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NEWFOUNDLAND

We have great respect for the amiable benevolence, but none whatever for the understandings of those Protestants, who, deaf to the warnings of history and blind to the guidance of observation, form their opinion of Popery from the subdued bearing of its most educated disciples in English society. No system, religious or political, can be safely estimated by a reference to the accidental qualities, which may be elicited by new combinations of circumstances; but only by the careful study and investigation of the effects of those essential principles, which impart to it a permanent character, that outlives the shifting phases of their temporary obscurity. At the risk, therefore, of incurring the charge of bigotry and illiberality, we deem it our duty again to invite public attention to a fresh outbreak of the characteristic visulence of this superstitious mockery of the Christian religion. Let those, who think the education of youth and the liberty of the press may be safely entrusted to the custody and surveillance of the Roman Catholic clergy, ponder well the fact, to which we have more than once called attention,—namely their falsification of the historical events connective with the French Revolution, for the most sinister ecclesiastical purposes. Let those who vainly imagine that our liberties would be safe in their hands, should they even gain no greater political influence than to stand on even ground with the Protestant clergy, listen to the admonitory language of Count KRISINSKI, who assures us, that “the most invariable and lamentably successful line of policy pursued by the Jesuits in Poland, was to agitate the lower classes, by means of the confessional and the pulpit, and to insure, by their intrigues with the higher ranks of society, an impunity to the excesses, which an infuriated mob committed at their instigation against the anti-Romanists. Thus many Protestant churches and schools were destroyed by riots excited through Jesuits, and directed by the pupils of their colleges; whilst the proceedings instituted by the legal authorities, in order to punish those excesses, were rendered nugatory by the influence of their order, whose members publicly eulogized those acts of violence committed in an open breach of the laws of the country.” We have in this passage a fine display of the practical working of that ambitious political spirit of Romanism, which never abandoning the hope of recovering its lost dominion, shapes its measures by existing opportuni-

ties for action, and secretly undermines, openly defies, closes with in fierce encounter, or, if once dominant, crushes by acts the most oppressive, the political pretensions of every religious rival. The touching fate of the expatriated Tyrolese on account of their adoption of a purer faith, is still vividly present to the imaginations of our readers. Ireland, too Lower Canada, and last, not least, Newfoundland, have successively furnished, under a variety of aspects, a genuine exhibition of the obnoxious political spirit of Popery.

For some time past the province of Newfoundland, that asylum of “refugee Ribbonmen” and others from the Emerald Isle, has heaved with signs portending some convulsive struggle, fatal to the peace of society. The Jesuits there have for the last five years, had the advantage of a constitution as perfectly democratic, as they could desire, for working out the disastrous results of their revolutionary policy. Our readers are aware that the British Government, professedly Protestant as it is, have virtually “delegated the administration of a British territory to the Popish priesthood,” by granting to that province a constitution with a representative Assembly elected by universal suffrage, the majority of the electors being Irish Papists of the lowest order. The results are what might have been foreseen by any eye but that of an ultra-liberal politician. Not even the independence of the Judges is secure against the machinations of the Jesuits, who have already succeeded in removing from the bench Mr. Chief Justice BOULTON.—The following extract from a copy of the decision of the Judicial Committee of the Privy Council in Mr. BOULTON'S case contains internal evidence of the prevalence of a spirit in the Cabinet as disposed still to patronize the results of imprudent concession, as they were at first to concede too much.

What use the Popish priests of Newfoundland, made of the triumph thus unjustly accorded to them,—for we can see in this document nothing to justify so outrageous a demand, but every thing to humble their imperious temper,—the Newfoundland papers furnish information of the most instructive character. The Popish Bishop ordered a *Te Deum* to be chanted, and the Popish priests cursed the Chief Justice from the chapel altar; and all this too,—mark it well, Protestant Ladies of England!—in the presence of his lady, who is a Roman Catholic. But we will again quote from the Newfoundland papers.

The noble-minded lady of the honoured victim of these atrocious proceedings was present, and in-

dignant at this gross and unfeeling abuse of spiritual authority, addressed the people with great pathos on the injustice done to her husband, when Father WALSH ordered the coachman to drive away.

Concurrently with his victorious attack on the bench and interference with the administration of justice, the romanist party in the representative Assembly assaulted the executive authority of Government in the colony by refusing to grant the usual supplies, except on conditions dictated by themselves. The concession policy of Downing-street again yielded to the monstrous usurpation. A gross violation of the liberty of the subject, in the person of the principal medical gentleman in the colony, was the next outrage. “*Cedant arma togæ!*” might suit roman ideas; but according to roman Catholic ones the gown itself must yield to the spiritual weapons in the hand of the Jesuits. The lawyer, who argued the case of the insulted Physician, and pleaded for a *habeas corpus* for his incarcerated client, was subjected to a vote of censure by the representative Assembly for daring to assert the independence of the gown. Justice LILLY ventured, nevertheless to grant the prisoner's discharge, and for this both he himself and the sheriff, who acted under his authority, were thrown into prison. Affairs having arrived at this crisis, the Governor by proroguing the legislative session, liberated the prisoners,—with what ultimate results, time will show. We shall add to these remarks a quotation from the *Standard*—brewed by pointing attention to a most significant circumstance.

“We may observe here the remarkable silence as to the affairs of Newfoundland, maintained by the ministerial journals universally. We have watched them carefully during the last month, and have not been able to detect a single line of reference to the subject any more than if no such colony existed, or than if it was in the enjoyment of perfect peace. Surely this is significant, and surely it ought to apply a hint to our Conservative contemporaries. Why are the ministerial journals so obstinately mute? Because they know that Popery and democracy are on trial in Newfoundland, under such circumstances as to leave no pretence for defending either. In Newfoundland there is no opportunity for lying complaints of seven centuries of oppression—no party of the community to be branded as insolent and tyrannical Orange faction, because they will not submit complacently to the plunder of their property, and the cutting of their throats. The experiment is in progress, free from all those advantages of falsehood, which enable the apologists of the enemies of England and of the gospel, to cloud the designs, and to palliate the atrocities of political Popery in the European dominions of Great Britain. For instruction, the picture of the present state of affairs in Newfoundland is invaluable, and, therefore, whose intent it is to conceal the truth, anxiously keep it out of sight; but ought we, who have no interest in

protecting falsehood and crime, to cooperate with them?”

There is one circumstance connected with these Newfoundland transactions, to which we have as yet seen no particular reference, but which, as we happen to know it to be a fact, we think possesses sufficient importance to be mentioned. Some four or five and twenty years ago, a series of decidedly Infidel letters appeared in one of the St. John's public papers, the authorship of which was after a time claimed by a medical practitioner of the name of “James Carson.” This gentleman, soon after the publication of these letters, (to which the signature of “Man” was affixed,) having occasion to speak in public concerning his own religious sentiments, did so by saying—“I am a Christian,—a Christian of Dr. Priestley's school.” Now, this “Christian of Dr. Priestley's school” has long been at the head of the papistico-democratic party in Newfoundland, and now figures away as the speaker of the House of Assembly there. Thus, the same portentous union of Popery and infidelity which has often been noticed on this side the Atlantic, is exhibited among the fishermen of Newfoundland. In this settlement it is producing its natural effects. A one-sided liberty is already established, there, in virtue of which every man is allowed to think and speak with the dominant party, and to have the comfortable assurance of being waylaid, and having his ears cut off, and other acts of violence committed on his person, if he hazards the unpardonable crime of thinking for himself. Popery, indeed, seems always willing, the first instance, to concede rank and talent that by concealing it may corrupt and control them. But if the more respectable classes refuse to become the instruments of its tyranny, than to the lower orders its appeals are directly made; and hand-in-hand with Infidelity, it goes on to excite the lowest passions of the most degraded of society, hoping that in the horrible confusion that will ensue, an opportunity will occur for seizing the reins of government, and domineering with absolute sway over all the dearest rights of mankind. Let all who doubt whether the union of Popery and Infidelity be practically injurious or not, look to Newfoundland, and they will see there verified the worst fears ever indulged even by the most disponding.

PORTUGAL.

Letters from Portugal report that the balanced force of parties, which are still assimilated in relative strength, notwithstanding the death and removal of the Carlist Remechido, continues to occasion the government serious uneasiness. Lisbon remained free from disturbances, but the southern provinces were still exposed to the irritation of Miguelite partisanship. Baloa keeps his place in the field at the head of a cavalry force, well armed, and in number about 300, and a priest, named Padre Castello heads a party of guerrillas in the province. The government troops have had an encounter with these people, but the only thing material in the collision was the showing that the insurgents felt confidence in their strength and positoin to meet the royal force. The Queen, who retains her popularity, has, with her husband, reviewed the municipal guard of Lisbon lately, and appears successfully to keep up her spirits and confidence in the face of all opposition. The results of the general elections is likely to prove favourable to the ministry, who have formed a sort of junction, not remarkable for its sincerity or probable duration, with the charterists. The Spanish Ambassador at Lisbon had given passports for Spain to the Carlist prisoners detained since the Evra Monte convention, on their signing a declaration binding themselves not again to join the ranks of the pretender.

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