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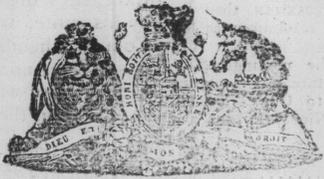
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## AND CONCEPTION BAY JOURNAL.

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### WINDSOR COLLEGE—NOVA-SCOTIA.

(From Felix Farley's Journal.)  
At a meeting of the Society for the Propagation of the Gospel held in the Horticultural Society's rooms, Bristol, the Right Rev. the Lord Bishop of Gloucester and Bristol in the chair, a resolution was proposed by the Rev. Sir George Provost deprecating the withdrawal of the Government grant to the Windsor College, in Nova-Scotia, when the Right Rev. Dr. Inglis, the Bishop of Nova-Scotia, said:—

"He should have felt great gratification in being permitted to have availed himself of the pleasure of moving a Resolution, had he not when he entered the room known that he had an important duty to perform in endeavouring to assist the objects for which the meeting was assembled. He feared that in the multitude of matter which crowded on his attention he might exhaust the patience of the meeting in its details, and that must be his excuse if he rambled in his statement. The Rev. Baronet who had preceded him had alluded personally to him, and he trusted therefore for indulgence in making some personal allusions to himself. He was an hereditary missionary and an hereditary bishop. It was now forty years since he had succeeded to the duties of the former office, but only twelve years since he had taken upon himself the arduous responsibility of bishop of a colonial diocese. He would now proceed to give some account of the labours of the Society in that field of their exertions under his own eye. He had lived to see the number of the missionaries of that Society increased tenfold through periods of discouragement and difficulty; but it was an appalling fact that ten times as many more were now required to carry the objects of the Society. There was a new field in the East demanding more than they were now able to give, but not more than he hoped this meeting would enable them to give and to continue. The most pressing want of spiritual instruction existed, amongst convicts in the colonies, whom, if the restraints of religion were insufficient to deter from crime in this country, how much more insufficient would they be when in the midst of bad example, where no Sabbath was known, and where the name of the Lord was used for blasphemy alone! The Government had lately altered the condition of the negroes in the West India Islands, and it was absolutely necessary that when they were set free, there should be an increase of religious instruction for that extensive population. The Society had engaged to afford them spiritual improvement, and had done more than they were justified, if they had not felt that their appeals to the public would enable them to continue their good work, which every one, both poor and rich, was interested in, and to which they could contribute according to their means. He wished to get rid of a notion which was too prevalent, that the idea affixed to the word "Church" was confined solely to the clergy of that Church. It seemed to be forgotten that the laity formed a very important branch of the Church, and were equally interested in propagating the Gospel not only in England but in her remotest colonies. He felt much gratification in attending a meeting in a city where the condition of the colonies was likely to be an object of special consideration from its early connexion with them, a connexion which, amongst the fluctuations of commerce, it had enjoyed in conjunction with other places, but which it now appeared, at no distant period, was likely to be increased. He hoped that abundance of men would be found in this city disposed to send forth the glad tidings of the Gospel in return for the commercial benefits they enjoyed. In the history of settlements in the forests of his diocese, difficulties were to be struggled with which must be witnessed to be believed. In passing

through them he had seen fathers who had endured privations with a contented heart, grieving for the want of religious instruction, which they had left behind them—and he had been followed for miles by persons with tears in their eyes, imploring relief from their spiritual destitution. He had known one instance of a member of the Church of Scotland, who had heard no service for twenty years, and who tho' retaining a preference for the persuasion in which he had been brought up, begged that a minister of our communion might be sent to him. He had also passed through 150 miles on one coast, where the greatest anxiety was testified for the presence of a minister; and in one case he had seen a church built in the midst of poverty, which would not have disgraced an English village. Two others were slowly rising, not ten miles distant, but they were as yet without a clergyman. In other parts there were settlements which had not been visited by the clergy for 40 years; and in many, the emissaries of Rome were taking advantage of this absence, and he knew one case, where every individual who had formerly been a member of the Church of England, had now become attached to that of Rome. Surely this retrograd movement should not have taken place in the nineteenth century. He had also been in an island, the population of which consisted of 230 souls, in which he had been surprised to find, that there was not a child above six years of age who could not read, notwithstanding the poverty of the inhabitants was so great, that they were at one season of the year obliged to eat the carcasses of cattle which had died for want of food the refuse of seals, neglected even by the dogs, and to take up the potatoes which they had planted for the ensuing year, but yet these persons held their spiritual wants a greater hardship than their bodily sufferings. Not far from this scene of distress was a settlement where few persons could read at all; one of these, a female, came eighteen miles in a little skiff, in a violent storm, accompanied only by a child eight years of age. She was introduced into a room where the clergyman was giving his flock some instruction previous to confirmation, and, being frightened, she exclaimed, "Do not send me away, I am but a poor ignorant sinner." She received the necessary instruction, and, by God's help, profited so far by it, as to become a partaker in the rite of confirmation. The Right Rev. Prelate here narrated another instance of an emigrant who had built a church in the wilderness, and who now, like holy Simeon, was ready to "depart in peace and joy." He trusted that he had now said enough to induce the meeting to give substantial proofs of their approval of the objects of this Society, and he was sure they were impatient to contribute to its wants; but, although a liberal collection was of great importance, yet still more was necessary to uphold the objects of the Society; a constant supply was essential to carry out the good work, and he hoped all would enrol themselves as permanent subscribers, for such benefits would not be confined to the colonies alone, but would form a bond of union between the pastors and their flocks in this country. Let him again hope that those he addressed would respond to the urgent calls he made upon them, but, at the same time, let their gifts be accompanied with fervent prayer that they might become a welcome memorial before God. His Lordship then alluded to King's College, at Windsor, in Nova-Scotia, which had been projected by his father, who had lived to see realized all the benefits he had expected it to yield, and also to the numerous seminaries which were daily springing up, for the purpose of training missionaries in the discharge of their laborious duties. The Rev. Baronet had stated that the withdrawal of the Parliamentary grant from the college was thought would be

its destruction, but he thought that he had become acquainted with the intentions of the Government respecting it in almost a providential manner; for since he had come to this country, it appeared that the Government apprehended that they would be unable to obtain a Parliamentary grant, and, therefore, had considered themselves driven to that act, and he felt bound to say, that the Government in writing for the surrender of the charter, were under an erroneous impression, that they were consulting the wishes of the colony, whereas it was considered, even by the Dissenters, as a gross injustice, and at this moment the Institution and its preparatory seminaries were more flourishing than ever. It was well known that there was great difficulty in finding curates for home service, but there was still greater in procuring candidates for the laborious life of a missionary. The colonial colleges were the only nurseries on which they could rely; and he could say, that out of thirty clergymen of his diocese assembled around him previous to his departure for this country, twenty-six of them had been educated at like colleges. The Right Rev. Prelate concluded by cordially seconding the resolution.

Biscuits.—Few persons who are particular to this ordinary sort of nutritive diet are aware of the real origin of it. Our round biscuits or double-baked cakes (*biscotto* or *biscuitum*) are derived from the *bucellatus panis* of the Romans. The Emperor Aurelian, who reigned in the year 270 of the Christian era, was the first who gave this description of bread to the people as a largess or donative, made up in the present circular form to resemble an imperial crown, he being the first Emperor who wore a diadem. We find, however, that long previous to this another Emperor, Pescennius Niger, the rival of Severus, a man of very austere habits, not only forbade wine to his soldiers but also the bakers to follow the army—considering *biscuits* sufficient for them. To the inhabitants of a city like this, where so many coins of Constantine are found, it may be interesting to remark that this Emperor followed a different line of conduct with respect to the soldiers' rations, giving them biscuit (*frumentum bucellatum*) every two days in the week, but on the third day *bread*. Wine was also served out to them and vinegar, each on alternate days, as also bacon and wether mutton. They apparently lived well—the vinegar mixed with water was called *posca*, and was their ordinary drink; and the Emperor Hadrian was not ashamed to live, we are told, on the ordinary diet of the soldiers—bacon and cheese, with the addition of this to us rather unsavoury beverage; as did Scipio, the conqueror of Carthage, and Metellus also in former ages. The Romans were fond of bread baked with oysters, and called *ostrearius panis*.—*Exeter Paper*

Some years ago an old man appeared at the Mansion House, with a boy of twelve or fourteen years of age in charge of a constable. The boy was placed at the bar, and the old man was desired to state his complaint. The latter, trembling from head to foot, and shaking his clenched hands, stared wildly around him; and then, turning towards the Lord Mayor, he thus addressed him—  
"Please your Majesty—"  
"Your Lordship," said the clerk, correcting him.  
"Yes, your Lordship."  
"Not to me, Sir," said the clerk, sharply; "address yourself to my Lord Mayor."  
"Now, my good man, what is your charge against that boy?" inquired the Lord Mayor.  
"My Lord, my Lord," replied the old man, in a tone of mingled rage and grief, "I'm going mad."  
"I'm sorry for you," said his Lordship, "but, if that is all, this is not the

place you ought to come to. What have you to say against that boy?"

"That's it, my Lord; I'm going mad; he's driving me mad, my Lord, he's driving me mad."

"Driving you mad! what is it he does to you?"

"My Lord, my Lord," cried the old man, "he calls me *Tiddydoll*, he calls me *Tiddydoll*."

This was putting the gravity even of a Lord Mayor to a severe test; but though all else who were present, and had no character for such a quality to maintain, laughed heartily, his Lordship kept his countenance in a manner befitting his exalted station.

"If this is all you have to say against the lad," said the Lord Mayor, "it is a very foolish piece of business, and you must go away."

"Foolish, my Lord! what when he calls me *Tiddydoll*? O, my Lord, you can't feel for me, if you have never been called *Tiddydoll*. He has called me *Tiddydoll* every day—many times a day—now going on for four months, and I can't bear it any longer; indeed, I can't bear it. I shall go mad, I shall go mad."

"He is an impudent fellow; but all I can do for you is to advise you to keep out of his way."

"I can't, my lord, I can't; I would if I could, my Lord; but he lives in our alley, and I can't keep out of his way."

"Then, the next time he annoys you by calling you *Tiddydoll*, give him a good thrashing, and see what effect that will have."

"It's of no use, my Lord; I have thrashed him, but he only calls me *Tiddydoll* the more."

"Now, really, my good man, you must go away. I cannot waste more time upon such a frivolous affair. Remove him, said the Lord Mayor to an officer in attendance.

"One moment," cried the old man, "only one moment. I want law, all I want is law, my Lord."

"Pooh, pooh! nonsense! the law can do nothing for you." And the order to remove him was repeated.

The poor old man, incredulously at the Lord Mayor, said in a tone of astonishment—"What! I am being called *Tiddydoll* till it is driving me mad, and the law can do nothing to help me!—Can't it?" (and he added, imploringly) "are you sure it can't my Lord? An officer was leading out of the room, when the poor old fellow, bursting into tears and clasping his forehead with his hands, cried, in a tone of agony—"Then God must help me, or I must go to Beclam. If I'm called *Tiddydoll* any more, I shall go mad, I shall go mad."

The Lord Mayor, after rebuking the constable for taking so ridiculous a charge, gravely told the lad that, if ever again he called the old man *Tiddydoll*, or worried him in any other manner, he should surely be hanged, or transported for life, at the least. The boy, falling upon his knees, and blubbering lustily, assured his admonisher that he "never would worry old *Tiddydoll* again."

QUEEN ELIZABETH AND HER PARLIAMENT.—In the year 1601, Queen Elizabeth ordered the Speaker of the House of Commons to deliver to that body the following speech. The substance is so applicable to the present times, that we beg leave call the attention of our readers to it:—"Touching your requests for freedom of speech her Majesty willingly consenteth thereto, with caution, that the time be not spent in idle and vain matter; pointing the same out with froth and volubility of words whereby the speakers may seem