



"JUSTUM, ET TENACEM PROPOSITI VIRUM, NON CIVIUM ARDOR PRAVA JUBENTIUM, NON VULTUS INSTANTIS TYRANNI MENTE QUATIT SOLIDA."

VOLUME II.

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## THE BEE

IS PUBLISHED EVERY WEDNESDAY MORNING,  
BY JAMES DAWSON,

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For Advertising by the Year, if not exceeding a square, 35s. to Subscribers, 45s. to Non-Subscribers,—if more space than a square be occupied, the surplus will be charged in proportion.

### PICTOU PRICES CURRENT.

CORRECTED WEEKLY.

Apples, pr bushel	2s 6d.	Hay	80s a 90s
Boards, pine, pr m	50s a 60s	Herrings, No 1	22s 6d
" hemlock -	30s a 40s	Lamb	3d
Beef, fresh, pr lb	2 1-2d	Mackarel	none
Butter, -	1s	Mutton	pr lb 3d
Cheese, N s -	5d a 6d	Oatmeal	pr cwt 18s
Coals, at Mines, pr chl	13s	Oats	none
" shipped on board	14s 6d	Pork	pr bbl none
" at wharf (Pictou)	16s	Potatoes	1s 3d
Coke	16s	Salt	pr hhd 10s a 11s
Codfish pr Ql	14s a 15s	Shingles pr m	7s a 10s
Eggs pr doz	7d	Tallow pr lb	7d a 8d
Flour, N s pr cwt	20s	Furnips	pr bush 1st d.
" Am s r, pr bbl	none	Wood	pr cord 12s

### HALIFAX PRICES.

Alowives	14s a 15s	Herrings, No 1	15s
Boards, pine, m	60s a 70s	" "	2 none
Beef, best,	3d a 4d	Mackarel, No 1	none
" Quebec primo	50s	" "	2 30s
" Nova Scotia	40s a 45s	" "	3 20s
Codfish, merch'ble	16s	Molasses	2s 6d
Coals, Pictou,	none	Pork, Irish	none
" Sydney,	25s	" Quebec	none
Coffee	1s 1d	" Nova Scotia	55s a 100
Corn, Indian	5s	Potatoes	1s 4d
Flour Am sup	52s 6d	Sugar, good,	50 a 60s
" Fine	47s 6d	Salmon No 1	65s
" Quebec fine	45s	" "	2 60s
" Nova Scotia	40s	" "	3 55s

### LANDING,

From Brig COMMERCE, Captain Dixon, from Newcastle, and for sale by the subscriber:

**CHAIN CABLES**, 1-2, 5-8, 3-4, 7-8, 1 1-4 inches; **ANCHORS**, suited for wood, and with iron stocks, from 1 to 13 cwt.; which will be disposed of on reasonable terms.

6th September, 1836. if **GEORGE SMITH.**

### THE SUBSCRIBER

**K**EEPS constantly for SALE, a large assortment of

### DRUGS AND MEDICINES,

Chemical preparations, Dye Stuffs, oil and water Colours, Apothecaries' Glassware, Perfumery, &c. Every article usually kept for sale by Druggists may be had at his shop, WHOLESALE AND RETAIL.

**JAMES D. B. FRASER,**  
Druggist.

September 21. if

### ALE AND PORTER,

For Sale.

**A FEW** Casks, 4 dozen each, bottled ALE and PORTER, ex "Emeline," from London, for sale at the subscriber's wharf.

Sept'r 7. if **GEORGE SMITH.**

From the London Free Press.

### THE WAY THIEVES VINDICATE THEIR PROFESSION.

CURIOS SCENE BETWEEN THE BISHOP OF E— AND A THIEF.

THE Bishop one day felt something tugging at his coat pocket, as he was worming his way through a narrow court of the metropolis; and, turning suddenly round, he hooked with the handle of his umbrella a little sharp adult looking fellow, who seemed particularly anxious to get out of the way. The hooking was effectual; Snap was fairly caught; and being caught, like a rat, when all chance of escape is lost, immediately began to show teeth, and enquire by what authority one gentleman could stop another thus unceremoniously on the king's highway. "My young man," said his Lordship, "I should like to have a little talk with you; you are young, and smart, and probably have been driven to this foolish and sinful course of life by pressure of adversity, and the misfortune of birth and education. Let me hear how you were first led to it." Snap now perceived that he was quite safe, and promised for a swill of heavy wet to tell any thing to his Lordship, for he now perceived that he was more of a gentleman than he thought when the hook of the umbrella first seized his collar. The Bishop was rather eccentric, and fond of a scene, and without a moment's scruple, he agreed to treat Snap to a pint of the stoutest and best.

Snap told a too common tale of distress—abandonment of parents, want of education, hunger, nakedness, persecution of every sort from those from whom he solicited relief, and finally, a rooted aversion to the vices and heartlessness of society, and a determination to be revenged for all the personal injuries which it had inflicted upon himself. "Every creature of God has a right to support," said Snap, "but more especially in youth, when it is unable to provide for itself; and if children are not provided for by society, to which they belong, they have a moral right to prey upon society. If society wishes to prevent depredation, it should provide for its offspring. You are provided for, and, consequently, you do not require to provide. You say unto one go, and he goeth, to another come, and he cometh. Had I the same influence, I should not have been hooked by your umbrella to-day.

"But," replied the Bishop, "this is not enough; there are many instances of young men equally unfortunate in birth and training as you, who have preserved an honest reputation, and raised themselves, by their own industry, to wealth and rank. No man is compelled to be dishonest: a virtuous mind will rather suffer any extremity than condescend to plunder for an infamous existence." "What you call infamy is only infamy to your class, not to mine. I reap and enjoy fame by that very conduct which you call infamous; and what you call honest and respectable I call mean, selfish, ungenerous, and unchristian. You regard wealth as a sure indication of worth; you say that many in my circumstances have raised themselves to wealth by their industry and virtue, and you, no doubt, regard them as more noble, more generous, more pious, more Christian than I am; but I will not acknowledge that you or those worthies you allude to are better than I."—"Why," said the

Bishop, "you do not mean to justify your conduct surely; you do not say that it is lawful to steal when the law of God insists, 'thou shalt not steal.'" "I do not steal," said Snap. "I only make common property with thieves and other children of the devil; and all the difference between your Christianity and mine is, that you break the law in one point and I break it in another. But, as our divine master says, he that breaketh it in one point is guilty of it altogether. I am a Christian quite as much as you; I know what Christianity is; I have been taught it in prison; and I believe I can perceive the spirit of it. Were society Christian, there would be no use for stealing. It is the apostacy, the infidelity, the adultery of the church, that makes thieving necessary to counteract the mischief. Hear this, my lord, for it is a solemn truth; it is a law of nature, that whenever excess of any description arises in society, an opposite excess is necessarily created to counterbalance the evil. Now Christianity enjoins you to take care of the poor, to bring up the children of the needy in the way that they should walk. You do it not. The natural consequence is, the children of the poor rise up in judgment against you. It is the spirit of God that moves them (here the bishop seemed shocked, but checked his feelings)—moves them to raise up a standard of opposition, to force men by fear to do that which they will not do spontaneously from love; and this standard, we, the opposition, shall always keep unfurled, until you put on the spirit of that religion whose name you have usurped, but whose charity and love you have contemptuously and impudently cast off. Bad as our conduct may be, it is not worse than yours; and it is the necessary consequence of yours, and must for the good of mankind, be pursued with vigor, until you and such as you are forced to acknowledge that you are the primary causes of that crime which you so pompously deplore. You accumulate wealth in opposition to Christianity; you make laws to secure that wealth to yourselves; and you hedge yourselves round, like hedgehogs, with all sorts of instruments of punishment, in opposition to christianity. You love, you glory in, you contend and fight for that which Christianity bids you to appropriate; and yet you have the impudence to condemn us for seizing that which your heavenly father says is ours. 'All things are ours, whether things in heaven or things on earth.' With all your pretensions, moreover, to faith in God, you have got no faith. You cannot rely upon his promise as we do. There is a providence for thieves as well as for bishops, and many a time I have been struck with its manifestations. Experience now teaches me even to rely upon it as a sort of independence. But you—where is your faith? Your master tells you not to provide for tomorrow, for tomorrow will provide for itself. Do you follow this advice as much as I do? 'Lay not up treasures upon earth, where thieves break through and steal,' says the same authority. Now what think you of it? Here are two wicked ones mentioned—those who lay up and those who break in upon that which is laid up. Which is the most unchristian, think you? And if people will lay up, in spite of God's command, must not God find servants on purpose to inflict upon the hoarders that punishment which they deserve? We are merely the Lord's executioners, commissioned to teaze and tor-