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(From the *Devizes Gazette*.)

There is no creature so intolerant as your thorough "Liberal;" and that but the world's history affords proof that names have ever passed current with the unthinking multitude for things, the party might long since have been expected to sink under the ridicule of a designation so wholly at variance with its conduct. The word itself—once a good one, as expressive of ingenuousness and magnanimity, and implying not merely a frank assertion of one's own opinions, but a fair degree of deference also to those of others—seems by the contamination it suffers, in danger of being utterly degraded from its honest meaning, as, by similar misapplication, has been the fate of many a good old English word before it.

It is whimsically characteristic of this party, that it cannot tolerate any mode of thought or feeling, any imagined or created thing, which has indicated a day's previous existence: thus the man who adopts settled opinions, however recent their formation, and, weary of eternal "progress" (another of the party's cant phrases), shows an inclination to rest from the unceasing tumult of mental bewilderment, is at once proclaimed a narrow-minded bigot an ignorant worshipper of "the wisdom of our ancestors." Our ancestors, indeed! they were not so conceited as to suppose themselves free from the degree of ignorance natural to humanity, and therefore never suffered themselves to be misled by theorising dreams of super-human perfectibility; nor were they sufficiently dishonest to pretend the possibility of realizing such dreams as a cloak for purposes which they feared or were ashamed to avow. They looked to substantial interests, which they carefully promoted, and on the sure knowledge acquired from experience, formed such institutions, as, with all the faults imputed to them, gradually raised a small country to the highest rank of existing states. But our intuitively-taught "Liberals" condemn such slow and painful progress: their cry is still on! on!—they are flighty advocates for "mouvement" (another of their cant phrases, borrowed from the kindred spirits of revolutionized France)—the one half of them adopting it in perfect delusion, the other that in the whirl of its perpetual motion they may make more sure of the unthinking tools by whom they hope to work out their sinister objects.

In watching this onward course, it is curious, and frequently disgusting too, to observe not merely the party's affected contempt for the views and purposes of others,

but their discreditable indifference to their own reiterated declarations. Asseverations the most solemn, even oaths, have been offered by some of them that a certain indicated phantasy was to be the limit of their efforts, attaining which they would rest content in the perfect fulness of political enjoyment. It has been conceded to them in the absurd hope that the "thus far and no farther" was at length attained. Well! do they remain an instant quiet?—no, indeed! oaths and asseverations are forgotten or recklessly disregarded: the glorious "march of mind" is not to be restrained they have obtained an "instalment!" and with the increased means which it affords they are strengthened to proceed.

But amongst the many anomalies which characterise the proceedings of the "Liberals," there is no one at first sight so startling as the cordial reception into their union of the Roman Catholics a body ancient in existence, and however masked with jesuitical care to serve some occasional purpose, unchanged and unchangeable in character. Fostered in delusion (we speak of them as a political body, for such in truth they are), tutored to pursue their tortuous course by the subtlest cunning where strength is of no avail, to debase and domineer by revolting terrors where the ignorant or the weak are to be kept in subjection, their entire system is one of tyranny over the human mind, in which the slightest spark of freedom is instantly crushed, as if it were an evil spirit. To point to Ireland in refutation of this description of Popery, is to practise a fraud. The leaders may be loud in their "liberal" protestations "it is their cue;" but in their hearts they hold fast to the true character of their body. Durst a member of their church think or act from the impulses of his own mind in opposition to the will of the all-ruling priesthood, or, doing so, will he dare to encounter "the curse from the altar"? a fearful denouncement which consigns the offender to the tender mercies of the more devoted of the congregation. And not only is this system of terror in full practice in Ireland, but in our colonies, where Popery, under our "liberal" ministers, has been fostered into predominance. But recently the Chief Justice of Newfoundland was so denounced, and deprived of his office, although the Colonial Minister, as the competent authority, declared "he could find no sin in him." Yet the men who uphold these practices are "liberals" aye, amongst them the most eminent of the party. But the wonder at this apparently anomalous connection ceases

when it is discovered that liberalism is not synonymous with liberty, or gifted, indeed, with a single grain of its real qualities. The parties composing the "Liberal" body have some interests in common, and this insures cordiality. The Radical section seeks to sweep away the peerage and the monarchy, and right willingly aids the Popish section in its endeavour to overthrow the Church, the former hoping to reduce all things to the level of republic, and the latter vainly trusting that with the removal of the Church it may renew its debasing sway over the reconquered minds of Englishmen, whilst the Whig section smiles sweetly on both, because sustained by both in office where it obsequiously works the machinery of Government for the benefit of its united patrons.

Who are in danger of misunderstanding, the sacred text? An anonymous modern author has strangely and eloquently remarked:

How criminal, therefore, must we account the practice of the Church of Rome! This apostacy puts an interdict upon the reading of the word of God; it casts the mantle of darkness athwart its glorious leadings; it puts the sword of the Spirit in the sheath of an unknown and barbarous latinity; she leaves poor and perishing souls defenceless against the assaults of Satan and a sinful world. They are pilgrims, and they are driven away on their pilgrimage without a staff. They are travellers in a dreary and dark wilderness, and she withdraw from them the light to their feet and the lamp to their path. They are soldiers, and she sends them forth without weapons of offence or defence. But we desire and command every man to take unto him this sword, and as he values his peace in time and his prosperity in eternity, as he values his safety in a world of enemies and is security in a world of glory, we entreat you to examine this sword, to use it against your enemies, and when the days of your warfare are done, and the turmoil, and the trouble of the battle is over, the sword shall, at the word of God, chance into the sceptre, and the confused noise of combat into the melodies and songs of heaven, and the soldiers of the cross into the wearers of the crown and the heirs of a glorious and fadeless rest. Oh, let us not fear that the unlearned will perish by reading the word of God. Most of the heresies that have defaced the daughter of Zion have been invented by the learned and propagated by their learning. Was Arius an ignorant man? was Cerinthus? was Socinus? was

Arminius? They were men of a deep and varied erudition; and if the argument that the Scriptures should be withheld from the ignorant because they may do their minds injury, is good for anything, it is rather that they should be withheld from the learned; for facts demonstrate that while the ignorant in this world's wisdom have received the Gospel with meekness and with joy, the learned in the knowledge and acquirement of earth has again and again perverted its glorious truth. It is the men who are ignorant of the whole word of God that wrest it to their ruin. It is the poor Roman Catholic, who having but shreds and versicles of it from his priest, that wrest it. They that know, most of the blessed book will hold it in its integrity most fully.

A little learning (Bible leaning) is a dangerous thing, Brink deep or taste not of the heavenly spring.

O'CONNELL AND THE IRISH PRIESTHOOD

[From the *Times*.]

When Mr. O'Connell tells the people of England that he is moving all the engines of both worlds, to enlist "500,000 fighting men" for the accomplishment of purposes subversive of the Protestant Church, and of the constitution of Parliament as established by the Reform Bill—when he announces that if he cannot realize such projects through the "peaceful instrument of 500,000 Precursors, between the ages of 14 and 60, who in their petition to Her Majesty, sign themselves "Your Majesty's fighting subjects"—why, then, that if he cannot secure such ends by means of rebellion under the half-mask of petitioning, he will then lead on his half-million of fighting petitioners to a rebellion which shall wear no mask at all, and carry by undisguised force of arms a "repeal of the union"—that is a dismemberment of the empire!

When Dr. Crotty (the titular Archbishop of Armagh) pronounces to the Roman Catholics of Ireland, as he did in a speech the other day, that it is not alone the privilege of the popish priesthood, but their bounden duty, to take part in temporal politics, and to use their influence over the laymen of their church in favour of such political measures as they (the priests) approve of, need we rouse the Protestant subjects of this realm, or any other mind save those of Queen Victoria and her confidential counsellors, to a sense of the frightful prospect which threatens us from such a wholesale intrusion of the Romish clergy upon the temporal affairs of the community?—What is the interference of the priest?—It is that of a despot, against whom, amongst a superstitious race, no human power can have the slightest hope of resistance. It is the power of excommunication. It is the power of confession. It is the on which turns the social existence of the lay Roman Catholic. It is that on which turns his salvation. It is an acknowledge supremacy over, body and soul. Earth and heaven are within its dominions; the priestly dynasty cannot be dethroned, it cannot perish, the succession is undisputed and immortal—no human government but that of the sword can contend with the priesthood—to every other it is an inexorable torrent, and where the majority of citizens are Roman Catholic, it is death. A real representative government, founded on opinion, where there is an element of pa-