THE BRITISH NAVY.

WHAT THE ADMIRALTY THINKS OF THE MIANTONOMAH.

In the house of Lords on the 8th inst., the Duke of Somerset, in rising to move for a return of the number of ships added to the royal navy by building or purchase, stating the tonnage of each vessel, from the year 1860 to 1862, inclusive, said:—My Lords, I have thought it right to bring forward this motion because there has been, as it appears to me, a great misconception throughout the country as to the state in which the navy has been left. I do not know whether I can ascribe that opinion to a few words which fell from the present First Lord of the Admiralty in another place at the end of last session. Certainly the notion has spread until it has been stated in different parts of the country, and has been repeated for many months, that we have at the present moment no navy whatever, although there has been during the last six years a large expenditure devoted to that portion of the public service, amounting to nearly $70,000,000. Your lordships will see that I have lost no opportunity therefore in calling for returns showing what has really been done during the last six years in the way of building ships. As many ships, I believe, have at least been constructed during that period as during any other six years of peace. In those six years we built 140 vessels of different kinds. That is a considerable amount of shipbuilding. Not only have we done this, but it should be remembered that our path has been beset with difficulties. A great change has taken place both as regards wooden ships and iron ships, and when the transition in all departments was so great I felt some degree of responsibility in regard to the amount of money which was being expended on shipbuilding. I felt, on the one hand, that it was necessary to be prepared for any emergency; while on the other hand I recognized the folly of building a vast number of ships which, though they might be useful for the moment, would probably be superseded in a few years. * * * * * * *

I cannot see, therefore, that there is anything to blame as far as the construction of our ironclads is concerned. * * * * * * *

Before the arrival of the Miantonomah, we were continually being asked why we did not build an impregnable vessel, whose sides should be but little above the level of the water, of great speed, carrying one or two heavy guns, and requiring but a few men for her management. I was very glad when that vessel arrived at these shores; because it at once became apparent to every one conversant with the subject that it was impossible to make a crew comfortable on board such a ship. The crew of the Miantonomah were not only exposed to every discomfort, but they were liable to be smothered in the event of anything happening to the ventilating engine so as to prevent its working for a few minuets. I was informed by one of the officers on board that ship that on one occasion the egine had been stopped accidentally for a short time, and that the crew were scarcely able to breathe until it was set to work again. It was evident that it would have been impossible to send such a ship on a three years cruise to any part of the world, and therefore we could not have obtained any great reduction of the number of seamen required for manning the navy by the employment of vessels of that description. With regard to any general reduction in the expenditure upon the navy, I may remark that out of the seventy millions there were at least forty millions expended upon objects with which nogovernment could interfere.

ST. PATRICK'S DAY, 1867.

While we write, the Irishmen of New York are marching in procession through its streets, with banners flying and drums beating and music filling the air. Their civic societies, and military societies, and charitable and benevolent societies, and temperance societies parade their thousands and tens of thousands before the eyes of the stranger in this great semi-Irish city of the New World. Their banners, with names and devices dear and familiar to themselves, but strange and meaningless to others, flutter gaily in the sun-bright air, and the music that thrilled the hearts of bygone generations of their race,

"——in the green valleys of their native land,"

echo to-day far and wide through the populous thoroughfares of the Empire City, and away over the broad bosom of the waters that gird Manhattan Island. Many an Irish sailor climbs the rigging of his ship to-day on the beautiful Hudson or the magnificent Bay of New York to catch the far-off melodies that his mother used to sing milking her cow or spinning her wheel in the home of his innocent childhood. The unwonted tear moistens his eyes as he catches faint and far some notes of "The Girl I Left Behind Me," "Patrick's Day," or "Molly Asthore," or "The Exile of Erin," better known to him as "Savourneen Dheelish."

And when the evening shades cover the earth, around many a festive board in this and other cities, the sons of Ireland will meet to talk and sing of "Auld Lang Syne," and the dear Old Land to which all look back with undying affection. Every successive recurrence of the patronal festival of the Irish race brings the same rejoicing, the same tacit assertion of Ireland's undying nationality,—the same public profession of her Christian faith, her everliving hope that the God of nations will one day restore her to her place amongst the nations of the earth.

What St. Patrick's Day shall witness her triumph, her resurrection? Who may tell, save Him who holds in His Almighty hand, the destinies of nations as of men!

It is worthy of remark that the procession in New York on this particular anniversary is larger than it has been for many years. It was *two hours and a half* in passing the City Hall.—*N. Y. Tablet.*

The London *Times* says that the greatest misfortune which Fenianism has brought on Ireland is the destruction of confidence among the landlords and capitalists. For nearly two years, gloom or apprehension has been settling on all that is industrious and enterprising in Ireland.

AQUATIC.—We see by a New York paper that the Ward boat crew of New York challenges any four-oared crew in America or the British Provinces to a race for any sum from $1,000 to $2,500 a side. A contest with a Provincial crew preferred.

His Grace the Archbishop of Halifax arrived here by the R. M. S. *China* from England on Monday evening. The Attorney General of this Province, and Hon. S. L. Tilley, of New Brunswick, were among the passengers.—[Halifax paper, March 11.

The Hon. Joseph Howe has gone to Paris, to visit the Exhibition.

St. Thomas is again pronounced healthy.

Chicago is the centre of five thousand miles of railroad track.

Correspondence.

To the Editor of the Herald.

Dear Herald,—Through the falsehood and double-dealing of my enemies, and the treachery of some of my friends (save the mark!) I am not in the position to speak and act as I would like in behalf of the destitute people around me, and for the good of the Island generally; but the confidence I have in my friends—I mean the victorious Liberals who have been more fortunate, or, perhaps, unfortunate, than myself—prompts me to say a word to them in behalf of the people whose representatives may not be aware of the state of the country. I think I am safe in asserting that there are hundreds in this district (and I presume that this is not the only part of the Island where the weevil, the rust and the rot have rendered the people destitute) without the means to obtain a little seed and food necessary for the coming Spring. Now, Sir, perhaps you think that I am going to advocate running the Island in debt in order to buy bread and seed for the people. Oh, no; it is possible, and even probable, that such a course will be necessary before harvest; but, at present, I only want the public means husbanded, as I should like to see the people husband their resources individually, and expended in that manner and at that time most certain to benefit them. I would recommend a very liberal grant for the road service. This can be done if *our friends* will fulfill the great Tory promise of Retrenchment, and the labor to be performed as soon as the frost is sufficiently out of the ground, in order to give the people an opportunity of getting seed and food enough to eat while sowing and planting it, and thus we should receive more benefit in one year than is now effected in five; for I consider that it would be better in nine cases out of ten to allow the roads to go unrepaired than to follow the old (and should be obsolete) practice of mending the roads with dry dust and sods, to the great annoyance and inconvenience of the travelling public through the whole of the succeeding summer for, when first laid on, it is too dry and hard to admit of compression, and so the traveller is compelled to go jolting over this apology for repairing until the fall rains set in, when it is all at once turned into a quagmire, and rendered impassable. I have no doubt but some will say, "Why, you propose to make and mend the roads in seed time." Not so fast, my dear sir; I propose no such a thing. There is always from a week to ten days, and longer, in the Spring, *before* seed time, before the land has dried sufficiently, to do anything in the way of cultivation, when it is just in the right state or condition to repair the roads with, when there is what is commonly called a slack spell, when poor men are waiting for the land to dry up. This is the time that such men should have an opportunity of repairing the highways, and, by so doing, prepare seed for their land. If something of this sort is not done in order to assist the destitute forthwith, I am positive that hundreds of acres will go unseeded this Spring in King's County alone.

The above may appear to those who *care little* and *know less* about the condition of the country, far-fetched and overdrawn; it is, indeed, gloomy, but nevertheless true. See to it, then, you with whom rests the responsibility.

Yours truly,

CHARLES CLAY.

Dundas, King's County, March 26, 1867.

To the Editor of the Herald.

Dear Sir,—On taking my usual rounds on election day, I arrived at Montague Bridge in the afternoon of that day. I found the *squire and Sam* at their post. I observed many beardless boys recording their votes. Any person could see that they were no more than eighteen or nineteen years of age. Strange that such a pious Christian as Kenneth Henderson could see such wrong and fraud practised even although in his favor! I drew near the hustings and heard the returning officer (whom all said was a very impartial man) express his surprise at a boy who came forward. "Is it possible you have a vote?" said he. The boy said "Yes." At the same time, a squire's son (and who sometimes calls himself a squire) said that "she was going on her 22nd year," and without any more ado, the boy's vote was taken, and that without any one demanding his road certificate. This excited my curiosity. I enquired how this came, as I had visited other polling places and saw the election laws carried out very minutely. I was told that "Self-Rowe and Sam" were *Cornish* men, and would not oppose, no matter who was sacrificed; and further, that Mr. Henderson and the above party *entered into an agreement that all the bad votes should be divided between the opposing candidates present.* How is it that between 20 and 30 bad votes are recorded for Rowe and Henderson? and what is the reason that Thomas Annear—Mr. Fletcher's representative—did not even object to one solitary vote during the live long day? Poor, honest Fletcher, you are an ill-used man; and well might you say, "save me from my friends." Every honest Liberal in the district felt proud of you; you fought a manly battle; the weapon of logic laid upwards of one hundred Conservatives prostrate at your feet, the Conservatives acknowledged your ability and worth; but you are defeated, for no fault of yours—the treachery of friends.

Now, Mr. Editor, it is very evident that if Mr. J. H. Fletcher was properly represented, even at this division, Mr. Henderson would have been defeated; or had Mr. Fletcher's man been half as active as the squire, (who never failed to sing out "she is a goot vote for her party!") the case might have been different. But the Liberals of this district have missed their aim. Probably Mr. F. will never offer here again, and I defy them to get a man who will poll the same number of votes. The Liberals were either careless or deceitful, or our man was certain.

A TRAVELLER.

King's County, 1867.

POLITICAL MEETING AT OLD SAWMILL BRIDGE, COVEHEAD ROAD.

Pursuant to public notice, Hon. Mr. Coles met a large number of his constituents at the Old Sawmill Bridge, on Tuesday, 26th inst. The meeting was organised by appointing Geo. Lawson, Esq., to the chair, and the undersigned as Secretary. Mr. Coles then addressed the meeting. He explained the nature and formation of the present Government, the official appointments, etc. All present seemed perfectly satisfied with the explanations given. The Hon Mr. Haythorne was then called upon to address the meeting. He spoke at considerable length, very ably reviewing the principal public topics now before the public, particularly the Land Question, Free Education Act, the Road Service, etc. He gave some excellent ideas on those momentous questions. Mr. Bovyer and others also addressed the meeting. All seemed well pleased with the policy pursued by the Hon. Mr. Coles. The following resolutions were then put from the chair and carried unanimously.

Proposed by David Lawson, Esq., and seconded by Thomas McGrath, Esq.

Resolved, That we highly approve of the Hon. Geo. Coles accepting the office of Col. Secretary and Leader of the Government, and pledge ourselves to support him at the coming election.

Moved by Mr. Geo. Bovyer and seconded by Mr. Hugh Connors—

That the proceedings of this meeting be published in the *Examiner* and *Herald* newspapers.

Moved and seconded that Geo. Bovyer do take the chair, and that a vote of thanks be given to the chairman for his able and impartial conduct.

PETER McGRATH, Sec'y.

March 26, 1867.

The Herald.

Wednesday, April 3, 1867.

"EUROPEAN AND AMERICAN EDUCATION."

We commend to our readers the following admirable Lecture delivered in New York on the 12th ultimo, by J. F. Maguire, Esq., a gentleman in every way qualified to deal with so important a subject as Education:—

I am rather taken aback at the solemnity of my introduction to you. It is very true that I have been arrested by the command of the Archbishop, but I am not inclined to sue out a writ of *habeas corpus*, but shall simply pray for a good delivery on this occasion. [Laughter and applause.] Now, my time and yours is too valuable to trifle with. It is not my intention to speak to you on the general question of education. In fact, it would be a very idle and bootless mission on my part if I came to New York for the purpose of telling the people of New York, which is the brain of America, that education was necessary, was useful and beneficial. I am not going to indulge in a spoken essay on the benefits of education. You understand those quite sufficiently. The many noble institutions which are a glory to this country, and which are the pride of all denominations that go to form this great nation, which is, perhaps, now one of the greatest and vastest in the world, and which has the mightiest and grandest future before it—these speak with a sufficiently eloquent tongue of the appreciation by the American people of the value and the advantages of Education. [Applause.] Therefore, I shall rather endeavor to point out to you what is the principle upon which education is based in Europe, and slightly refer to the system as I understand it in this country, and I shall then address myself for a short time to the object which more immediately concerns us here, and which is the impelling motive of your charitable presence on this occasion. [Applause.] Now, I myself have been a member of the House of Commons for fifteen years, and during that time the subject of Education has forced itself on my mind far more than it ever did at any previous period of my life. I have heard the question debated by the most eloquent men, and I have seen the manner in which different men have endeavored to deal with that difficult question. But I believe most solemnly now, from a thorough conviction arising from observation and experience, that there is only one system that is consonant with justice, and that eventually must be acceptable to all classes in the community who really respect freedom of thought, and who also desire to respect the consciences of others. (Applause.) I have myself, in the House of Commons, witnessed the most absurd, and, I would almost venture to say, ridiculous contradictions exhibited within the course of one night. For instance, I have heard the Minister of Instruction, as I will call him, for he represents that department in England, advocate the denominational system, and the very same night the Irish Secretary assured them that a mixed system was alone the salvation of Ireland.

Now, I am of opinion that the denominational system is the right system. (Applause.) It is the one, in my opinion, most consistent with the principles of liberty. I believe it should be eventually the system that experience and a sense of justice will force upon this country. And those who are the advocates of that system here have only to look to Europe in order to feel the ground strong under their feet and to derive from experience and the practice of Europe the best justification for their advocacy of a system of education which can offend no man and give justice to all men. Now, this country is, so called, a Protestant country, though I beg leave to have some little difference on that point; for I have heard—of course I might be badly informed—that there are some few Catholics in this great Republic. (Laughter and applause.) But those who are the majority are very much inclined to Europe for guidance or lessons derived from the experience of European countries. Then America is very much inclined to take a lesson either from England or from Prussia, two orthodox Protestant countries. These will just answer my purpose for the present moment. Now, in the year 1850, there was a certain constitution—the constitution of the kingdom of Prussia—which was promulgated in that year, and in that constitution, among other things, was laid down what was called "the rights of Prussian citizens in reference to education." It was distinctly understood that the educational system of that country ought to be, should be, and must be denominational. In fact there was a provision (article 21) providing that the youth must be educated by public school—that if the father did not educate his child, the State should educate him. In fact, the people of America never held a more exalted opinion of the value of education than the people of Protestant Prussia did. An adequate provision was to be made for the education of all classes by public schools. But by article 24, in the management of these public schools "the confessional relations were to be kept in view as much as possible." By these "confessional relations" were meant the religious denominations of the parties. Now let us see how this was carried out. There were three classes of schools in Prussia. I am now rather speaking of Prussia up to the year 1859. The population of Prussia was under 18,000,000 at the time. There were about 7,000,000 Catholics and 10,000,000 or 11,000,000 Protestants. Well, there were three descriptions of schools—the elementary schools, the gymnasiums and the normal schools. The elementary, of course you can easily understand what these mean, were for giving the elements or rudiments of education to the younger portion of the population. The gymnasiums or gymnasia were of a higher class. They afforded a more advanced character of instruction, and the normal schools were for the training of teachers. All those schools were strictly denominational. Now, let us say something, for instance, of the normal. There were at that time, and there are now, Catholic normal schools for the training of Catholic teachers, and Protestant normal schools for the training of Protestant teachers. In the Catholic school all the teachers were Catholic, and the president of that school was the parish priest. He was appointed by the King through the minister, but unless approved by the bishop of the diocese no appointment was made, for no recommendation would have been ventured upon. (Applause.) Now, the religious books were prescribed by the bishop. All the class books in which anything might appear dangerous to faith or morals were examined by the bishop, and he had the veto upon their selection. And the pupils, although successful in competition, would not receive their parents or diplomas unless with the concurrent approbation of the minister representing the crown and the bishop of the diocese. (Applause.) Now, as for the elementary schools, there is no mixed school in Prussia, save in an instance of this kind, where the locality is thinly populated or there is not a sufficient number of people or of children to form separate schools. Every school has a local inspector and a school committee. The local inspector is invariably the parish priest. There are districts of schools, and forty or fifty schools in a district. These districts are identical with the ecclesiastical jurisdiction of the dean, and the Catholic dean is the head inspector of the circle of Catholic schools. Now, as for gymnasia, it is only necessary for me to say that they are still more strictly Catholic than the others. In 1858 there were eighty or ninety Protestant gymnasia and forty Catholic. At that time there were something like seventeen normal schools for the training of Catholic teachers, masters and mistresses, with an attendance of between fifteen and seventeen hundred.

There is a defect in the Prussian system, no doubt, that is, that there are not separate universities; at any rate, there were not at that time. But if there be defects in the system, or if the system be not fully carried out, Catholics may well hope in the wisdom and beneficence of that country for giving them full and ample justice, such as are acceptable to the liberty and consciences of Catholics as well as Protestants. (Applause.) Now, let me first ask you if you have heard of any evil arising from the prevalence, or rather the universal application, of the denominational system in Prussia—that fair, honest system—that each church shall have an opportunity to guard its own young; that there shall be no meddling, no interfering, no constant squabbling in the prostituted name of enlightenment, of charity, or of God? None. Take the last test. We never thought that Catholics, taught in their own creed, were bad subjects, bad citizens, disloyal or unfaithful to their flag. Why, you all know the wonderful campaign which changed the whole surface of Europe and raised Prussia to the very culminating point of European power; for now, possibly with the exception of France, she is the first military power in Europe, as I venture to say America is the greatest military power on the face of the earth. We did not hear of any treachery on the part of Catholics in those terrible conflicts where they were arrayed against a Catholic monarchy and Catholic soldiers. No; they fought shoulder to shoulder, and did quite as much to turn the tide of battle in favor of Prussia as the needle gun.

Let us now go to another Protestant country. If there be any country in the world that boasts it is a Protestant country it is England, though I have heard there are a few Catholics there also, and I believe some of you must have heard so also. Did you ever hear of Oxford converts? You may perhaps have heard of some gradual tendency among them Romewards, and of some great and holy men going out of that old cloister and adoring God in the same manner as great and holy men did centuries ago. But what is the system in England? Purely denominational. Why, in London, under the very shadows of the towers of Westminster, I know a Catholic school, with crucifixes on the walls, and the children are not afraid to wear a medal or a scapular, and are not punished if they make the sign of the cross when the clock strikes. There are numerous other Catholic schools in all parts of England, which are subsidized by the State, and I have never heard a word against them, unless from one of those miserable bigots, who are rather objects of ridicule than subjects for controversy. But, curiously enough, we have the mixed system in Ireland. You know the idea that Ireland never can be regenerated, unless the lion and the lamb lie down together, though I think the lion is very dangerous company for the lamb. There is an idea that we must be pampered and nursed and treated in some extraordinary way in order to prevent our cutting each other's throats. It is singular, however, that the only part of Ireland which has been disgraced by the deadly conflict of her own sons is that part in which the mixed systems obtains. That part of the country is not, at any rate, a very peaceable or loving part of the country, and we find that there are men in other parts of Ireland that love each other quite as well, if not better, than in Ulster. The evil of the mixed system was not so apparent, however, in Ireland as that which might arise under more favorable circumstances. The reason is that the mass of the population is Catholic. The last census showed that of its population of 5,600,000, 4,500,000 were still of that faith. In Leinster, Munster and Connaught, three of her provinces, of the 400,000 children who attend the schools, 338,000 were Catholics. Now, leaving these counties for a moment, let me come to Austria, which is by enlightened Englishmen and enlightened Protestant Irishmen, and perhaps enlightened no-church Americans, regarded as a priest-ridden country, where there is no liberty for the Protestant. Austria is a Catholic country, with a small minority of Protestants. Does it interfere with the education of Protestants? Does it offend the consciences of the minority? Does it despotically say to them, "Such a system of education you shall have, and none other." Nothing of the kind. In those parishes of the Austrian empire where there are any dissenters from the Romanish Church the education of their children is not directed by the priests, but they are committed to the care of the dissenting ministers. These latter are empowered and required by government to provide for, to watch over, and to promote the education of the children of their own sect, in the same manner as the priests are required to do in the education of the children of their faith. That is all we want in Ireland. Austria is now marching in the true path, and has recently given Hungary a free constitution. [Applause.] As to the liberality in other States, the Rhenish provinces and others, all the children there have been brought up under denominational education, and without any offence to any sect. It is wrong to work out a base triumph at the expense of the consciences of other people.

If I was a legislator in this country I would ask the same here as I did in Ireland or would in England, and that is to let each denomination have a right to its own means of education, and yet be so fenced round as to be intact in its purposes. [Applause.] In Upper Canada the Protestant element predominates, and in Lower Canada the Catholic. The laws of the latter, guaranteed by Act of Parliament, never oppressed the Protestants. In Upper Canada, where the Orange element prevails, the superintendent writes; "Five Roman Catholic heads of families may at their pleasure call a meeting and establish a separate school and elect trustees, even though the teacher of the common school be Roman Catholic." They are also relieved from the payment of all common school rates. A boy should be trained religiously as well as intellectually in order to withstand trials and temptations. [Applause.] Here there were more trials and temptations to be encountered than in any other country, and therefore there was special need of the denominational system to give religious culture. They educated thirty thousand boys in Ireland, and there are two thousand three hundred boys educated in the Christian Brothers' schools of Cork, and the highest estimate is placed on the value of this denominational instruction there. There is an attendance of 350,000 of those educated in Ireland at the schools there per year. Of 2,300 children on the rolls of the Monk schools in Cork, 2,100 are in actual attendance. Their education is of the high-st character. The Protestant Commissioners bore testimony to the efficiency of the teaching in these schools of the Christian Brothers.

Catholics in this country might have, as well, the same system, and the States might well consider the strong claims of the Catholics. Until that time Catholics, for the honor of themselves and their religion, will have to pay State taxes and make large pecuniary sacrifices in order to preserve the faith of the Catholic children of this country. [Applause.] There are mean enemies who strike those who are down, those who are oppressed by poverty. They had met here to assist the distinguished prelate of this archdiocese—[great applause]—in his grand and successful effort to stem the tide of proselytism and to baffle the wickedness of kidnappers and child stealers. [Loud applause.] I have visited the institution of the Reformatory and was well pleased with its management, with the hearty merriment of the immense number of lads there. The noble prelate has given up his energies to the moulding of the minds of the sinful child, from motives of love of God. [Applause.]

Mr. Maguire then proceeded to castigate in the most severe manner the system of proselytizing children, which he understood was practised to a great extent in this city. Children, he had learned, were gathered up upon the streets, taken into these homes for little wanderers, and when their unfortunate, drunken, debased, yet still loving parents came to seek for them, they were lost to them forever, their names changed and they sent far away into the West. He related several stories of most painful character in illustration of the fanaticism, if it even deserved that title, to which the men were animated who perpetrated these foul wrongs in the name of religion. Having mercilessly handled this kidnapping system as an unworthy institution of a great city like New York, he concluded by making an earnest appeal to the audience to protect these unhappy waifs, these children of brutalized and unfortunate parents, victims of poverty and sin, from almost worse than death, the being dragged away nameless to a home, where, however well it might provide for them, they were taught to despise the memories of their unhappy parents. This they could do by giving up their means to aid the progress of the good and holy work initiated in the establishment of the Catholic Reformatory.

The *Patriot* of Thursday last contained a short editorial article filled with gross misrepresentations of a sermon preached in St. Dunstan's Cathedral on the 17th March. As the Very Rev. Dr. McDonald has taken the matter in hand, by addressing a letter thereon to the editor of the *Patriot*, we deem it unnecessary to say anything upon the subject until his letter appears—further than this, that the article in question, in so far as it imputes "Fenian" or disloyal utterances to the "young" preacher, entirely lacks the "essential element," *truth*. Whoever has reported otherwise, either could not understand the English language, or is a knave and tondy at heart.

From a perusal of certain correspondence contained in the last *Islander*, it appears to us that Major Pollard has been very unfairly dealt with by his military superiors. We are not prepared to give the correspondence in this day's paper; but the facts of the case are, that upon one occasion when Col. Smith was absent from the Military School, Major Pollard was requested by one of the Drill instructors, who complained of sore throat, to drill the men for that night. Major Pollard complied, but, on the fact being communicated to Col. Smith, he declared it to be a violation of orders, and as such reported it to the Commander-in-chief. A General Order shortly afterwards appeared, posted up in the Drill Shed, censuring Major Pollard's action, without directly mentioning his name. Major Pollard very naturally felt indignant, that for having simply, and upon invitation, taken command of the battalion to relieve a drill instructor who was indisposed, he should be dealt with so summarily by an officer who received £300 a year from the Government, and who was absent from his post at the time. Even had he been wrong, Major Pollard was entitled to thanks rather than censure for discharging the duties of others, who, though paid for their services, were absent or incapable of fulfilling them; but, besides this, Major Pollard denies that he exceeded his duties or violated any rule or order which he ought, as an officer, to have observed, and, upon this ground, he applied to the Commander-in-Chief, through Cols. Gray and Haviland, for a Court of Inquiry to investigate into the alleged violation of orders. In reply to this application, Major Pollard received a communication from Lieut.-Col. Stewart, informing him that His Excellency regretted that an officer of Major Pollard's standing "should have committed the very serious breach of all military usages which rendered necessary the General Order affixed in the Drill Shed." Major Pollard perceived, from the Adjutant-General's letter, that the offence of which he was charged in the General Order was much more "serious" than at first sight appeared, and, as he was in total ignorance of the rule, order, or "military usage" of which he had committed a breach, again demanded a Court of Enquiry to convict him if guilty, or to acquit him if innocent. The only reply he received to this last demand, so just and reasonable in itself, was a verbal one, informing him that the Commander-in-Chief would not continue the correspondence any further.

Now, the belief is general throughout the community, especially among Volunteers and Militiamen, that the Major has been guilty of no offence against Military usages, and that he has received foul play in being condemned without a hearing. Why should he be denied a Court of Enquiry? If the Inspector of Militia had a good case, why should he hesitate to have Major Pollard legally condemned? The fact appears to be that there is some mean pique at the bottom of the whole proceeding, and, in order to gratify it, the attempt has been made to sacrifice the Major upon the merest pretence. In whatever light we look at the affair, it seems mean and contemptible. It is contrary to the principles of British justice and fair play to condemn a man without informing him of his offence; and it is injudicious and ungrateful to treat an officer like Major Pollard, who has done so much gratuitously to infuse a spirit of military ardor into the young men of this community, in the summary and unjust manner indicated. If officers of merit and long-standing are to be treated thus, what hope can be entertained of securing that *esprit du corps* so essential to efficiency in military organizations? We do not uphold Major Pollard if he is wrong; but we do assert that neither to himself, his companions in arms, nor to the public at large, has it been shown that he has violated any military rule, or order, or usage which he ought to have observed. In the interests of the Volunteer movement Major Pollard's case ought to be thoroughly investigated and made as public as possible. If wrong, his past services might plead in mitigation of a harsh sentence, but, if right, some reparation is due him. Will not the Volunteers endorse this view? If so, they ought to manifest it by demanding a Court of Enquiry, as desired by Major Pollard. Let justice be done, and our military organization will be all the gainer by it.

"CONFEDERATION CONSIDERED ON ITS MERITS."—This is the title of a pamphlet of 35 pages which we have recently received from Halifax. It contains nothing new upon the subject that we can perceive, and why it has been published, unless to gratify the vanity of its unknown author, we are at a loss to know. It is a pity that all the pamphlets that have been written within the last two years in favor of Confederation, could not be collected into one volume, and preserved in the archives of the new "Kingdom," for future reference. Some of their authors might then learn to blush at the false premises and falser conclusions with which they attempted to impose upon an incredulous people. The roseate hues in which they love to paint the future of the Confederacy, may tickle our imagination, but they do not appeal to our reason, nor have we the remotest idea that these fancy sketches will ever be realised. Upon the mainland, the introduction and employment of a large amount of British capital in building the Inter-Colonial Railway, will, undoubtedly, stimulate industry in all its branches, and inaugurate an era of prosperity of several year's duration. But, in the course of time, when the increased and ever-increasing burdens and difficulties implied in a "New Nationality," come to be fully experienced, our pamphleteers will have little reason to congratulate themselves upon their attempts at prophecy. United Italy, with a homegenous population of twenty millions, has found the task of self-government no easy one. The difficulties of the new Kingdom will be more complicated than those of Italy. With Nova Scotia betrayed and dissatisfied, with an antagonism of races existing in Canada, and with a jealous and powerful neighbor upon our border, even the consolidated resources of the new Kingdom will be scarcely sufficient to keep the complicated and cumbrous Government machine in good working order. However, we must take a great deal for granted, and, if we are to credit our anonymous phampleteer, we are nearer the mileonium than is generally anticipated. In fact, with the emancipated contraband, we must come to the conclusion that, with the dawn of Confederation,

"It must be now the Kingdom's coming,
And the year of Jubile."

It is gratifying to notice the change for the better which has come over the Conservative Organs since they have been driven into opposition, and no longer enjoy the patronage of Government. From being the apologists of extravagance, corruption and oppression, they have suddenly become the purest of patriots and the most unselfish of mortals. They now advocate for a reduction of taxation, which was raised while their friends were in power, and they are equally clamorous for an increase of the teacher's salary, which was reduced by the Government these consistent organs supported. Free land, a bounty on fishing, the