



"JURUM, ET TENACEM PROPOSITI VIRUM, NON CIVIUM AUDOR PRAVA JUBENTUM, NON VULTUS INSTANTIS TYRANNI BLINTE QUATIT SOLIDA."

VOLUME II.

PICTOU, N. S. WEDNESDAY MORNING, AUGUST 10, 1836.

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## THE BEE

IS PUBLISHED EVERY WEDNESDAY MORNING,  
BY JAMES DAWSON,

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### PICTOU PRICES CURRENT.

CORRECTED WEEKLY.

Apples, Am pr bbl	Hay (now)	30s
Boards, pine, pr m 50s a 60s	Herrings, No 1	
" hemlock - 30s a 40s	Lamb	3d a 4d
Beef, fresh, pr lb 4d a 5d	Mackarel	30s
Butter, tub, - 7d a 8d	Mutton pr lb	3d
" fresh - 8d a 9d	Oatmeal pr cwt	15s
Cheese, N s - 5d a 6d	Oats pr bush	1s 6d a 2s
Coals, at Mines, pr chd 13-	Pork pr bbl	none
" shipped on board 14-	Potatoes	1s 9d
" at wharf (Pictou) 16-	Salt pr hid	10s a 11s
Coke 16-	Shingles pr m	7s a 10s
Codfish pr Ql 14s a 16s	Tallow pr lb	7d a 8d
Eggs pr doz 5d a 6d	Furnips pr bush	none
Flour, N s pr cwt 18s a 20s	Veal pr lb	2 1-2 a 3 1-2
" Am s, pr bbl 45s	Wood pr cord	12s

  

HALIFAX PRICES.		
Alewicos 14s a 15s	Herrings, No 1	17s 6d
Boards, pine, m 55s	" "	2 12d 6d
Beef, best, 4d a 6d	Mackarel, No 1	35s
" Quebec prime 50s	" "	2 30s
" Nova Scotia 40s a 45s	" "	3 18s
Codfish, merch'ble 16s	Molasses	2s
Coals, Pictou, none	Pork, Irish	none
" Sydney, 80s	" Quebec	none
Coffee 1s 1d	" Nova Scotia	55s a 100
Coru, Indian 5s	Potatoes	2-6d
Flour Am sup 45s	Sugar, good, 45 a 55-6d	
" Fine 38s	Salmon No 1	65s
" Quebec fine 40s	" "	2 60s
" Nova Scotia 35s	" "	3 55s

### J. JOHNSTON,

In addition to his former STOCK, has received  
FROM LONDON,

A NEAT ASSORTMENT OF  
FIFES, FLUTES, AND OCTAVES,

which he offers for sale very low for cash.

Pictou, August 3.

### For Sale.

AN EXCELLENT LOT OF LAND,  
OF 200 ACRES,

At French River, Merigomish:

BEING Lot No 10, of the second division of the 82d Grant. The soil is good, and a more desirable situation is scarcely to be met with; there are grist and saw Mills at one end of it, and blacksmith's forges at the other.

Any person or persons found cutting timber on said Lot, previous to its being sold, shall be punished as the law directs; and any person giving information against offenders, shall receive a handsome reward.

Apply to DONALD A. FRASER,  
McLellan's Mountain, August 1, m-w ps7

### SCOTTISH CLERGYMEN OF THE OLD SCHOOL.

BY A SEPTUAGENARIAN.

[From the first number of the Scottish Monthly Magazine—a Glasgow periodical of most excellent promise.]

I am too old to take an interest in now-fangled controversy, and therefore I leave Churchmen and Voluntary to fight their battles. I am about to quit the stage; my spirits are worn out with the emotions which stirred the breasts of men in my own days; I am more inclined to brood over the recollection of what has passed or is passing away, than to take part in the bustle around me, with which I cannot sympathise. Still I am not so foolish as some old men who think, because the world wears another face, because men's likings and loathings run in different channels from what were customary in the days of their youth, that therefore every thing was going wrong, it was a merry world in my day, notwithstanding the croakings of my grandfather when I was a boy, and doubtless it will be a merry world when I am gone; only it must rest contented with this cold admission, and not insist upon nesting itself in that warm corner of my heart where the old times of my heart lie basking.

Still it is the privilege of age to be prodigal in good advice which is not listened to; and it may be allowed to a contemporary of Robertson and Blair to hint that there was a class of clergymen in his day of which he can now see only a few rare specimens remaining—*rari nantes in gurgite vasto*. Perhaps it may even be allowed to his partiality for his own early recollections to insinuate that he regrets the disappearance of this class.

The Church of Scotland has been erroneously termed a poor Church. There were to be sure no overgrown pincely revenues to be found in it; but when Presbytery was first established in Scotland after the revolution, there could not with strict propriety be said to be a poor clergyman in Scotland. A man's fortune must be judged by its relative proportion to that possessed by his neighbour, and by the comforts it can procure him viewed in relation to the manner of living which is prevalent in the country. Tried by this test there were at the time to which I refer no poor clergymen in Scotland. The best proof of this is that a great many of them saved money. In a landward district the minister was at that time almost the only man who had spare cash, and thus, in the simple relations of society which then prevailed, he was obliged either to hoard up at home or to lend out among the neighboring proprietors. The minister's daughters became in this manner objects of attention to the neighboring lairds; they had *lochers*, and were not unfrequently better educated than the more high-born dames around them. The son of a clergyman too would at times purchase property, generally without abandoning the parental profession. Any person who will give himself the trouble to trace back the pedigrees of our landed gentry of moderate rentals, will be astonished to find how many of them spring from the Church.

I would not willingly shock the preconceptions of any of my Cameronian readers, but, honestly speaking, it has always appeared to me that the circumstance to which I have been adverting, conjoined with the introduction or perpetuation of patronage, was

the means of reconciling the majority of the Scottish gentry to the establishment of the Presbyterian Church. There was no doubt a strong party among the aristocracy, who from conviction or other motives favored the Presbyterian cause. The Presbyterian Church of Scotland at the time of the Revolution numbered among its clerical members some of its most accomplished scholars and statesmen of the day. Instead of being a mere herd of boors, as the ignorant malice of the prelatists designated them, the Scottish Kirk had members who, in point of sound and elegant accomplishments, may rank with the best of their time. But the mass of its supporters were emphatically of the lowest orders. The majority of the gentry were either attached to Episcopacy or might have become so in time, had not the ruthless persecuting spirit of the prelates disgusted them. The hatred of the populace overturned the Episcopal Church of Scotland, and the minister's rosy-cheeked and rarely *tocherless* daughters won the lukewarm lairds to support its Presbyterian successor. O nearer acquaintance they found, with all its homeliness, it was not so stern and boorish as they had imagined.

Thus the Presbyterian Church came to possess the land in peace. People who are at ease in their possessions are proverbially good-natured, and thus perhaps it was that a gradual relaxation of the original sternness of the Presbytery in matters of discipline and doctrine crept in. This was the inevitable consequence of the growing intimacy between the pastors and the more wealthy and luxurious classes; it is not so easy to exert the rigor of discipline in the case of a man who gives good dinners. But the transition was accelerated in the first instance by the Secession. The Churchmen could not be alarmed by the opposition of a body originally so few in number; I suspect many of them at first regarded the event as a happy dispensation, relieving them from the interference of those members of their congregation whose fervor rebuked their own apathy. They persuaded themselves that these individuals would continue to warm themselves by the fires of their own zeal, and that the rest of the world would continue to jog on as of old. The struggle in the church-courts between the moderate and orthodox parties still continued, it is true, but from the moment that the fathers of the Secession withdrew, it assumed much of the conventional and tame character of the contest between the Whig and Tory during the same period. The orthodox party felt in their hearts that all who had not seceded had made a tacit admission that there was no essential point at issue between them and their antagonists. Under such circumstances it was inevitable that the party of Robertson, especially when headed by such a consummate politician, should gain the ascendancy in the church.

I have entered into these dry details in order that my readers may, from entertaining a just notion of the state of society under which my old favorites grew up, be better able to estimate their merits. It has been my object merely to narrate facts, not to discuss opinions. It may have been a very praiseworthy or a most objectionable state of affairs: with that I have nothing to do. I have never troubled my head with that question, and it is now rather late to begin. This was the moral atmosphere breathed by a few