

By way of P. S. please, Mr Editor, to annex 'Country Conversations' to this communication.

COUNTRY CONVERSATIONS.

From 'the Banner of the Cross.' (An able American periodical, edited by a Church Clergyman, formerly a Presbyterian.)

'That Alters the Case.'—I.

Snuffle.—What horrid things those 'Oxford Tracts' must be!

Steady.—Why, what now?

Snuffle.—Did not that poor Mr Sibthorp keep on writing them till he had, at last, to go to Rome?

Steady.—Not at all. Mr Sibthorp never wrote any of the 'Oxford Tracts;' nor had any thing to do with them, or with their writers. But he was Secretary of the 'Religious Tract Society;' (like the Bible Society—a favorite hobby of the present liberal age, ridden upon by invisible Churchmen, and visible Dissenters of every hue) perhaps it is that you are thinking of!

Snuffle.—Well, perhaps it is. There was something about 'Tracts' I know.

'Blowing Hot and Cold.'—II.

(Scene—A Cathedral City; or a quiet Village in Christian England. The bells in the Grey Cathedral Tower are chiming for Daily Matins or Evening Song; or the village Church Bell is tolling on a Saint's Day, in Passion Week.)

Smith.—What can be the reason that Church people never have any prayer-meetings?

Jones.—Oh, they have no religion. Mere outside Christians!

Johnson.—What is that everlasting church bell ringing again for? Every day this week, jingle, jingle, jingle! I am tired of hearing it.

Jackson.—Oh, I suppose it is for payers: some 'holy-day' or other! They are always at it.

'Them Tracts.'—III.

Parishioner.—So you are really going to England!

Parson.—Yes, I sail, God willing, next week.

Parishioner.—What places do you expect to visit?

Parson.—I shall hope to see the principal Towns; London and Oxford, and Cambridge especially.

Parishioner.—Oxford! That's where that wicked old man lives, that writes them Tracts, is it not?

Why and Because.—IV.

Churchman.—What is the reason that your ministers never say the Apostle's Creed in your public worship?

Other Denomination-er.—Why because it is not in the Bible.

Churchman.—Well, what is the reason that they scarcely ever say the Lord's Prayer?

Other Denomination-er.—Well, I do not know. Perhaps, because it is.

RESPECTABILITY.

Mr. Editor,

This appellation is derived from a word which signifies, to look back often, to have often regard of; and of course the respectable man must be one, whose conduct will bear an oft-repeated and searching review. Good morals, therefore, must lie at the basis of true respectability. Wealth, intelligence, office, or personal appearance, can be viewed only as subsidiary in the formation of this character. Let any one, or even all of this enumeration, pertain to an individual, if the more excellent and essential qualities are absent, the profound homage rendered to genuine respectability, will not be laid at his feet.

The man who, with a miserly spirit, hoards his riches for moths and rust, or spendthrift heirs, notwithstanding he may count his thousands, is justly despised. The rich man who spends his affluence in pampering his lusts, corrupting society, or over-awing the poor, is both pitied and condemned. The person invested with office and authority, who employs his influence in extortion and oppression, may be feared, but he can be neither loved nor venerated. Attractive appearance and insinuating address, may please for a moment; but to perpetuate regard, and inspire with lasting respect, they must be associated with ennobling qualities of mind and heart. The possessor of vast intellectual powers, though he be able to grasp all science, and astonish the world with his genius; yet if his springs of moral action are polluted, and his life vitiated, he is but a shining villain. In the estimate of well ordered minds, the poor, the illiterate and the deformed, if possessing and exemplifying moral virtues, are statues for admiration when compared with these. Whoever pursues his calling with diligence and judgment, with integrity and perseverance, and aims at the best interest of his fellows, and the glory of his Creator, though poverty and hardships attend him, is a respectable man. It is cheerfully granted, that when morality can claim as associates, intelligence, wealth or authority, and the possessor directs these powerful instruments in promoting the welfare of his race, a character is exhibited which commands higher respect than when these appendages are wanting. But we should respect

real worth wherever it is found—in the rich and in the poor, in the learned and in the illiterate, in the ruler and in the ruled, in the powerful and in the weak; in the man who is able to feed upon dainties, and needs undergo no toil, and in the man who earns his bread by the sweat of his brow: and it will be found, on examination, that no rank, from the highest to the lowest, enjoys a monopoly of respectability.

JUSTITIA.

January 28, 1843.

NEW SONG.

Farewell to Friends and Scotland.

Farewell to the land of the glen and the mountain,  
Where green grows the heather, and clear runs the fountain;  
Where all my forefathers have rambl'd together,  
And now I must leave you, must leave you forever.

Farewell to you friends, so generous and kind,  
In this land where I'm roaming I'll still hold ye in mind;  
And tho' we're far distant, yet sincerely I trust  
That the hinges of friendship never will rust.

O Scotland, my birth-place, forever adieu,  
May thy bold hardy sons always honor thee;  
May thy daughters a pattern of excellence be,  
And thou still be the home of the brave and the free.

Now, then that I'm landed on this distant shore,  
I still sigh for old Scotia tho' I see her no more;  
May commerce revive, and bring plenty to thee,  
For who so is deserving as the brave and the free.

M. P.

Port Daniel, Aug. 23, 1842.

Mr Editor,

In your last I noticed a few lines from the Rev. James Souter, written in 'his characteristic style'; but as 'a certain friend' of mine, my man James, seems to think that M. G. is now thoroughly nettled,—in compliance with his wishes, I should forbear to add more on the present occasion, except just to congratulate my neighbour over the way upon the evident increase of 'his valour' and moral courage, which, as you must have seen, has actually enabled him to append his name to his last communication!

I must trouble you, Mr Editor, to acquaint the Reverend (?) members of a body formerly called 'the Presbytery of Miramichi,' that it is stated in a London Ecclesiastical newspaper, dated December 28, 1842, and now before me, 'that Mr Robert Winning, late Presbyterian Minister of Kingscourt, county Cavan, on Sunday Week, preached a farewell sermon to his congregation, on his leaving them, purposing to unite himself to the Irish Church.' 'It might be possible to shew that reasons of a substantial as well as of a conscientious nature have had something to do in this extraordinary (?) occurrence.'

Your faithful servant,

JAMES HUDSON.

A member of the Presbytery of Miramichi.

Mr Editor,

In looking over the proceedings of the Highland N. B. Society of New Brunswick, as communicated in your paper of the 24th inst. and directing my attention more particularly to the list of Office Bearers for this year, a something struck me, as I have no doubt it has many others of your readers, which if not explained away, or corrected, will continue to give offence. Will the Secretaries be so good as to say how it is, that in preparing the list of their Directors, they have honored Alexander McBeath with the distinction of Esquire, while they have placed Donald McNaughton, Angus Sinclair, David Johnston, J. (Mc) Dougall, W. McKenzie, W. Johnson, R. Caie, A. Cameron, F. McKnight, and J. McMillan as plain Masters? I forbear instituting comparisons as to the respective claims of the parties to distinction, my object being to get the matter corrected.

SOMEBODY.

January 29, 1843.

ADDRESS.

At the Annual Meeting of the Miramichi Church Society, held on Wednesday, the 25th Jan., 1843, at St. Paul's Church, Chatham; (morning prayer being read,) the following address was delivered by the Rev. S. Bacon, Rector; now published at the request of those who were present.

My Brethren,  
Conducted by the Great High Priest of the Church, on our pilgrimage thro' this waste bowling wilderness, we are brought to the commencement of a new year, and again permitted to assemble within these sacred walls to celebrate another anniversary of our Local Committee, in connexion with the great Church Society in this Archdioceny. Let us here pause a moment, raise our

Ebenezer, and offer up our united supplications, that as hitherto the Lord hath helped us, so he will continue to vouchsafe his Divine blessing, and prosper the work of our hands. I regret that circumstances have prevented me from preparing such an address to present to you as the present occasion, and the respectability of this assembly seem to demand, but I feel unwilling to dismiss you without offering a few remarks. Having been careful to furnish you regularly with the Annual Reports as they have been transmitted to me by the Secretary of the Executive Committee, you cannot (if you have perused them with the least attention,) remain uninformed of those important objects which this Society purposes to embrace, namely—encouraging seminaries of sound learning, and religious education, especially that of King's College, Fredericton, in which the youth in these Colonies are trained for the solemn and awfully responsible duties of the Sacerdotal office, and surely there never was an era since the creation, when it behoved the ambassadors of Christ to be deeply grounded in the doctrines of our most holy faith, and thoroughly furnished with sound arguments, so that they may be able to convince the ignorant, and resist the gainsayers, seeing that we are encompassed with such a host of assailants, and so formidable an army is set in battle array against us; aid to Sunday Schools, those admirable nurseries of our holy mother, the Church of England—those grand engines for conveying Divine instruction to the rising generation, at that period of life, too, when their tender consciences are susceptible of early and serious impressions, and most likely to retain them. It would be impossible, within the limits of this brief address, to portray all the benefits arising from these invaluable Institutions, tho' perhaps it will appear most evident by contrasting the advantages to be derived from them with the fearful consequences which usually attend those persons who, violating the Sabbath, despising God, neglecting the means of grace, after a long career of vice and profligacy, come to an untimely end. Another design this Society has in view, is disseminating books and tracts, whereby the seeds of piety and virtue are planted in the hearts of the young and ignorant, and inexperienced, and the doctrines of the Gospel are presented to us in the most engaging and persuasive form; aid to raising and enlarging of Temples for the worship and service of the triune Jehovah, in which prayers and supplications are offered up for the whole human race, the Redeemer's praises are resounded, the volume of Divine Inspiration, that Book of Books is expounded, and the sacraments duly administered; and finally, missionaries sent to remote corners, where immortal souls are languishing for lack of spiritual instruction, and all these various objects centering in one grand point, the extension of Christ's Kingdom upon earth, and the enlargement of the borders of our Zion in this Province. Agreeably to the constitution of the Church Society of New Brunswick—every Local Committee is bound to hold a meeting at least once in every year, on some convenient day prior to the anniversary meeting in Fredericton, when the recommendation to the Society of special objects shall be determined on, and when they shall be empowered to depute one or more of its lay members, to assist the Missionary in submitting the recommendation of the Committee to the Society's consideration. My principal design, however, in calling you together this day is, if possible, to awaken all your energies, and to stimulate you to increased, and increasing exertions in behalf of this yet infant, tho' great and glorious, and God-like Institution, in which, as members of the Church Militant, we are all of us equally interested; an Institution which has already achieved wonders, and attained an eminence that could not have been anticipated within so limited a period—an earnest of that rich harvest of benefits, we may ultimately expect 'to reap if we faint not,' ever imploring that Divine assistance, without which, all human efforts, however great and good, must prove unavailing; and if, whilst engaged in this benevolent work, we catch but a spark of that holy zeal which animated the breast of the magnanimous Apostle of the Gentiles, whose miraculous conversion we have just been commemorating, and to whose memory this sacred Edifice was dedicated; I say, my brethren, if we possess any portion of that religious fervour which led Saint Paul to labor more abundantly than all the Apostles—to endure cruel mockings, and scourgings, bonds and

imprisonments, and finally to suffer martyrdom in the cause of his Redeemer—our work and labor of love shall not be in vain in the Lord.

Feast of the Conversion of St. Paul.

COMMUNICATIONS

RELATIVE TO THE LATE ELECTION.

To the Editor of the Gleaner, Sir,

If the circulation of the Gleaner was confined to Northumberland, I should not have condescended to notice the impertinent remarks, concerning me, which appeared in your No. of last week, emanating as they did, from the pen of a fellow to whose statements, not one decent person from Boies Town to the Bar would give the slightest credence. But well aware as I am, that your readers extend to more remote quarters, and that of course many of them know nothing either of him or me, I am led to give his aspersions the following refutation.

Touching then the first attack made upon me, I do not mean the attack first made upon my property, but that made upon my conduct, I pronounce it without ceremony, a tissue of the foulest falsehoods. To Wm. Carman, Esq. himself, and to all who know anything of my behaviour on the occasion, I appeal, if my conduct throughout that struggle was not straightforward and independent. It is true, that by such men as Hea, my resistance of a proposition, foolishly made, to oust Alex. Rankin, Esq. (to whom I was previously pledged) may be deemed 'mean or unmanly;' but no right minded man will, of course, think or act as miscreants do. Hea is welcome, for me, to the full weight of popularity (notoriety) acquired by such slippery assertions. I must here pause, to pay Mr John a side sort of compliment. In his seven days' history—Day second of the Election, he has related a fact or two regarding me! 'Tell it not in Gath!' Just as his 'satannic chief' would have grinned out the truth to screen a hurricane of lies. It is true, as he states, that the friends of Williston held their first meeting at my house, some 8 or 10 days before the Election; and it is also true that I sent Mr Williston notice timeously that I had resolved to withhold my support from him. But it is not true that I could not refrain from being on his side the contest on honorable terms.

There is a maxim, Sir, by which all good men are actuated, it is this—on the discovery of evil, they do not countenance it, but flee from and forsake it. This maxim I practised at the commencement of Mr Williston's Election. And here I may be allowed to mention, that had not many of Mr W.'s friends and supporters let out their desire to come in collision with Mr Rankin, I should no doubt—Mr W. being a Chathamite—have supported him throughout: so soon, however, as I discovered the underplot and its hero, I instantly announced my determination not to lend my aid to any such duplicity, and I may now state that never have I during my life, adopted a wiser or more prudent step; or one to which I would look back with greater approbation—Mr John Hea's opinions, falsehoods, and fabrications to the contrary notwithstanding.

One thing however, I confess, has occasioned me much anxiety. I do not mean Sir, the loss I have sustained during the late riots, but the cause of that loss. To the many who were present, on both occasions to which I refer, I appeal if ever by word or deed, I gave them cause to do me such injury. Have I ever injured their persons or their property? Have I ever insulted any of their friends, their families, or their Clergy? To the latter I have ever been esteemed—so far as my rude manners would justify—as proverbially a tentative. Had I been otherwise, to any of them, but more especially my esteemed friend the Rev. Mr Egan (with Mr Barron I am not acquainted) I would have deserved to have had my head instead of my house smashed. Why then I ask, was my property injured—the peace of my family disturbed, and my own life placed in danger. Tell me not it was love to Mr Williston's Election, or my non conformity to it. No Sir. But the cause may be found deep in the breast of a fiendish Turncoat—a bitter enemy of mine—who arrogating to himself the high station of a people's idol, managed to mislead, by canting hypocrisy, many quiet and honest men—led them to leave their peaceful homes—break the laws of their country—and injure their neighbours; there lies the cause. But let me tell this self exalted pedagogue, that tides of vengeance, such as he has succeeded in directing against me and others, cannot continue to flow forever to one direction, but