

THE  
**CARBONEAR STAR,**  
 AND  
**CONCEPTION BAY JOURNAL.**

Vol. I.

WEDNESDAY, JULY 3, 1833.

No. 27.

**TO LET,**

For a Term of Years as may be agreed on.

A desirable WATER-SIDE PREMISES, measuring about 63 feet East and West, situated in the central part of this Harbour, and well adapted for Building on.—For particulars, apply to

JONATHAN TAYLOR,  
 Or  
 SAMUEL C. RUMSON.

Carbonear, June 5, 1833.

**NOTICES.**

**NORA CREINA.**

PACKET-BOAT BETWEEN CARBONEAR AND PORTUGAL COVE.

**JAMES DOYLE**, in returning his best thanks to the Public for the patronage and support he has uniformly received, begs to solicit a continuation of the same favours in future, having purchased the above new and commodious Packet-Boat, to ply between Carbonear and Portugal Cove, and, at considerable expense, fitting up her Cabin in superior style, with Four Sleeping-berths, &c.—DOYLE will also keep constantly on board, for the accommodation of Passengers, Spirits, Wines, Refreshments, &c. of the best quality.

The **NORA CREINA** will, until further notice start from Carbonear on the Mornings of MONDAY, WEDNESDAY, and FRIDAY, positively at 9 o'Clock; and the Packet-Man will leave *St. John's* on the Mornings of TUESDAY, THURSDAY, and SATURDAY, at 8 o'Clock, in order that the Boat may sail from the Cove at 12 o'Clock on each of those days.

**TERMS AS USUAL.**

Letters, Packages, &c. will be received at the *Newfoundlander Office*.

Carbonear, April 10, 1833.

**DESIRABLE CONVEYANCE  
 TO AND FROM  
 HARBOUR-GRACE.**

THE Public are respectfully informed that the Packet Boat EXPRESS, has just commenced her usual trips between HARBOUR-GRACE and PORTUGAL COVE, leaving the former place every MONDAY, WEDNESDAY, and FRIDAY Mornings at 9 o'Clock, and PORTUGAL COVE the succeeding Days at Noon, Sundays excepted, wind and weather permitting.

**FARES,**

Cabin Passengers .....	10s.
Steerage Ditto .....	5s.
Single Letters .....	6d.
Double Ditto .....	1s.
Parcels (not containing Letters)	in proportion to their weight.

The Public are also respectfully notified that no accounts can be kept for Passages or Postages; nor will the Proprietors be accountable for any Specie or other Monies which may be put on board.

Letters left at the Offices of the Subscribers, will be regularly transmitted.

A. DRYSDALE,  
 Agent, Harbour-Grace.

PERCHARD & BOAG,  
 Agents, St. John's

Harbour-Grace, April 5, 1833.

**B**LANKS of every description for sale at the Office of this Paper.

**MADAME LETITIA BONAPARTE.**—When the title of Madame-Mère was conferred upon this lady, she was about fifty-two or fifty-three years of age. She had been very beautiful in her youth, and all her daughters, with the exception of Madame Bacciochi, were much like what she once was. Her height was about five feet one inch; [nearly five feet six inches English measure] but, as she advanced in years, her shoulders became round, which made her appear much shorter, though her gait was always firm and dignified. Her feet and hands were still models of beauty; the former, in particular, were the smallest and most beautiful I ever beheld. They were round and narrow, though not fleshless, and the instep very high, perfectly corresponding with Aristotle's word *ritondetto*. There was a defect in her right hand, the more remarkable because the hand itself was so pretty—she could not bend the forefinger. An operation had been performed by an unskilful surgeon, who cut the tendon, and the joint ever after remained stiff, which produced a singular effect when she was playing at cards. She had, at this period, all her teeth; and, like all the Bonapartes, her smile was delightful, and her look piercing and intellectual. Her eyes were rather small, and very black, but on no occasion had they a severe expression; which is not the case with some of her children. Madame-Mère was very careful about her person, and her dress always corresponded with her age and condition. She wore the most beautiful things adapted to the season, and they were made up so as to defy criticism. She did the honours of her station with dignity and propriety; she was not like many princes and princesses I have seen, who required to put forward their title of royal highness not to be mistaken for vulgar plebeians. The only defect in Madame-Mère, and that I confess was a great one, was her timidity, joined to her difficulty of expressing herself in French. When I say timidity, I literally mean it. She was particularly timid whenever persons were presented to her whose satire she dreaded. She had great acuteness of judgment and of tact. The moment a person was introduced, a single glance enabled her to appreciate him; and she would know almost his thoughts before he left the room. \* \* \* \* \* Napoleon's mother lived very retired; but it was not her fault. The emperor, much as he loved her, did not give sufficient importance to her station. She felt this; but, too proud to allow her son to perceive it, she preferred her solitude to coming in contact with either the empress or those who formed Napoleon's court. How often have I been disgusted with the conduct of some of the latter! The ministers paid her a visit on new-year's day, sometimes at other periods, but never in a becoming manner; with the exception, however, of the Duke of Gaète, and the arch-chancellor, who behaved pretty well. But, in truth, she had no influence, and courtiers have a marvellous tact at discovering such a truth.—*Madame Junot's Memoirs.*

**THE SABBATH NOT ONLY A RELIGIOUS DUTY, BUT A CIVIL PRIVILEGE.**—The rest of the seventh day is not only admirably adapted to the constitution of the human mind, but is necessarily required by the exigencies of an advancing period of society.—In the early ages, men have abundance of holydays. The pastoral life, during fine weather, is of itself one holyday; but the more society advances, and population is increased, the heavier would the original doom of labour fall upon man, except some benevolent and positive institution interfered to alleviate the primeval curse. There is a rapid declivity in human affairs to evil and to misery, when the supply of labour begins greatly to exceed the demand for it. This is the condition of old states, and long and thickly-inhabited countries, under those institutions which Christianity has introduced or fostered; the Old World did not labour to the same extent under the evils of over-population. Slavery was the disease of ancient times,—over-population of recent ages. We have given freedom to the mass of mankind, but have not given to them that which would make freedom in all things profitable,

universal education. When the remuneration of labour begins to fall, it sinks rapidly. The evil re-produces and multiplies itself,—men receiving less wages, and willing to give more time, are ready to bring more labour into a market which is already overstocked. It is a great gain to humanity that they should be forbidden, both by religion and the state, to bring the seventh portion of their labour also into the market, and thus increase the glut to the uttermost. It is a mercy to the workmen that they cannot work uninterruptedly during the twenty-four hours, otherwise manufacturers, without the aid of Circe's wand, would be transformed into beasts of burden, or, still lower, into mere machines, in perpetual motion; where the incessant activity of the body would leave the mind for ever unexerted, in a state of prolonged childhood, or in the neighbourhood of idiocy itself. But the body's natural need of rest prevents this extreme point from ever being reached, though, alas! in our own country, we see how possible it is to allow little to the wants of the body, and nothing to the acquirements of the mind; and how a nation, with the highest maxims of liberty, and the loftiest sentiments of personal independence, may yet be bringing back the mass of its community, at once by its neglect of education, and by the over-care of its provisional enactments, to a state, in some respects, little superior to slavery itself. The Sabbath, then, is not only a religious duty, but a civil privilege,—the greatest privilege which the majority of our nation possess,—a privilege without which all other privileges would be vain; for, at this moment, it is the greatest barrier against the degradation of the race; a reserve, in spite of themselves, of the liberty of the community, which, if left unbefriended by the legislature, pressed as they are by the approach of famine, and beset by every form of misery, they would be too apt to barter away; though they would not obtain for it even the bribe that wrought upon Esau,—an additional mess of pottage; since the more labour that is brought into the market, the harder are the conditions on which it will be purchased. It is from the want of attending to this distinction, that the Sabbath is both a religious duty and a civil privilege, that most of the objections against Sabbath protection proceed. As far as it is a religious duty, it must be enforced by the pulpit, and not by the laws. Religion is a voluntary and reasonable service; men cannot be compelled by human enactments to give their hearts unto God, and to live to the great ends of their being; all that can be done is to propose right motives for this voluntary surrender of their homage to the King of kings. When the state interferes in matters of religion, its interposition is both awkward and ineffectual. In such matters, we neither desire or require its aid. But the Sabbath is a civil privilege, and so far is the proper object of the state protection. It is simply for the maintenance of this privilege that the present petition prays.—*Douglas, of Cavers.*

**A JEWISH PEACOCK.**—A remarkable circumstance of these rabbinical opinionists, which came authentically to my knowledge, may illustrate our subject. A Jewish gentleman, well known to the scientific world, and moreover a lover of ancient romances, had often luxuriated in the descriptions of the splendid banquet of the 'Peacock,' so famed in the romances of chivalry. In an hour of fancy he had a peacock killed; the skin was carefully taken whole from the body, and when the bird was roasted and richly faced with aromatic spices, the skin was nicely replaced, and it was served up with its gorgeous plumage. A religious scruple suddenly haunted his mind that the demon Trefo sat on the peacock, and that its flesh was forbidden aliment. The Israelite despatched the brilliant fowl to the house of a neighbour, the chief rabbin, for his inspection. He told his tale, the rabbin alternately looking on the gentleman and on the peacock; at length the oracle! First he solemnly observed, that there were some things of a doubtful nature, among which was the eating of peacocks. He opined that this bird was among the forbidden meats. 'Be it so!

exclaimed the romantic ritualist; 'it was the fancy of a moment, and I have only lost a splendid bird; I have not transgressed.—Since it is killed, I will send it as a curious dish to my neighbour, who, being a Christian, is not perplexed by so difficult a ritual as our own. He may partake of the feast of the peacock.' 'I would thank you for it myself,' said the rabbin. 'For what purpose?' interrogated the ritualist. 'To eat it!' rejoined the master of sentences. 'How! If forbidden meat for me!—You understand the consequence?' The rabbin, fixing his eyes on the ritualist, and holding his finger up, as we mark our interjections in writing, to prepare the reader (here the hearer) for the notable wisdom forthcoming, and with an emphatic *distinguo!* thus opined the opinionist. 'Eating the peacock is, as I told you, among the doubtful things. One rabbin is of one opinion, and another of another. You have required my opinion as your rabbin; you are bound to abide by it. I opine that it is unlawful to be eaten. My father was of a different opinion; and therefore it may be eaten by me, because I act on my father's opinion. I accept the peacock, but I must not ask you to participate in it.' The bird was lost for the ritualist, and went to the rabbin's table.—*The Genius of Judaism.*—[ 'Tis true; what will you wager 'tis a lie?'—*Major Longbow.*

**THE JEWISH SABBATH.**—To the ancient polytheists, nothing seemed so joyless as the austerity of a Jewish Sabbath. It was a strange abandonment of all the avocations of life. They saw the fields of the Hebrew forsaken by the labourer; the ass unsaddled; the oar laid by in the boat; they marked a dead stillness pervading the habitation of the Israelite; the fire extinguished, the meat unprepared, the man-servant and the maiden leave their work, and the trafficker, at least one day of the week, refusing the offered coin. When the Hebrews had armies of their own, they would halt in the midst of victory on the eve of the Sabbath, and on the Sabbath-day ceased even to defend their walls from the incursions of an enemy.—Sabbatarians became a term of reproach for the Jews with the polytheists, who never could conceive the design of the Sabbath from its singular observances. The blunders of Plutarch are ludicrous; Tacitus and Juvenal imagined that the custom was a mere indulgence of national indolence.—Sometimes they mistook the solemn Sabbath for a penitential fast, as did Augustus when, writing to Tiberius, alluding to his own abstinence, he said, that 'no Jew kept so strict a fast on the Sabbath as he did upon that day.' The epigrammatic Martial alludes to the windy sourness of the empty stomachs of fasting Sabbatarians. The primitive Christians abhorred the observances of the Jewish Sabbath, which they considered as only practised by the contemners of 'the Lord's day.' Justin Martyr tells Tripho the Jew, in the full spirit of the times, that 'they would gladly endure the most horrible tortures that men and devils could devise to inflict on them, rather than keep your Sabbath.' The interior delights of the habitation of the Hebrew were alike invisible to the polytheist and the Christian fathers. They heard not the domestic greetings which cheerfully announced 'the good Sabbath,' nor the paternal benediction for the sons, nor the blessing of the master for his pupils. They could not behold the mistress of the house watching the sunset, and then lighting the seven wicks of the lamps of the Sabbath suspended during its consecration; for oil to fill the Sabbath-lamp, the mendicant implored an alms. But the more secret illumination of the law on the Sabbath, as the rabbins expressed it, bestowed a supernumerary soul on every Israelite. The sanctity felt through the Jewish abode on that day, was an unfulfilling renewal of the religious emotions of this pious race. Thus in the busy circle of life was there one unmoveable point where the weary rested, and the wealthy enjoyed a heavenly repose. It was not without some truth that Leo of Modena, a philosophical Hebrew, called this day 'the festival of the Sabbath.' It is beautiful to trace the expansion of an original and vast idea in the mind