to be the avenger of that murder, and I shall find it out in time; in the appointed time. Marry you, George Denning? Marry you, when you know, and I know, that there is a guilty secret on your soul, perhaps even to the crime of murder. We are fellow-work-people, and we will remain so till the end comes. If there is no consciousness of sin in you, you will at least tolerate my presence."

"I cannot," he groaned, "I cannot!" and he strode across the floor, and mounted the winding staircase into the paper room above, where he stayed during the rest of the day, being busy, as it seemed, with the crowded reams of paper, with which our employer overstocked himself until the attic was filled to the roof. I made an errand once to follow him, and found him toiling, with all his great strength, at arranging the heavy packages; and when the time for leaving work came, and he passed through the binding-room where I was getting my tea, he looked faint and haggard with exhaustion. During the past winter I had left off lighting my fire in the kitchen, choosing to sit by the one kept burning in the workroom; and all that night I fancied I heard again the heavy sounds of his day's toil in the attic overhead.

To be concluded next week.

MISCELLANEOUS NEWS.

THE RECIPROCITY TREATY.—At the annual meeting of the Boston Board of Trade, a few days ago, the President, James C. Converse, Esq., referred to the Reciprocity Treaty in the following terms:—

"The Reciprocity Treaty (so called), between the United States and Great Britain, touching our commercial intercourse with the British Colonies on this continent, is now under consideration by Congress, and there is some prospect that notice may be given agreeably to the terms of the treaty to have the same annulled. The practical working of this treaty has given dissatisfaction in some quarters. Many persons consider its operation so unequal and decidedly against us, as to require substantial modification of its terms. Others insist that it should be entirely abrogated. Large interests are to be more or less affected by any decided change, and it becomes a question of deep concern. What shall be done with it? Boston has, undoubtedly, sufficient interest in the matter to make attention to it by this Board appropriate.

W. B. Spooner, Esq., said he was glad to hear the remarks of the President on the Reciprocity Treaty. By its terms it was to exist 10 years, and could be ended at any time by giving twelve months notice. The time would expire next June. He trusted that the treaty would not be abrogated, although it certainly needed revision. He thought its continuence would contribute much to the good feeling between this country and England and Canada. He offered the following:—

Ordered,—That a committee of seventeen be appointed to consider the proposition now before Congress to revise the Reciprocity Treaty between the United States and Great Britain, with power to add to their number, to fill vacancies, and to adopt such measures in the premises as they may deem advisable.

Colonel Aspinwall seconded the resolution in some appropriate remarks, and spoke of molasses as a leading article, the duties on which were unfairly established. He trusted that there would not be abrogation, but a fair and honourable revision. He hoped that our Government would take no unfair advantage by diplomacy. If trickery was used, the evil effects ought to fall on the country that used it. He thought nations were bound to live in amity as well as individuals.

Mr. Sabine said he had been concerned to some extent in the framing of this treaty, and gave some history of its formation and ratification. He wished to have the fisheries of Nova Scotia free to our countrymen. He had framed that part of the treaty, and had got all the benefits he could, but he had not been able to get what he wanted.

RUMORS OF WARS.—The year 1864 opens on us with portentous rumors of a general perplexity among the nations. There are visionaries who see in these signs of the times the commencement of fulfilment of that great prophecy which has been so variously interpreted, but which has been almost without dissent admitted by those who believe at all in prophecy, to point to a period close to 1865. Now, leaving this calculation undisputed, and without expressing any individual opinion on the general belief, we cannot shut our eyes to the fact that there are indications of wars all over the world more than usually distinct. From America to China, from Russia to Australia, the whole of the nations seem under a strange disturbance—in many instances, however, still showing only the cloud, not larger than a man's hand, to forewarn of a coming storm. If our experience tells us right, the poet is also a prophet, when he says,—

"What great events from trivial causes spring!"

In Europe we see the petty matter of the Schleswig-Holstein claim threatening to involve all the great States of Europe in war. In Poland and in Hungary insurrections may be made the causes of foreign interference, and he is a daring speculator who will venture to calculate the course which France may take in the present year. The whole of the East is seething, and we must expect ebullitions. In America war already rages. Mexico is passing through war, as we trust, into peace, but Anarchy must be subdued before Monarchy can rule. Danger to the cause of the North also looms from Mexico. Who can say that the Emperor of the French will inaugurate the empire of Mexico by recognizing the Confederate States, and influencing Mexico to enter into a treaty with the Southern Government. No one can say what the spring will bring forth in America and in Europe. The times are full of interest to all, and we shall be much surprised if the events of 1864 in the old and new world do not prove the most stirring we have witnessed for many years.—*Naval and Military Gazette.*

THE FAITH OF THE SOUTH.—It is worth while to notice that the Richmond correspondent of the London Times, who has shown himself to be decidedly in favour of the Southern cause, states that the faith of the South is not implicit in the success of the war, *i. e.*, in its resulting in the independence of the South. He writes, on the other hand, from the stand point of the Confederate capital, the that faith of the North in its power to conquer the South, is much more implicit, notwithstanding the fact that out of nine pitched battles six have resulted in favor of the South, and three have been drawn. We are in no position to judge of the truth of the allegation of this correspondent, but it is clearly of the greatest importance if it is true. All our previous advice and the very great exertions made, have led us to believe in the unanimity and determination of the people of the South to secure their independence. If it is true that they are divided, or that any large portion of them are wanting in faith, their cause is already lost. We shall watch the progress of events, and endeavor to note them in the spirit of impartial historians.—*Montreal Gazette.*

Washington city is in a panic, and people are fleeing from it in every direction. It has been discovered that small pox, in its most loathsome and malignant form, prevails in all parts of the city, and it is known that not less than fifteen thousand persons are sick with it, while hundreds, if not thousands, daily are taken down. What is curious is, that vaccination seems to have little or no effect. The hotel-keepers and property holders are doing what they can to keep the matter quiet, but the excessive mortality is now known to every one, and the whole city is stricken with horror. The negroes are suffering terribly. The illness of President Lincoln from small pox, the death of Senator Bowden, last week, with the same disease, and now the dangerous condition of Congressman Harris, has communicated the alarm to high quarters. There is some talk of Congress adjourning to New York, and holding session.

CORRESPONDENCE.

TO THE CONDUCTORS OF THE PROTESTANT.

I perceive in your paper an unjustifiable attack on my little Essay, which I deem incumbent on my answering. Your uncharitable assault appears to be a design to annihilate my essay; but from its being built on the rock of ages, it defies your pestilential storm and insidious assailment to shake it. I don't remember, in the course of my life, ever meeting with such an ostentatious display of arrogance and impudence. I may truly say that ignorance and impudence consummate a blackguard—you assume a standard of Christian perfection, but shamefully falsify your profession by created warfare, in lieu of peace, which proves your conduct to be destructive to morality and a nuisance to society. The public ought to cry down its promulgation. Allow me, gentlemen, to draw your attention to the *Islander* as an example, that you may proceed in the rectitude of integrity and intelligence. I have heard it said that the *Islander* is as far superior to the *Protestant* as a blood horse is to a jackass. Thank God I am in a country where I can think what I like, and say and speak what I think. After some taunt and trash which you advance with a view of showing your importance, you come to the point in question, and ignorantly assert that Christ is equal to Almighty God. I have, to all intelligent minds, proved your fallacy. But, supposing your dullness of comprehension, I will once more try to illuminate your darkness and arouse your dormant faculties. The 14th of John and 23d chapter, Christ emphatically declares that "My Father is greater than I." In short, God is the great I AM who appointed Christ as his vicegerent on earth, and proclaimed him as his only begotten Son. How can the begotten be equal to the begetter? Christ is now at the right hand of God as a mediator and intercessor for man. How can a supplicant to the Father of Mercies and the God of all comfort be equal to the pardoner of sins? Please, Mr. Protestant, to pull up your breeches, and arouse your dormant intellect, and answer these questions.

Christ, when speaking and acting upon earth in the execution of his mediatorial office, was in no wise or sense equal to the Father. It was the Word which was God; but Jesus Christ, in whom the Word was *mysteriously conjoined with human nature*, always assumed the position of obedience and submission, which is plainly recognised in all his allusions to the Father. It is true, in one passage he says, "I and my Father are one;" but the sense in which he intended to be understood is made clear in chapter 17, 11th and 22d verse, when he prays that the same oneness as joins him as mediator with the Father may unite the disciples with him. Man is a compound, composed of the animal and intelligent nature: the latter was given him in order to regulate and keep in subjection the evil propensities of the former. I am fearful some of the directors of the *Protestant* have allowed the animal passions to predominate over the spiritual, and thereby absorbing the intellectual, reducing man to a mere animal. I remember a story of a Doctor of Divinity, whose name was Southerland, a man of much personal conceit, imagining himself superior to others in religious knowledge and heavenly wisdom. The said Doctor happened to fall in company with Sheridan, and it so happened that Sheridan knew him, but the Doctor did not know Sheridan. The Doctor abused Sheridan for leading the then Prince of Wales into dissapation; Sheridan retaliated, when the Doctor vehemently exclaimed: "I am Doctor Southerland." "And I am Sheridan; we will, if you please, shake hands." Having returned a Roland for an Oliver, I have no obligation to do the same.

Yours, &c.

JOSEPH E. WERE.

Feb. 12, 1864.

TO THE EDITOR OF THE EXAMINER.

MR. EDITOR—

I beg permission to state in your paper a few facts in relation to the Charlottetown Reading Room and Debating Club, which are not generally known, and I trust may be interesting to the public.

The Club was instituted some five or six years ago by a few gentlemen of a literary turn of mind, with the expectation of whiling away a few hours in the evening advantageously during the winter months.

It opened its doors for debate every Friday evening, from November to May, and admitted discussion on any subject that the Committee thought interesting.

Its members were admitted on vote by ballot, and embraced all classes in the community.

The objects of the society were not only amusement, but to endeavour to cultivate a taste for mental improvement, which it was thought the subjects for debate would exert the debaters to do.

In these expectations they were not disappointed, for it not only stimulated those intending to take part in the debate to become well informed on the topic to be discussed, but gave to others who had no spare time to study or inclination to speak, the advantage of reaping from their fellowship with the others the fruits of its labours.

It was found necessary, in order to carry out the original intention of its founders, to attach to the Club the advantages of a Reading Room, to which any person might have access on payment of the subscription money. It was the Club Reading Room, under their management, and controlled by its President and Committee.

In a short time its tables were covered with the leading papers of the world and many of the first periodicals of the day; the evening hours found its benches seated with many who formerly passed their time either at the Bar Room or over the card or dice table. In fact, it did more for temperance than the straight laced societies, because the occupation became fascinating to the mind in the pleasing past time of storing itself from the riches of wisdom. Unanimity generally prevailed; occasionally warmth of temper displayed itself in the heat of debate, but seldom or ever during its early stages passed the threshold of its doors.

The Club, some two years ago, contemplated distributing the newspapers after laying one week on its table to the towns of Georgetown, Princetown, Summerside and Souris, to like societies there, under the expectation that the Legislature would aid them with a small grant of money; but on petitioning the House of Assembly, that body refused to comply, deeming, no doubt, their assembled wisdom equal to every imaginary want; thus the scheme fell to the ground for the want of a few pounds to pay the additional labour which devolved on the manager.

The Club struggled through with all its monetary affairs, and at the end of its last year gave promise of a flourishing future; but that gangreen of society, party interest, always injurious to free institutions, inserted itself with the introduction of new members—many of whom, biassed by early prejudice, and holding strong party opinions, received every debate touching a public question as being brought forward for the purpose of injuring their friends. The want of argument necessary to sustain this party feeling especially on the Land Question and the abasement of the Free Education Act, being unproduceable, it galled the raw of these sores so much, that they determined to overthrow a society which they could not combat—the decisions of which were generally grounded on the merits of the question debated irrespective of the policy of the Government, and without regard to that blind obedience which distinguished it from almost all other Societies.

The Debating Club, therefore, became obnoxious to the Government, because it paid no regard to persons in high stations, and because it was suspected that a link existed between it and the country Debating Societies, the sympathy between both appearing to become daily more strongly cemented. Under these circumstances it appeared no doubt a favourable time to strike a decisive blow at its vitality, and their friends nourished in its bosom were only too willing to cary out the object.

The malcontents, waiting the annual meeting, embraced that time as favourable towards carrying into effect their design by creating a schism for the purpose of taking advantage of the confusion that might likely follow. The annual meeting took place under the sanction of Mr. Murphy, the President,—a new Committee were voted in with Mr. Calbeck at its head, when Mr. Murphy refused to allow a Secretary to be chosen. This appeared to be the signal for revolt, when Mr. Curry took the floor and said he regretted to find a report, which he had lately heard, was true, viz., that there existed a secret understanding amongst the Club to exclude every Roman Catholic gentleman from its management, in consequence of which he tendered his resignation as a Committee man.

I need scarcely say no such understanding ever existed, and the assertion came with a bad grace from a gentleman who has been charged with writing for the *Monitor* newspaper long articles abusive of the creed of the Roman Catholic Church; and I regret to add so shallow a ruse should have caused the dissatisfaction that followed. The late President refused to acknowledge Mr. Calbeck as head of the Club, and forcibly retained his position—called a meeting of the subscribers of the Reading Room, and passed a resolution declaring that the connection which hitherto existed between it and the Club was severed. Thus, acting in direct violation of those rules which Mr. Murphy as President had pledged himself to uphold.

The officers of the Club, witnessing so violent a change, and considering it would be impossible to reconcile matters, resigned.

Thus the Debating Club became defunct, mainly through the plotting of a mischievous faction.

I am, Sir,

Yours very respectfully,

A MEMBER OF THE LATE CLUB.

TO THE YEDITUR O' THE EXAMINER.

MAISTER YEDITUR;

As I'm a freen o' yedicashun, I wad aye try an take the pairt o' its freens; sae gif ye can unerstan my auld farrant tongue, I'll just mak a beginning. Weel to mak a long tale short, I was the ither afternune at oor schulemaster's, when I got my ee on a wee bit newspaper, wi' the lion an' the unicorn at the head o't; sae to let them ken I was a gude reader, I teuk it to leuk ower't. An I saw at ance that it was a wheen excuses that the Schule Veesiter was making for no veesit'n the schules as he ocht. The schulemaister tell't me that they were nebin him ilka neuk aboot it. Sae I thocht they had put the body in sich a swither that he didna ken what to say; and as he forgets the best excuse he had, I'll tell't, an try gif it'll mak *them haud their cleck. I'm only gaun to* say what I ken mysel.

Ae nicht, aboot a twal mon syne, when my day's wark was ower, an the feck o' fock gethered to the ingle neuk, I teuk up my stockin and tell't Tammas, my gudeman, that I was gaun ower to see Betty Fyfe. He didna leuk unco weel pleased to think that he wad hae to sit alane, so he tell't me "it was far better to bide at home than be gaun clashin aboot ony body's hoose." Noo, Mr. Yeditur, tho' I say't that shoudna say't, but I'm as obedient to my man, and think as muckle o' him as ony leevin wuman could o' mortal man. Yet *I thocht he ocht na* to fash himself wi' the like o' thae things, sae ower I gaed. It wad be aboot aught whan I gaed in, an' I hadna sat lang, when Betty said: "Tibby," quo she, "I wunner ye're no up at the muckle meeting that's in the schulehoose the nicht; there's two gran gentlemen frae the Ceety to speek there." Weel I was unco doon i' the mooth that I didna hear o't suner, but, late as it was, I lost nae time, but aff I gaed, an' I was in sich a hurry, that afore I got half way I was pechin at an unco rate. Hooever, I gat there, an whan I gaed in, ane o' the gentlemen was *leeshin't aff at an unco rate hoo that oo ocht* to dee afore the Beuk wad be taen oot o' oor schules. I was delichted wi' him, he seem'd sae airnest aboot it, he waupit his airms aboot sae, an chappit his hans thegither, an squeezed them in sich an airnest kin o' a way, an' he had sic'n a glib tongue, that I thocht he bud to be ane o' yere fine Ceety meenisters. Oh, I thocht he was a gude, gude man. Weel, I was sae taen wi' him that I sat an' glowert right in his face. Whan he was gaun on sae, an', as I thocht, aboot the middle o' the sermon, a' at ance up gat the ither gentleman an' skricht richt out, "Stap, stap, an' let me tell't." He was a fine sousy body, an' weel put on; but I thocht at the time it was raither impudent to stap the ither ane whan he was doing sae weel. But after a' I wasna verra sorry, for this ane tell't us far queerer stories than the ither ane; gif ye had but heard him he wad hae gar'd ye lauch sae that yere sides wad hae been sair for mony a day after't. Amang ither things, he tell't us that he ance heard a man taukin at sich a rate, that his breeks cam richt abreed, an' that he (the ane that was tellin't) "wushed he had some o' the lasses girs to put on him." Then he tell't us "he was a saxty-fowr year'll swine, ane o' the right breed, wi' big white face, short snoot an' short legs;" an' then he put his hans ahin him to fin gif there was a curl on his tail; ay, an that he was keepit in ane o' the best o' sties. "But," quo he, "there's a muckle drove outside wi' lang legs, lang snoots an' scrunty tails, squeelin to get in, an' gif they wad get their ugly snoots inside, they wad sune *whaule him oot*;" an' whan he thocht o' that, losh man, hoo the body squel't! I said to myself, "Puir, puir old grumphy, some ane ocht to scart yere side." Afore he quat, he tell't us he was a Hielanman, "an' that whan he spak gaulic, he fand himself as yaul as whan he was a gilpy o' saxteen;" an' wi' that he gied us a lang screed o' some unearthly kin' o' bletherin, that I didna understan; but it gav't the fock lauch sae, that there faces min't me for a' the warl o' Tam O'Shanter and Sooter Johnny crackin' ower the yill stowp. But there was ane among the lave that didna lauch muckle, an' that was oor schulemaister. I cuist my ee at him ance or twice, but man the gruesome lookin clud that was hingin ower his broo wud amaist hae fley'd ye: thinks I, there's a storm ahint that, fa' oot whar it will. Weel I dinna min' the time I gat sich fun. I had forgat'n the feck o' what the ither ane said aboot the Bible; but at long last this ane sat down, an' the ane whilk spak first try't it again, but I think he was like myself, he had forgat'n a' he said about the Bible. He tell't us that "Orangeism, politics and religion were a bun thegither." But he tell't it in sich a throither kin' o' way that I didna unerstan him. He tell't us, to, that he was the preenter o' a newspapar, an' wantit us to tak it for a twal mon; he said it was "thee Protestan." Noo by this I fand oot that he couldna be a meenister, or he wadna hae tell't sic'n a lee; for oo tak the *Protestan*, an' its to Maister Laird that Tammas pays the siller. But again I thocht on what Roby Burns says:

> "E'en ministers, they hae been ken'd,
> In holy rapture,
> A rousing whid at times to vend,
> An' nail't wi' scripture."

Weel frae this time sic'n a clishmaclaver I ne'er heard, it was wha to speak maist an' loodest. Whiles ane wad be speakin, whiles twa an' sometimes the feck o' the fock wad be at it at ae time. An' this they ca'd "DISCUSSION."

At length the dowgs ootbye gat at a discussion too, an' they made sic'n a noise that the maist o' the fock ran oot to hear them. But I thocht it was better for a feckless auld wuman like me to bide in. Sae whan they had dune kaughin and fechtin, they sang four lines o' a bonny psalm, an' that closed the meetin.

When oo cam oot, the lads onter't the lasses, an' aff they set, "*whilk min't o' lang syne.*" But by this I was left alane. Hooever, I was wunnerful weel pleased that I gaed, but I jist thocht gif ony body was speir at me what the meetin was aboot, I cou'dna tell them. The first pairt o't was like a preachin, but then they jumpit up an' doon sae that I was sure it cou'dna be that. They iist min't me, for a' the warl, o' the muntebanks oo used to see in the auld kintra. Whan the maister wad be taukin, a queer dressed body that he ca'd maister Merriman (but the ootsiders ca'd him the fule) wad brange in wi' some queer palaver that wad gar a' the fock lauch. But then it wasna that, for they didna tak baubees.; sae I was in a swither to ken what it was aboot. Neixt day, hooever, I thocht I wad gang ower an' see Betty, as I didna get or gee ony crack the nicht afore; an' *on my way* wha should I meet but oor schulemaister, an' as he is a verra freenly kin o' man, I just said to him: 'We' maister, what cam ower ye last nicht that ye leukit sae dour, whan the lave war likin' to gang mud wi' lauchin, ye was hingin a slip like a sookin foal.' Maun! till noo, I thocht he was a quate body, but the brugh I saw brooin the last nicht sune fell oot. Quo he: 'Its nae wunner! lookit sae, to sea a maun pay't twa hunner puns a year to veesit oor schules, an' that's the way he dis't. Whan he moves oot, whilk is no verra aften, jist gethers fock thegitner to gar them lauch. He tell't us 'he was a swine,' deed that was as true a word as he spak; ye ken whan they're weel fed, hoo they sit, e'en the sicht o' meat winna mak tham stur, but there they sit grump! grumhin! till some ill callant comes wi' a sherp en't wrung an' porks at him—then he gets up an' gallops aboot in ah unco fyke, just like ane afore a storm; but nae suner does the callant gie ower porkin than doon he sits in his auld way again. I thocht whan he was taukin aboot his snoot an' his tail, he micht hae leukit at his kute; an' gif taukin gaulic maks him sae soople, I wish to gudeness he wad say his mornin prayers in that to see gif it wad make him veesit oor schules.' 'An' if he disna veesit your schule,' quo I, 'wha dis't?' 'Its no dune ava,' quo he. 'Hoot, toot,' quo I, 'that's an awful thing. Dear me, whan I was a bairn gaun to the schule, oo wad be examin'd verra aften, an' oo wad be sae glad when examinashun day wad come. It maun be verra dowie for baith you an' the puir weans to hae naebody comin in to see hoo yere gettin on. But what war they wantin here last night?' I speir't. 'Weel, I'll jist tell ye,' quo he. 'The veesiter taks this preenter body into the schules an' spaks a gude word for his paper, an' then the printer says a gude word in his paper for the veesiter, an' they baith fecht for the men that gies them sae muckle siller, an' that's the way they work into ane anither's hands.' But the gloamin's settin in; I see Tammas is daunerin in frae the byre, an' gif he kenn'd what I hae been aboot this afternune, the yokin' that the puir wife e' Auctermuchty gat wad be naething to what he wad gie me.

I'm verra muckle obleeged to ye for payin sich gude attention to what some will ca' an auld wife's havers; but gif it werena sae true, it wad be better for the kintra.

I'm your verra obedt. servt.,

TIBBY RABSON.

Whinnyglen, Jan 27th, 1864.

The Examiner.

Charlottetown, February 15th, 1864.

REVENUE AND TAXATION AGAIN.

THE *Islander* has made our last article on "Revenue and Taxation" the subject of a somewhat lengthy reply; but it is a reply without being a refutation of our facts and arguments. These facts and arguments were set forth at considerable length in the EXAMINER of the 18th ult., and the short article last week, was merely a sequel to it. The editor of the *Islander* has evidently not read that article, for he puts to us some questions for which he would have found an ample explanation therein. We based our remarks on a comparative statement of the revenue and taxation for 1855-6 with that of 1863,—instead of the former years he selects 1858-9 for his comparison. Before we come down to that period, let him dispose of the previous one; and then we shall review the tariff and revenue for 1858-9.

The editor of the *Islander* says he wishes to know "how it is that we pay nearly £15 on the £100 sterling worth of goods, as well as 25 per cent. on tea and sugar!" Nothing so easily answered. In 1855-6—the period from whence we dated our comparison—the *ad valorem* duty was 5 per cent. *on* the £100 sterling—one-ninth added to bring it into currency, made the amount for which duty was charged £111 2s. currency: duty £5 11s. currency. In 1863-4 the duty is 10 per cent. on the £100 sterling: 50 per cent. added to bring it into currency—making the duty nearly £15 per £100 stg., as before stated. As *regards the increased duty on tea, the impost on* that article in 1856—as well as, indeed, in 1858—was 3d. per lb.; now it is 4d. per lb.—and that, we presume, is 25 per cent. of an increase.

The *Islander* says: "The *Examiner* takes no note of the decrease of duties on other articles, for instance, Rum from 3s. in 1858, to 1s. 6d. in 1863." The *Islander* is rather unfortunate in bringing this "instance" forward, as we can shew that it is of no importance whatever to its argument. The duty on rum is now practically as high as it was during the Liberal administration. The duty then, we admit, was 3s.; now it is 1s. 6d.; but the duty on rum at 90 per cent. over proof—the figure at which it was imported up to 1859, is no more than 1s. 6d. on proof in 1863. What "other articles" are to be instanced? The *Islander* wants to give credit to its party for reducing the duty on rum from 3s. to 1s. 6d in 1863. Supposing that his premises are correct, without regard to the matter of proof, will he deny that the reduction was made in order to favour some members of the Government who had cargoes of rum on their way to this Island while the Revenue Bill was under discussion in our House of Assembly? And was not the duty on molasses raised from 2d. to 6d. partly with the view of checking domestic distillation, and favouring the importer of foreign rum? We will not wait for an answer. We assert broadly our belief that this was chiefly the object of raising the duty on molasses.

The *Islander* controverts our opinion that the imports of a country generally keep pace with its exports; but the learned editor does this upon *the most erroneous grounds.* He says, what is true enough, that our farm produce is not shipped until late in the fall, when the navigation is near closing, and he intimates that it cannot be exchanged for foreign merchandise that season, but that the money remains in the "old stocking" of the farmer, or put out at interest in small sums. The argument might have some force if it could be shewn that the money value of agricultural produce changed hands only once, and that every farmer who sold ten or fifteen bushels of grain was an importer on his own account. But this is not the case. The large exporter, the merchant who has money sent to him from abroad, who derives it from the profits of his ordinary business, or who can command it through liberal Bank accommodation—pays the farmers for their grain in small quantities—their monies are hoarded up, (in the "old stocking," if you like), until the fall supplies arrive; but the merchant in the meantime orders his goods on the strength of the cargoes he is preparing, or about to prepare, for the English, Colonial, or foreign market. Before a bushel of grain may be thrown into his vessels here, his goods may be shipped from Boston, New York or Halifax,—these goods may and frequently do arrive here before his vessels leave our ports, and they are paid for when the cargoes are sold abroad. And it is thus we shew that the imports may be expected to keep pace with the exports of our country, no matter how late the season at which the latter occur.

"We call upon the *Examiner*," says the *Islander*, "to give some better proof than mere assertion, that the revenue ought to be to the extent he states—" £90,000 or thereabout, instead of £62,000. It was not all "mere assertion" we used in order to shew that the revenue ought to be about the sum stated by us. We pointed to the facts that eight years ago the Liberal Government had a revenue close on fifty thousand pounds, without that revenue having been supplemented by such heavy land sales as helped to fill the Treasury chest last year—that the trade of the country was then dull compared to what it was last autumn—that there was nothing like the same breadth of land under cultivation as was the case last year—that the yield of produce was immensely greater than it was eight years ago—that it was in more active demand, and the prices far better—that the imports must have borne proportion to the exports—that the imports in 1863 were charged with three times the duty they were in 1855-6,—there was then an ad valorem tariff of 5 per cent; it is now 15; molasses was then 2d. it is now 6d.; tea was then 3d. it is now 4d.; and *from these facts we assumed that the revenue in* 1863 should be £90,000 or £100,000. If facts so indisputable can be set aside, we shall then bow to the learned editor of the *Islander*, and acknowledge that we have offered nothing but "mere assertion" for what we considered should be the present amount of the revenue. When we shall have the advantage of perusing the Impost accounts from the several Outports—which the Government seem determined to withhold from us as long as possible—we have no doubt we shall be able to enlarge the number of our facts in support of our so-called "mere assertion."

The *Islander* boasted that the revenue of 1863 was greater to the extent of £22,896 4s. 3d. than it was in the previous year. We asked, naturally enough, if this amount would appear to the credit of the Colony as so much towards the liquidation of the public debt? The learned editor says:—"A little reflection might have suggested that the question is rather premature." Why premature? If a man's income is nearly thenty-three thousand pounds greater in one year than it was the year before, *it might be assumed that the surplus stands* to his credit against his debts, and his debts, therefore, be proportionably lessened in amount; but when it is shewn that his outlay is nearly in *proportion to his large income*, without anything to shew for the outlay, then he has nothing at all to brag of. As the Government will not give us, in an official form, any information touching our revenue and expenditure, and as the *Islander* rebukes our efforts at enquiry therein, it is some consolation to find another paper, which is known to be in the confidence of the Government, throwing, in one short sentence, a whole flood of light upon the matter. In the *Protestant* of Saturday last we read as follows:—

> "Last week, we chronicled the gratifying fact that the Revenue of the past financial year amounted to nearly £62,000, being, we believe, an excess over expenditure of about £8,000. This sum will, of course, go towards the payment of the public debt."

The *Islander* will, no doubt, be apt to say that this statement of his "evangelical" contemporary is exceedingly "premature:" but, nevertheless, we have reason to suppose that it is perfectly true. Mr. Laird would not offer a statement of this kind unless it were based upon good authority. And what does it show? Why, that out of our large increase of revenue—boastingly stated to be nearly twenty-three thousand pounds more than it was the year before, we have only saved eight thousand pounds to pay our debts and provide against future contingencies. Our Government crippled the grant for education last year—the famous "free system" is almost practically destroyed, by the small pittance doled out to schoolmasters, who are leaving in scores a profession that only beggars them,—our roads, bridges and wharfs are, to a great extent, gone and going to decay for want of a liberal outlay on them last year. The *Protestant* bears unequivocal testimony to this fact, and urges upon the Government the necessity of giving a larger grant for this service. We have *no improvements or public works* that involved a large outlay of the people's money; and yet we find that our Government have spent out of that money fifty four thousand pounds, being nearly five thousand pounds more than they spent in 1861-62, when the grant for Education was undiminished. We have not the House of Assembly Journal of 1863, to look into—although there has been ample time to get it ready—in order to ascertain what our expenditure was up to the 31st of January of that year; but the Journal of 1862 is before us, and we learn from it, page 144, that our expenditure on the 31st January, 1862, was £59,199 16s. 4½d. That expenditure was considered a very heavy one. However, there was the large educational grant, amounting to nearly one third of the whole expenditure, being £15,753 12s. 8d. Now we pay nothing like that sum for education—our free school system is nearly broken up; and yet our expenditure is five thousand pounds more than it was when education was generously encouraged.

These facts we must leave to the *Islander* to explain as best he can. They are not "premature"—they are based partly upon a statement which we find in a paper that supports the Government, and partly upon the public records. It will not do for the learned editor of the *Islander* to say that they are "mere assertions"—he must give us some facts that can, by any amount of ingenuity, be twisted into a refutation of them, before we can return to the subject.

THE LAND QUESTION.

No. 7.

THE Land Commission has, indeed, as respects any *directly* beneficial effects, been totally inoperative; yet good appears to be at length arising from it, for the people, seemingly disgusted with the delusions which have been passed upon them, and tired of waiting, are preparing to redress themselves; and should such enrolments take place generally throughout the Island, as that which was lately made at Murray Harbour, they will not be much longer doomed to the hardships and degradation of serfdom.

In the position which we have assumed, we are, we believe, sufficiently fortified by the legal authority which we have already adduced; and, therefore, we do not think it really necessary to attempt to give it additional strength by calling to our aid any further authority of the same kind. But, having just read a newspaper paragraph, in which is incidentally set forth the subjection in which the private or individual will of a British Sovereign is held by the Constitution, in every case in which, if left uncontrolled, it might possibly operate against, or run counter to, the interests of the people, we find the illustration and confirmation which it affords of the principles advocated by us, with a view to the constitutional solution and determination of the Land Question, to be so direct and positive, that we cannot forbear interweaving it with our argument. It is as follows:—

> "An English lady, whose first husband was an Englishman, and whose second was a Count de Silly, died last October, and among other legacies was this bequest—'I give and bequeath to Her Majesty the Queen of England a sum of one hundred thousand francs, *to be employed for the benefit of the London poor.*' Information was, of course, transmitted to Her Majesty, who decided to accept the legacy—which made the heirs furious: however they subdued their anger, and begged the Queen to transfer the bequest to them. The legal advisers of the Crown were consulted, and they gave the opinion that *the Queen had no right to divert the legacy into this channel, as the testatrix had bequeathed the money to the London poor.*"

From the remainder of the paragraph, we infer that the money in question has been paid to the Ambassador of the Queen at Paris, and will, by her directions, be applied as the testatrix intended it should be. This is certainly a case in point; and, as it is quite clear that, in this case, the Queen, firmly bound by the *constitutional* obligations which she owes to her people, could not decline to accept the bequest—which would have been a diversion of it from its proper channel—and, having accepted it, can hold it only *in trust*, to be applied as the testatrix directed it should be applied; so is it equally clear that King George the Third was, by his advisers, betrayed into a *gross violation of his constitutional obligations* to his people, when, by the grants which he made of the *public* domain of Prince Edward Island, he alienated it from the people: and long as it is since that violation took place, the people's *constitutional* right to have it rectified has not yet been cancelled by the lapse of time; and redress is now, at this distant day, as much due to them from Her Majesty Queen Victoria, through parliamentary action, as it was from King George the Third himself, the actual instrument of the public wrong.

And now, since we have once more had recourse to legal authorities for the support of our opinions, we will here subjoin another extract from Blackstone, illustrative of the constitutional jealousy by which the power of the Crown is restricted wherever the interests of the people are either directly or indirectly concerned. In treating of the King's ordinary revenue, which consists in the rents and profits of the demesne lands of the Crown, he says:

> "These demesne lands, *terræ dominicales regis*, being either the share reserved to the Crown at the original distribution of landed property, or such as came to it afterwards by forfeitures or other means, were anciently very large and extensive—comprising divers manors, honors, and lordships. At present they are contracted within a very narrow compass, having been almost entirely granted away to private subjects. This has occasioned the parliament frequently to interpose; and particularly after King William the Third had greatly impoverished the Crown, an act passed whereby all future grants or leases of the Crown for any longer term than thirty-one years or three lives are declared to be void, except with regard to houses, which may be granted for fifty years."

The reason of the parliamentary interference here spoken of is quite obvious. Although immediately intended to prevent the further impoverishment of the Crown, its chief object was to protect *the people from the imposition of taxes, which, in* consequence of such impoverishment of the Crown, would be had recourse to as a remedy for the evil. The passing of the Act alluded to carried with it, by implication, a declaration of the fact, that the only right to the demesne lands of the Crown which the Constitution recognises in the reigning Sovereign is *a life interest*; and that he has no right to make any disposition of them which would be prejudicial to his successors, and consequently, through them, to the people; inasmuch as whatever diminution might be caused to the Sovereign's ordinary revenue, by improper alienations of any portions of the demesne lands of the Crown, would, when circumstances should cause it to be felt, have to be supplied by exactions from the people, lest a want of proper maintenance should occasion any diminution of the royal dignity.

If, then, the Constitution, with a direct view to the protection of the people from undue taxation, is thus justly restrictive of the power of the Sovereign over the demesne lands of the Crown which, in some sense, are the Sovereign's own property, may we not well conclude that it surely cannot be less restrictive of his power over *public* domains—as indeed it is not, although, as respects the *public* domain of Prince Edward Island, no such restrictive authority appears to have been recognised in it. And as, with respect to the demesne lands of the Crown, it was not until after almost every valuable portion thereof had been granted away for ever, or else upon very long leases, that, for the protection of the people and their posterity, express remedial action was had recourse to by Parliament; so, with respect to the *public* domain of Prince Edward Island, for redress of the long existing grievances of the people, what was not done long ago when it *ought to have been done, must* now be done, and by similar remedial parliamentary action, for in no other way can anything like a full measure of justice be dispensed to the Colony.

Fully persuaded as we are that such of our readers as have impartially and patiently considered the Land Question, by the aid of the light afforded for its examination in the writings of our highest legal and constitutional authorities, must admit that we have already established, beyond challenge, the propriety of the position which we have taken for the support of our views concerning it; yet well aware that, generally speaking, the opinions of our most eminent living statesmen, with respect to any great public question of the day, are much more readily deferred to, than any views applicable thereto to be found in the writings of the legal luminaries of bygone days; we shall—and then have done with citations—endeavour to shew how fully we are borne out, in all we have advanced with reference to the original grants of the lands of this Island, by the sentiments entertained by one of *the most conservative* of British *Conservative* statesmen—Lord Stanley—concerning them, as expressed by him in the speech with which he prefaced his motion, in the House of Commons, for the first reading of the "Prince Edward Island Loan Bill." His Lordship on that occasion said:

> "That, in assisting the Colony of Prince Edward Island to relieve itself from the embarrassment in which it was placed, they were not granting any favor or conferring any boon, but were simply, *in some degree*, repairing a wrong which had been caused by an act of the Government of this country, and for which they were, in justice, bound to provide a remedy. He could shew to what an extent the growth of that Colony had been retarded by an act of the Imperial Legislature passed nearly ninety years ago. In 1767, the greater part of the land in the Colony, amounting to nearly 1,500,000 acres, was disposed of in the course of a single day. No less than 1,340,000 acres were disposed of in 67 lots of 20,000 acres each. These grants were made subject to the condition of introducing a certain number of settlers, at the rate of one for every 100 acres, and also subject to a quit-rent, varying from 2s. to 6s. per 100 acres, to be paid to the Government. These conditions were, in themselves, sufficiently improvident, but the Government did not even interfere to enforce, on behalf of the Colony, the conditions which it had thus imposed. Soon after the settlement of the Colony, the American war broke out, and it was then alleged that the introduction of settlers according to the terms of the agreement had become impossible. Settlers were not introduced, and the Government tacitly, if not in express words, dispensed with that part of the obligation. The payments fell into arrear, and were not pressed. The result was that almost the whole soil of the Colony was alienated, and that the greater part of the proprietors were absentees, or speculators with very little capital, who, from the conditions of their tenures, were necessarily placed in a position of antagonism to the great mass of the population. It was well known to all who were acquainted with the feelings of colonial communities, that the great desire of every colonist was to become the possessor of land; and, from the period he had mentioned, the history of Prince Edward Island presented a record of one long quarrel between the proprietors thus imposed by the Imperial Government upon the Colony and the population who were their tenants. Various attempts were made to have the lands declared forfeited on account of the non-fulfilment of the conditions originally imposed by the Government. It would seem, looking back at this distance of time, that such a proceeding was founded in reason; but it was not encouraged by the Government of the day, who adopted a directly opposite cause. A large amount of arrears was forgiven in 1817, and, at the same time, the amount of the very moderate quit-rents originally imposed was reduced. Mr. Labouchere suggested that an amicable settlement might be effected by these lands being bought up. In April, 1858, both Houses (that is both Houses of the Legislature of Prince Edward Island) agreed in proposing a loan of £100,000 to buy up these lands, and asked for the guarantee of the Imperial Legislature, promising to repay the loan in 20 years. The right honorable gentleman (Mr. Labouchere) assented to this request. From some cause the Bill was postponed last year, but a promise was given that the Bill should be brought in this session. The revenue of the Colony, which was £12,000 in 1848, was now between £28,000 and £30,000, being an increase in the proportion of five to two in eight years. The Colony was free from debt, and had a small available surplus. A sinking fund was to be provided, and the debt would not extend over more than 20 years. The proposal now made would relieve the Island from *an embarrassment which it did not create for itself, and which, indeed, had been the work* of the Imperial Government. The noble lord concluded by moving that Her Majesty be authorized to guarantee the payment of a loan to an amount not exceeding £100,000, for the service of Prince Edward Island, with interest not exceeding 4 per cent., and that provision be made out of the consolidated fund for the sum payable under the guarantee."

MUST IT BE A MONARCHY?

"A. A. B.," from the other side of the Atlantic, has again addressed a letter of advice to his fellow subjects on this side. In this letter he counsels the people of these lower provinces—Nova Scotia, New Brunswick and Prince Edward Island—to unite under one central head, and that head an hereditary viceroyalty or constitutional monarchy. In his zeal to promote so desirable a consummation, and with a praiseworthy desire not to overtask the dull brains of Colonists, he supplies them with a name for the new kingdom and a founder for the new dynasty. He, of course, does not tender such important advice without attempting to enforce it by such arguments as he considers sufficient to ensure its adoption by the people of these provinces. These arguments, when stripped of their verbiage, are: that as England has prospered under a monarchy, a monarchy is the best form of Government for the Colonies; and that as a civil war now rages in the United States, the Republican form is the worst.

One would almost imagine that "A. A. B." is one of those cast-iron unyielding Tories who consider the form of Government that obtained in Great Britain some forty or fifty years ago suitable to all states of society and to every stage of civilization. But a remark or two have fallen from him which show that he is capable of appreciating, in some degree at least, the improvements that the British Constitution has undergone during the course of the last half century. He admits that the old monarchial form of government "has been reformed, modernized and adapted to the present state of civilization." A short enquiry into the tendency of the reforms and adaptations will, I think, help us to form an opinion as to the possibility of establishing in these North American Colonies the combined kingly and oligarchical form of Government under which England has existed so long and prospered so uninterruptedly.

The tendency of reform in Great Britain has been towards democracy. The "rights" of the privileged classes have been gradually curtailed, while the power of the people has been constantly and steadily increasing. The great difference between the England of to-day and the England of the eighteenth and the beginning of the nineteenth centuries consists in the augmented wealth, the superior enlightenment of the people, and in their vastly increased political importance. The people have both directly and indirectly received large accessions of power, while that of the other estates has proportionably diminished. The spirit of democracy has insinuated itself into the institutions of great Britain until they have become much more republican than monarchical in their nature. What further changes these institutions would undergo, if the ignorant and unenfranchised British peasantry were educated and placed as colonists are, above want, is difficult to conjecture. This, however, we may be sure of, that the changes or reforms would be democratical and not monarchical. Whether the aristocracy under such circumstances could preserve its position and its power, and whether the chief magistrate would retain the kingly title and the kingly prerogative, are questions which, to say the very least, it is very difficult to answer. Let "A. A. B.," and those who think as he does, imagine the millions of working men in Great Britain who enjoy no political privileges—each owning a farm of fifty or a hundred acres—each able to pay for a newspaper, and read it—each conscious of his own importance and of that of his class in the state—and then picture to himself the changes which public opinion would force on the Government. They then may be convinced of the utter impossibility of foisting an hereditary King and a landless aristocracy on the people of these North American Colonies.

These reformers must bear in mind that we are all the "people." We have among us as yet no class steeped in hopeless poverty, sunk in brutal ignorance, living in a state of helpless dependence but one degree removed from personal slavery, and who, politically considered, are of very little more importance than the horses they follow or the machinery they tend. In the solution of political problems for these Colonies, the existence of an independent and powerful people must always be considered, and its opinions and even its prejudices duly allowed for. It is absolutely impossible to keep political power long out of the hands of such a people, and the Government which attempts to do so adopts the means best calculated to effect its own destruction. That the people of these Colonies, whether right or wrong, have a strong antipathy to an hereditary aristocracy is evident to the most unobserving—that we have not the materials out of which to construct an aristocracy, must be acknowledged by every one who knows anything about our social condition—and that an aristocracy without the presitge of birth, and the power derived from extensive territorial possessions, would be regarded with contempt and dislike, must be plain to all who are in the least acquainted with the opinions and the temper of British North Americans. An attempted imitation of the British Constitution, without its two most essential elements—a landed aristocracy and an established church—would at *best prove* but a miserable caricature, bearing little or no resemblance to the good old English polity. A long and familiar intercourse with the people of the Colonies has convinced us that whatever the form of government ultimately fixed upon for British America, it must be essentially democratic. The people will be sovereign whatever title the chief magistrate may enjoy.

"A. A. B's" reasoning, if such it can be called, with regard to the adaptability of the Republican form of government to the Colonies, we regard as singularly inconclusive. He attributes the troubles now existing in the United States solely to the form of government prevailing there. This is, we think, scarcely fair, as all nations, whatever their form of Government, have at some period of their existence been rent by intestine commotions. As it is quite possible that the present prosperity of Great Britain may not be owing to its retaining the monarchical element in the constitution, so it is just probable that the civil war in the United States is not due to the republican form of its Government. We can easily fancy a republican pointing to England as an example of the soundness of his theory of government. He might show that in proportion as she has adopted republican principles has she become rich, powerful and peaceful. He can show that his principles have been gradually

to his inspiriting poem of the "Irish Avatar," in which he alludes to the genius of Grattan, as a great man who could

... consideration of every one who has an interest in seeing villainy exposed, truth and justice vindi-

Some lie far off beyond the wave,
Some sleep in Ireland, too;

NOTICE.

larger sizes.