

desire, however, to wound, whatever I may have to prick the conscience, (if any there exists.) He gives you his finally, by stating that he shall treat me and my absurd scribbles with the contempt which people of my cast of character deserve!! No doubt he feels the superiority of his opponent, as well he may, and therefore will treat me with contempt. It is an exceedingly happy, and ingenious course to adopt, when driven into a corner, and when truth predominates.

He concludes by stating—that the whole proceedings will shortly be brought under the consideration of the Legislature. I hope his Petition which has been so urgently pressed upon the people for signature, contains more of truth and less of scurrility, than either his speech or letter. I shall not notice his gross remarks respecting Mr. Hea, who is quite capable of taking care of himself. So also is Mr. Wm. Carman,—but the remarks with respect to him, cannot easily be replied to, as they are incomprehensible.

I shall now take leave of the subject, confident the House of Assembly will mete out due justice to all parties.

Yours, truly,

H. C. D. CARMAN.

Notes on some of the most prominent errata in M. G.'s second letter.

Mr Editor,
To notice all the misrepresentations and blunders contained in Mr. Souter's (perhaps I should say the Rev. Mr. Souter) last communication, would be a very irksome task indeed; with his permission I shall, therefore, only allude to a few of those most likely to do mischief in a populous and unlettered community. First of all he opens upon us with expressing his astonishment and wonder 'at the extraordinary epistle which appeared, bearing the signature of the Rev. James Hudson, who takes to himself the extraordinary title of the Visiting Missionary Priest for the Miramichi River.' Upon this passage I am not called upon to make any comment, as it must now be evident to your readers, that Mr. Souter's extraordinary surprise (if it ever was excited) was owing to his extraordinary ignorance. In the centre of the 2nd paragraph, M. G. states that it is my wish that the 'public journals should be open to me, and closed to every one who differs from me; and these are my ideas of justice and the liberty of the press.' Now let me tell Mr. Souter, and in the plainest language, that there is not a single particle of truth in this statement. The Editor of the Gleaner is aware that I have not objected to his publishing anonymous articles, 'exposing the fallacy of my pretensions,' as M. G. is pleased to call them; and he can also state, that when M. G.'s Bible reading brother of Richibucto, (alias X.) sent a communication 'built upon a superstructure of falsehood' for insertion in the Gleaner, last winter, that I did request him not to injure his business by the suppression of articles reflecting on me or mine. I have also every cause to complain that Mr. Souter attacked me anonymously, as he was acquainted with the address of 'your correspondent,' and therefore cannot assert that either of the communications written by me ('your correspondent') were to him at least, anonymous. But by way of obviating all future difficulty in these matters, my name shall be left at the Printing office appended to my communications, for the satisfaction of the curious, and the would-be sub-Editor of the Gleaner—M. G.

In the fourth paragraph Mr. Souter vainly attempts to puff the literary merits of 'the Halifax Guardian,' which is conducted, as he states, in a talented manner, and displays good will, forbearance, &c. &c. towards all denominations of Christians; and why? because it is supported by all denominations; lately however, I have been the humble instrument of 'extirpating' this talented paper, 'and obtruding' in lieu thereof that nobly edited journal the 'Toronto Church,' which tells 'the truth, the whole truth, and nothing but the truth.' In the last number (6th January) a Scottish Churchman (and we have no Episcopalians like the Scotch) tells his friend in Canada, 'that his neighbours are likely to pull down their Kirk (?) about their ears,' and that the saying seems about receiving another verification, that as division was their sin, so division should be their punishment. This sound Churchman also alludes to 'the visit of the Queen to Scotland, and of the wrath of the Presbyterians that her majesty did not patronise them' and their meeting houses, and thereby play the part of an hypocrite.

In the seventh paragraph M. G. says

something about a dominant Church. Now if I might venture upon a prophecy it would be, that 'the Anglican Church is destined with God's blessing, to become in this Province a dominant, that is a leading, but not a domineering Church; and I will further explain my meaning of the expression dominant, by adding that a pious Wesleyan (for there are pious people in that body as well as among the Presbyterians) observed not long since that 'if there is to be a lion in the Province, let it be the lion of the Church of England, for the lamb can lie down beside it.' But let me ask what lamb could repose in peace near the tiger of Presbyterianism? only two years ago a friend of mine over the way 'wasted his valuable time' in trotting up and down this river, publicly belaboring day and night, with all his might, the few poor Methodists in this place, and for what, Mr. Editor? just because these people dared to offend him by getting up a revival (so called) in Newcastle at a very dull season of the year. And is it not well known that the designing and ambitious Mr. Souter, aided by his colleagues are leaving no stone unturned to make Presbyterianism not only domineering but tyrannical? so that whenever these 'Scottish Worthies' do gain the ascendant (that is when they do) they will, as they have done in times of yore, 'trample upon' and 'vide rough shod over' all of every denomination.

Here I must remind M. G. and his human law established reverend brethren, that there is no such word in the Presbyterian vocabulary as 'toleration.' Presbyterian toleration!! Why every body familiar with British history knows that the ancestors of these tolerant friends of ours 'bound the hands of the unhappy Charles, that is they offered liberty and life to the imprisoned monarch, if his majesty would consent to enforce Presbyterianism on the English nation; but the christian king could not accede to these ignominious conditions, choosing rather to abide by the dictates of conscience and suffer a martyr for God's True Church. Does not every one know too that when this tolerant fiction, assisted by Cromwell's wild sectarian soldiers had things their own way, they actually forced their 'ism' upon the Churchmen of England, banished her Bishops and clergy, seized upon the Churches and church property, proscribed and burnt 'the noble old Prayer Book,' and in short made it penal for the Churchman to read it even in the private dwelling; and is it not on record that the blood of the Archbishop Laud and other holy prelates was wantonly shed by these same 'tolerants,' whose descendants are now (as their forefathers were) scandalized at the sight of a Surplice, or the sign of the Cross?

I must also remind M. G., this guardian of the rights of all denominations! that that distinguished firebrand John Knox used to tell his followers (and it is presumed that M. G. is one of them) that forbearance was to be regulated by their power to enforce their own discipline; and this principle is very happily illustrated by a precedent from Holy Scriptures—'while the posterity of Abraham,' says this gentle hearted preacher, 'were few in number, and while they sojourned in different countries they were merely required to avoid all participation in the idolatrous rites of the heathen; but as soon as they prospered into a kingdom, and obtained possession of Canaan, they were strictly charged to suppress idolatry and to destroy all the monuments and incentives. The same duty is now incumbent on all professors of the True (?) Religion in Scotland. Formerly, when not more than ten persons in a county were enlightened (?) it would have been foolishness to have demanded of the nobility the suppression of idolatry. (You should know, Mr. Editor, that 'superstition' and 'idolatry' are favorite and most comprehensive expressions with human law established Presbyterian Teachers.) Mr. D'Israeli, adds by way of comment on this 'Curiosity of Literature,' the quiet and cutting remark of Swift, 'We (Churchmen) are fully convinced,' says the Dean, 'that we shall always tolerate them (Presbyterians,) but not that they will tolerate us.' Now, Mr. Editor, what think you of the foregoing specimens of Presbyterian Tolerance? and yet notwithstanding all these things there is in these regions a knot of men in whom breathes the meek and gentle spirit of Knox and his 'solemn league and covenant followers.' Bound to 'extirpate' (root out) 'Prelacy' (meaning the Divinely instituted form of Episcopacy,) continually branding me with the epithets of 'Heretic,' 'Bigot,' 'In-tolerant,' &c. &c.

[The remainder of Mr. Hudson's letter we shall insert next week.]—Ed. Gleaner.

To the Editor of the Gleaner,

Mr. Editor,—In your last number there appeared a letter from Mr. James Hannay, (alias X.) of Richibucto: and from the tenor of the first sentence in its opening paragraph, it is very evident that he has taken offence at some of my former plain statements.

By way of offering reparation to X.'s wounded feelings (what a tender-hearted Thistle he must be now!) I feel it my bounden duty to 'take the earliest opportunity of telling this Person, that having resolved not to retract a single expression used by me when lately alluding to him, I cannot, for this reason, degrade myself by entering into any correspondence with him, either public or private.

I am unwilling, however, to part from Mr. James Hannay (alias X.) without recording an expression of my sincere hope, that he may soon abandon his Schismatical ways, and regularly attend The Parish Church, from whose 'Altar,' or 'Communion Table' his worthy Pastor reads the ninth Commandment, the rehearsal of which may possibly remind this Traducer, that he has not been used to telling the Truth in his several anonymous Communications inserted in that one-sided 'Presbyterian organ,' the Halifax Guardian.

I am, Mr. Editor,

Your faithful Serv't.,

JAMES HUDSON,

A Member of the Presbytery of Miramichi.
January 23, 1843.

To the Editor of the Gleaner,

SIR—

My eye having accidentally been just directed to an anonymous article in the St. John Courier of 28th inst. dated Miramichi, 10th January, and signed 'Monitor.' It has occurred to me that as the Editor or conductor of that paper has taken up the story of the Northumberland Election, I would invite him to take it up pro and con, and with that view invite his attention to my letters in the Gleaner, the third of which appears in your paper of this date.

Your Obed. Serv.

JOHN HEA.

Chatham, Tuesday Morning, }
January 31.

To the Editor of the Gleaner,

SIR;

As the Rev. James Hudson has at length in his characteristic style (aided as I am told by certain friends) attempted to reply to the communications of M. G. I might feel justified in at once replying to his remarks, in as far as they are deserving of notice: but as my Reverend friend Mr. Hannay, has addressed him on the subject of Apostolical Succession, on which so much stress is laid by Mr. Hudson and his Puseyite friends, with the view of allowing him leisure to meet Mr. Hannay, I shall defer any strictures I may have to offer on his late communications, until another time. Valorous as the Visiting Missionary is, I should not wish him to have to boast of being engaged with more than one opponent at one time.

I am Sir,

Your's, &c.,

JAMES SOUTER.

January 28.

NO FICE.

Whereas, on the night of Thursday, the 26th inst. or early on the morning of Friday the 27th, the Subscribers Stable in Nelson, was by some evil disposed person or persons broken open, and a

Pair of Horses,

one a dark Chestnut (an Entire), and the other a Grey Gelding; (the Entire about eleven years of age, and the Gelding about nine) both the property of the Subscriber, were feloniously taken therefrom. The subscriber therefore hereby gives notice of the above Theft, and cautions all persons against receiving or purchasing the said Horses.

PETER ESSON.

Miramichi, January 30, 1843.

NOTICE.

ALL persons having just claims against the Estate of ROBERT SHAW, late of the Parish of Chatham, in the county of Northumberland, Farmer, deceased, are requested to render the same, duly attested, to either of the subscribers, within three months from this date; and all persons indebted to the said Estate, are requested to make immediate payment to

Catharine Percival, Executrix.

William Hey,

Robert Nicholson, } Executors.

Chatham, January 24, 1843.

Winter Seed Wheat.

The Subscribers daily expect from New York, a quantity of superior Genesee

White Winter Seed Wheat,

a trial of which they recommend to the farming community. To be had on reasonable terms at their Stores in Douglastown and Chatham.

GILMOUR, RANKIN & CO.

Miramichi, 10th September, 1842.

A BILL

in amendment of the Laws now in force for regulating the Fisheries in the county of Northumberland.

Whereas from the great difficulty in enforcing the provisions of the Act of the General Assembly of this Province, made and passed in the 39th year of the reign of his late majesty King George the 3rd, intituled 'an Act for regulating the Fisheries in the county of Northumberland,' by the Overseers of the Fisheries of the respective Parishes appointed under the provisions of the 3rd section of the said recited Act, as far as the same relates to what are commonly called the Outside Fisheries in the said River and Bay of Miramichi: the Fisheries in the said River have become much injured, and the Salmon Fisheries especially are likely to be destroyed.

SECTION 1ST—Be it therefore enacted, by the Lieutenant Governor, Legislative Council and Assembly, that from and after the passing of this Act, it shall and may be lawful for the Lieutenant Governor, or person administering the government for the time being, annually, on or before the first day of April in each and every year, to appoint two or more fit persons, residents of the county of Northumberland, not being directly or indirectly engaged in or carrying on the Fisheries, to be Overseers of the Fisheries in the said County, from the upper end of Bay du Vin Island across to Neguac, at the upper end of Hay Island, and thence down on both sides to the outside of the Bay of Miramichi.

SECTION 2ND—And be it enacted, that when and so soon as the said Overseers shall be so appointed by his Excellency the Lieutenant Governor, or person administering the government for the time being, being first duly sworn to the faithful discharge of their duty before some Justice of the Peace for the said county, and any Justice of the Peace of the said county is hereby authorized and empowered to administer such oath; such Overseers respectively shall, and they are hereby jointly and severally, fully authorized and empowered to carry into effect all the provisions of the said Act, made and passed in the 39th year of the Reign of his late majesty King George the 3rd, intituled 'an Act for regulating the Fisheries in the county of Northumberland,' and also the provisions of all other Acts now in force, or that may hereafter be in force for that purpose, so far as the same relates to the Fisheries of the River and Bay of Miramichi, from the upper end of Bay du Vin Island across to Neguac at the upper end of Hay Island, and thence down to the outside of the Bay, without regard to the Parish Boundaries, so far as the said Act extends, in as full and ample a manner in every respect as the Overseers of Fisheries appointed by the Justices of the Peace of the said county, at their General Sessions, under the third section of the said in part recited Act, are authorized to enforce the said Laws within the limits of the respective Parishes. Provided always—that the powers and jurisdiction of the said Overseers shall not extend higher up the said River, than the limits above defined.

SECTION 3RD—And be it enacted that the said Overseers or any of them, when so appointed and sworn as aforesaid, for the district aforesaid, shall have all the powers of enforcing, recovering and applying the forfeitures and penalties under the provisions of the said Act and all other Acts now in force, or that may henceforth be in force within the limits of the district for which they shall be so appointed as aforesaid, against any person or persons liable thereto, and nets illegally set that are given to the Overseers of the Fisheries of the respective Parishes, in the said county, under the provisions of the said in part recited act, or any other acts now in force, or that may hereafter be in force, for the preservation of the Fisheries in the said county.

SECTION 5TH—And be it enacted, That from and after the passing of this act, it shall not be lawful for the said Justices at their General Sessions, under the provisions of the 3rd section of the said in part recited act, or under any other law now in force, to appoint any Overseers of Fisheries for the district, or any part thereof for which the said Lieutenant Governor or person administering the government for the time being, by the provisions of this act is authorized to appoint Overseers: any thing in the said in part recited act to the contrary notwithstanding.

SECTION 7TH—And be it enacted, That this act shall continue and be in force until the day of

which will be in the year of our Lord one thousand eight hundred and

Dissolution of Partnership.

The Co-Partnership heretofore existing between George Johnstone, Wm. Johnstone, and James Caie, Carriers and Tanners, of Chatham, is this day Dissolved by mutual consent. All Persons indebted to said Firm, are requested to make payment to Mr. George Johnstone, to whom all Accounts must be rendered for adjustment.

George Johnstone,

William Johnstone,

James Caie.

Miramichi, Dec. 31, 1842.

BLANKS!

Viz.—Magistrates', Lawyers' Apprentice's Indentures, &c., for Sale at the Gleaner Office.