford with a visit, where a magnificent entertainment had been given to their Royal Highnesses. The festivities extended over two days, and it is said that the ancient and classic seat of learning never exhibited more enthusiasm at a royal visit.—The annual Feast by the Lord Mayor of London is the only other noticeable event of a domestic character. It differed in nothing from preceding ones. Lord Palmerston, in replying to the toast in honour of Her Majesty's Ministers, chaffed with his audience in his usually pleasant way, and alluded in vague generalities to the foreign relations of the Empire.

As regards the foreign news, the state of Poland claims the first attention. An article on that subject will be found below. The Poles continue to maintain their ground, and are victorious on small occasions. The intense hatred which their opposition to Russian authority has excited, is manifest in the diabolical cruelty with which the Russian General treats Polish prisoners who fall into his hands.

It will be seen that France is preparing for warlike movements in some quarter of the world, whether in Europe or America, it is yet impossible to tell. At one time, the Emperor is represented as being anxious for armed intervention in the Polish struggle; and at another time, it is said that he is chafing at the neutral policy of England with regard to United States affairs, and is ready to take a part in the Civil War on this side of the Atlantic. The expensive warlike preparations, it is not likely, have been undertaken without a settled purpose; and that, we may rely upon it, will soon be made known.

Alluding to the diplomacy of the English Cabinet on the Polish question, an English paper states that "Lord Palmerston has not waited for the answer of the Czar to the six propositions of Austria, England, and France, before divulging their nature. It is proposed to the Emperor of Russia to grant at once a complete amnesty and to cease hostilities—to restore the kingdom of Poland (the Duchy of Warsaw), and the representative system guaranteed by the constitution granted by Alexander and swept away by Nicholas—to establish a seperate Polish administration, to employ Poles alone in the public offices, to use the Polish language in all official and judicial documents and functions, and to establish perfect religious freedom. Will the Czar accede to all this? And if he refuse—what then? Have not France and England gone too far if they do not mean to go further, should the Autocrat be obdurate? If they go farther, it is a war—and what a war! and if they stand or retreat, it is a disgrace. Most sincerely do we hope, in the interests of humanity and civilization, that the Czar will yield, and that the peace of Europe may not be broken."

STATE OF POLAND.

Poland is still the theatre of frightful atrocities; and all the power and ferocity of the Russians cannot put down the insurrection.

The news from there is most harrowing. We know no parallel in modern history to the atrocities committed by the Russians upon the Poles, except the barbarities perpetrated by the Orangemen and the Hessians in Ireland in 1798. One infamous Russian General sends three Polish prisoners to the slaughter every day, by way of striking terror into the people. General Mouravieff has ordered that all Polish ladies who shall dare to wear mourning shall be subjected to the knout—the most brutal punishment known in Russia;—and has seized upon a number of married ladies as hostages, whom he threatens with death if their husbands do not surrender to be hanged or shot the next hour. The Archbishop of Warsaw has been summoned to St. Petersburg for presuming to claim for Christian sepulture the body of a Priest who was hanged for sympathising too warmly with his countrymen in their efforts to regain their guaranteed rights,—and the barbarities perpetrated on the remains of another ecclesiastic are absolutely sickening. The victim, a young Monk, gave his services as chaplain to a division of the insurgent forces. For this the Prior of his house was arrested and threatened with death unless the young Clergyman delivered himself up. Hearing of the perilous position of the Prior, the brave young Monk immediately proceeded to the nearest Russian outpost and gave himself up, whereupon he was ordered to be executed; but the Russian soldiers, in carrying the sentence into effect, twice fired over the victim's head to prolong his agony. When at last they killed him, they flung his body, with his monastic robe and crucifix, into a hole, which they filled up with filth, and having covered it with sand, they made their horses trample it down, so as to complete their barbarity and glut their vengeance. If this be the spirit in which the agents of the Czar are authorized or directed to act towards the Poles, we fear there is not much chance of his agreeing without pressure to the terms proposed by Austria, England, and France, for the pacification of Poland. But when the three Great Powers have agreed upon a line of conduct with regard to a great European question, and have in a joint note submitted the terms upon which they conceive that that question should be settled, we have a right to presume that they have taken into account the possibility of the Czar's declining to accept those terms, and prepared their measures accordingly. It is not to be supposed that such powers as Great Britain, France, and Austria would devote months to deliberation on the Polish question, and after much interchange of diplomatic notes, agree to propose certain conditions to the Czar for the restoration of peace, without being prepared to enforce the acceptance of their terms, if the obduracy of the Autocrat should compel them to do so. Having taken the matter in hand they must finish it one way or the other. It is probable that the fall of Puebla will have its effect upon the negociations with St. Petersburg; and there is significance in the announcement of *La France* that peremptory orders have been despatched to the ships of war that had been ordered to convey troops and munitions of war to Mexico, where they are now wanted, to hold themselves in readiness to proceed at a moment's notice to whithersoever they may be directed.

FRANCE.

"WARS AND RUMORS OF WAR."

We have very little news from Paris; the late important elections, the occupation of Puebla, and the impending collision with Russia on the Polish question, contrive to be, as may be supposed, the principal subjects of discussion in France. As regards the late elections, the impression is becoming current that the Emperor will retain the services of M. de Persigney, notwithstanding the marked disapproval of the people to the illiberal system of that unpopular minister. This opinion has occasioned considerable uneasiness. As the warlike preparations for Mexico are being proceeded with, the hope that the fall of Puebla would at once bring the war to a close is gradually diminishing, and at the same time the apprehensions of a war with Russia are every day becoming stronger. The sudden and unaccountable departure of Count de Goltz, the Prussian Minister, from Paris, has, however, given rumors of a campaign on the Rhine, and the belief in war, we regret to say, is stronger than the hopes of peace. In the meanwhile, orders were a few days ago transmitted to Vincennes to place on the full war footing and prepare for immediate service three batteries of twelve pounders and 100 artillery waggons. The excitement produced when the order arrived was immense, and it is believed by the military that war will break out before the month of July is over. War rumors were prevalent at the Bourse during the week, and rentes were falling. It is now reported in Paris that notice has been sent to the troops at the camp of Chalons to hold themselves in readiness to move at a day's notice, and that orders to prepare ambulances and waggons of the military train have been received at Metz and Strasburg. The Imperial Guard at Paris have not yet received any orders, but as they are always on the war footing, and their artillery, commissariat, and ambulances are kept in constant readiness, they are always prepared, and do not require a lengthened notice. This may not mean immediate war, but it shows that the Emperor considers hostilities highly probable, or such momentous orders would not have been given. As it is most improbable that the Emperor would incur so large an experse as these preparations involve for the mere purpose of a demonstration, it is argued that his Majesty must expect an unfavourable answer from Russia, and that hostilities are not only probable but imminent.

On the other hand, some of the French journals declare that France, far from desiring to engage with Russia on the Polish question, is more than ever resolved to leave the future of unhappy Poland to the decision of United Europe. This is of course tantamount to an affirmation that France has no intention of going to war in championship of the oppressed Poles. We need hardly impress upon our readers that these rumors and assertions are of the gravest significance, when we recollect that our neighbours find themselves on the brink of a war, which may spread like wild fire to the remotest extremities of the continent.

La France of Thursday, asserts that admiral Forfait, who has set sail for Vera Cruz, carries instructions to General Forey to issue a proclamation immediately on arriving at the city of Mexico, to the effect that the French Government will recognize the Government of Mr. Jefferson Davis. Why the inhabitants of the city of Mexico are to be the first recipients of this piece of information is not stated.

AUSTRIA.

The Emperor of Austria opened the Council of the Empire in person on Thursday. The Speech from the throne is a most gratifying document. "Thanks," says the Emperor, "to the liberal institutions of the Empire, its material and intellectual life is everywhere being rapidly revived, and its influence and position as a great power are continually becoming more powerful. The financial condition of the Empire is becoming more and more satisfactory."

MR. LAWSON AGAIN ON ORANGEISM.

THE Recorder of this City, John Lawson, Esq., has published another letter in the *Islander* of Friday last, on the subject of Orangeism, in which he adds additional testimony to prove the evil effects of that Institution. After justifying his opposition to the petition of the Presbytery, of a former day, in the matter of the Glebe Land Reserves, and which was noticed at some length in his first letter, Mr. Lawson thus again protests against the illiberal and intolerant spirit of Orangeism; and condemns the "injustice and oppression" which marked the conduct of Orange clergymen at the last election:—

"It is possible that I may be mistaken in the sentiments and views of the Loyal Orange Association, but may I not, in my turn ask, if Orangemen seek only the maintenance of their own rights, without in the slightest degree interfering with or attacking their Catholic neighbours, why was the motion for incorporating Orange Lodges introduced or supported by a speech as full of bitterness and hatred against the Roman Catholic religion as ever was uttered in the Irish Parliament in the worst of times?—and that, too, by a gentleman who, with an eloquence highly creditable to his head and heart, not long since informed us 'that early in life he had learned to accord to his fellow-man the utmost freedom in all matters of religion—to interfere with the religious belief or prejudice of no man—to fling down no man's altar—to punish no man's prayer—to heap no penalties and no pains on those solemn supplications which, in divers tongues and varied forms, and in temples of a thousand shapes, but with one deep sense of human dependence, men pour forth to God.'

"I am asked whether Roman Catholics have not equal privileges with Protestants? They have, I thank God; but would they have had them had it been in the power of the Loyal Orange Associations to have prevented it? Would Catholic emancipation—the admission of Roman Catholics into Parliament or to the Bar—have ever been conceded? Would those fearfully bloody laws enacted—to the eternal disgrace of the times—against Priests and Schoolmasters, of that then proscribed faith, have ever been repealed had the consent of Orangemen been required? Need I ask for a reply? The speech of the hon. introducer and supporter of the Act in question clearly proved to me that Orangeism, as it is now termed, tended to work injury and oppression to the people of a faith to which Orangeism is and always has been, and, I may add, always will be hostile, and on that account I opposed it. Is it a secret that at the last election Protestant clergymen of all denominations, including some of the Church of England, joined themselves together to prevent the return of Roman Catholic members, and that the Presbyterians were among the number? This may be to many all fair and right enough, to my mind it savors of injustice and oppression.

"I have not a copy of my letter at hand, but I am not aware that I have in that letter stated anything of the illegality of Orange processions; and I honestly confess that I know nothing of the addresses of Orange Societies alluded to. Nobody doubts the loyalty of those bodies. In fact, they are so loyal that they have come, it would seem, to the conclusion that they are the only loyal people in the nation, and that the upholding the Throne and the Protestant religion is exclusively their duty, and that without their aid both would fall. I have no objection to their thinking so. I crave leave, however, to differ in opinion, believing, as I do, that loyalty is not confined, in the British nation and its dependencies, to any sect, or creed, or society.

"I had thought that I had explained myself with sufficient clearness and accuracy, as respected the paragraph in the petition relating to the Lieut. Governor, but it seems that the words acting *apparently in concert with his advisers*, is a personal reflection on his Excellency. I confess my inability to perceive that it is in any way personal. Had the phrase run thus: 'acting apparently *in opposition* to his advisers,' there can be but little question but that it would have been in the highest degree personal, and might well have been resented as such. Every man placed at the head of a Government, whether provincial or municipal, must at times run the risk of "acting apparently in concert with his advisers," although of a different opinion. Our worthy Mayor is compelled to give effect to the decision of his Council, whatever he may think of their wisdom or policy; so is the Lieut. Governor of a Colony, nay more, the Queen on her Throne is compelled to act in concert with her advisers, or to dismiss them, or, at least, accept their resignations. The present Lieut. Governor maintains, so far as I have been able to ascertain, a prudent and praiseworthy reticence concerning the acts of his administration, and, in so doing, he acts in a manner worthy of his exalted station, and in conformity with the dictates of sound policy and good sense.

"I am, &c.

"J. LAWSON.

"Charlottetown, July 8, 1863."

BAZAAR AT ST. DUNSTAN'S COLLEGE.

THIS interesting affair came off, as advertised, on Wednesday and Thursday last. We have seen many large and gratified gatherings at the College, but never, we think, larger than on those days. The weather was favourable; and the preparations for out-door as well as in-door entertainment included everything that could be desired. There was a place for cricket-playing and for quoits—a Band of Music to send forth at frequent intervals a flood of harmony—experienced violin-players, who, towards evening, invited the votaries of Terpsichore to the green sward—a large fountain, constructed for the occasion, evidencing the possession of great taste and ingenuity on the part of its constructor, shot up its cooling and refreshing showers during the two days, to the delight of every one who witnessed it,—and there were vacant tents for shelter from the sun's rays; and a very large tent or restaurant also on the ground, which was by no means vacant, where the most substantial viands and the choicest luxuries could be procured.

But the great attraction was in the interior of the Building. The spacious Hall was beautifully decorated, and here were gathered all the productions which feminine taste, skill, genius and industry could devise for such an exhibition,—embroideries of all kinds were in lavish abundance; costly ecclesiastical vestments, richly wrought chairs, mats, cushions, fancy worked caps and slippers, and a thousand little things which go to make up toilet for babies innumerable; paintings, engravings, *cartes de visite* of distinguished persons, &c., &c.—covered the tables, and were pressed most diligently on the attention of the ladies and gentlemen who had come to inspect them. Rich cake, confectionary, ice-cream, and other delicacies, also had a place on the tables; and there were fair ladies whose persuasive tongues suffered you not to depart without partaking of some of them. We never saw so much skill and energy displayed in effecting sales of the various articles exhibited. No person who had any money in his pocket could hope to leave the Hall without buying something. The fair pilferers—(for really we think they should not be called by any other name)—would let no customer go without lightening his pocket of some loose change; and if the victim of their enchantment happened to be an unmarried man, of the soft and susceptible mould, he was pretty sure to be seen walking off with a l