

THE CARBONEAR STAR, AND CONCEPTION BAY JOURNAL.

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No. 38.

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 *Newfoundland 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.

BLANKS of every description for sale at the Office of this Paper.

PUBLIC OPINION.—The English people think themselves free, because, though subject to a shapeless mass of tyrannical and absurd laws, they see the king pass by them and are not obliged to make him a reverence. They think themselves well governed, because Parliament has the power to turn out the Ministry, when the interests of the stronger party require it. They do not complain of the enormity of the taxes, because they are voted by the House of Commons, whose influential members contrive to take much more from the national treasury than they contribute to it. They resign themselves

without a murmur, nay, without a thought, to all the vexations and inconveniences of an indirect taxation (of which the greater part of the revenue is composed,) because habit has long familiarized them with the discomfort of this harassing mode of proceeding. They think themselves rich, because they buy and sell dearly. They consider the public wealth proof against every shock, because it rests upon a system of credit, the inconceivable abuse of which has not caused it to give way. They think the nation powerful, because there was a time when, multiplying loans without troubling themselves about the means of reimbursement, the English Government bought the blood of Continental nations, created armies, opposed people to people, and by these means exercised supreme control over European politics. They fancy, with wonted pride, that British supremacy must hold perpetual sway, because their ambassadors maintain in certain courts the lofty language which they affected thirty years ago; and because garrisons, factories, military and commercial settlements are established at places, the immense distance of which from each other is in some part concealed by the ubiquitous power of the English Fleets. In a word, the most inconceivable illusion converts into a species of national pride, that which should be a subject of painful reflexion and real disquietude.—*Baron d'Haussez.*

TREATMENT OF EPIC POETS AND PHILOSOPHERS, ANCIENT AND MODERN.—"Know thyself," said the Greek sage, and he was worthy of being called wise, if he had never uttered anything besides that laconic volume.

"Seven cities claim the birth of Homer dead,
Thro' which when living Homer begg'd his bread."

Dante was imprisoned, banished, and sentence of death passed upon him if he ever returned to his country. Had Shakspeare been an epic poet, we should have been almost induced to believe that his banishment had been more especially effected to prove the consistency of ignorance with respect to writers of that class. As it is, however, we have to conclude that he was outlawed merely to make good the charter by which the highest genius is held, and as though to show that the world's accustomed rule of conduct towards its most extraordinary benefactors could admit of no exception. If Milton had depended for his bread upon the emolument to be derived from *Paradise Lost* or any of his other poems, it is quite clear that he would have starved. His long life of literary labour, whether in keeping a day-school, or in the exercise of his sublime intellect, never produced for him anything beyond ordinary means of existence. Chaucer was obliged to fly the country, owing to a political disturbance, and, directly he ventured to return, was thrown into prison.—Spenser's poverty and ruined hopes form a long and melancholy story. We shall speak of ancients and moderns indiscriminately, because men of genius belong to all times and countries. Socrates, Seneca, Longinus, Boetius, &c. were all burdened with barbarous, systematic cruelty; their only crimes being their wisdom and virtue. Their fortitude measured the baseness of their executioners with a smile. These unnatural tragedies, however well known, cannot be too often mentioned. Would that they could be invariably written upon the sky at noonday! Anaxagoras was condemned to die; his chief offence being an attempt to promulgate a higher conception of the Divine Mind than heathenism tolerated. This was considered as impiety. He, however, treated his sentence of death as a puerility, saying, "It had been pronounced upon him by Nature long ago." When asked if he would have his remains conveyed to his own country, he declined the favour, remarking "that it would not shorten the distance to the other side of the grave." Probably this high stoicism had quite as much effect as the eloquent pleading of Pericles; as he was banished instead. Zeno, the Eleatic, appears to have been put to the torture, and to have endured it with unshaken resolution: and Aristotle, after long persecution, (his life being often in danger) according to Suidas, took poison. Ju-

lius Canius for his superior wisdom was condemned and suffered death—which he met with equal superiority. We shall not pause to enumerate the host of great names that rise to our memory, having mentioned the greatest; yet with respect to poets, we cannot refrain from alluding to the persecution, imprisonment, and sufferings of many more—nearly all the rest, we might have said—nor to the Italian captain of banditti who kissed the hand of Tasso when he had fallen into his power, after being driven into exile by the Prince. Camoens, after passing a life of dangerous vicissitudes, and meeting with no reward, either for his acknowledged poetical genius, or for his military services and wounds, was supported during his latter days by the begging of a slave who had previously saved him from shipwreck, and who continued faithful to him amidst hunger and misery. Camoens died of penury and disease in an alms-house. His epitaph conveys a severe reproach, which we ought all of us to feel, for there is no saying how near our own times may "turn out" to resemble his. "Here lies Louis de Camoens. He excelled all the poets of his time. He lived poor and miserable, and he died so." A few years afterwards, a high-sounding inscription was engraved upon the same tomb! This was an example of the utter absence of conscience and shame! There are many similar instances. The epitaph upon the Persian poet Ferdausi, who met the usual fate, is more definitely pointed.—"When the great Sultan died, all his power and glory departed from him; and nothing remained whereby he could be recollected, except this single historical fact—that he knew not the worth of Ferdausi!"—*Exposition of the False Medium excluding Men of Genius from the Public.*

A NAVAL ENGAGEMENT.—On Friday morning, nearly the whole of Dover was either upon the Piers, the Heights, or Marine Parade, to witness a chase of a singular kind.—A Mr. Curtess and his lady had been living there at the City of London Hotel six weeks. On Wednesday, a Monsieur Sole, a French gentleman, with a wooden leg, tall and good-looking, arrived at the same hotel. On Friday morning, the lady of Mr. Curtess left his bed cautiously, and started off with M. Sole for Calais in a fine four-oared galley.—Soon after Mr. Curtess discovered his loss, and pursued the parties in a 35-foot six-oared galley; the men were to paid £8 for their trouble. About three or four miles from shore the rival boats came together after a smart chase. The husband lay in the bottom of his galley during the chase, but when alongside his runaway wife's boat, he jumped up. This so frightened the lady that she fainted of course, and went into the most appalling fits. A dreadful sea fight then ensued; oars, boat-hooks, &c., were used with the greatest effect on both sides. The crew of M. Sole's boat at last gave in, in consequence of the terror they were in of having had a hole stove through her bottom by the terrific agitation of M. Sole's wooden leg.—The two boats then returned to Dover, Mrs. Curtess weeping bitter tears, with her hair, like Niobe's, hanging in negligent festoons over her face and back, and the husband looking alternately at his wife, and at the proprietor of the wooden leg. M. Sole, it is said, gained great honour, and his wooden leg, during the celebrated three-days in Paris.—*Globe*

Miscellaneous.

From late English dates.

MARQUIS OF BRISTOL.—The *Galway Free Press* states, on the authority of the Right Rev. Dr. Collins, that the *Marquis* of Bristol has renounced protestantism, and embraced the faith of the church of Rome.—The *Marquis* was formerly an inveterate opponent of catholic rights, and equally so of catholic doctrine.

METHODIST CONFERENCE.—The annual general conference of the Wesleyan Methodist Society is at present being held in Manchester. The conference opened on Wednesday morning last, in Oldham-street Chapel, with prayer, at five o'clock; and at six the busi-

ness proceedings were commenced. The President of Conference for the ensuing year is the Rev. Edmund Grindrod, the present superintendent of the Salford circuit. Upwards of 430 ministers were present at the first day's sitting of conference.—*Liverpool Albion.*

The Egyptian army having effected its retreat beyond the Taurus, the Russian auxiliary forces, on the morning of the 10th ult., left the roadstead of Bujukdere (Constantinople) on their return homewards.

The King of Prussia left Potsdam on the 24th ult., for Toplitz. He was there, it was expected, to be joined by the Emperor of Austria; and between them the whole system of the domestic administration of Germany was to be discussed, and the measures for repression of the press, and the development of public opinion generally, which have been some time in preparation, were to be ended with their final warrant.

HOUSE OF LORDS, AUG. 2.

Earl GREY moved the third reading of the church temporalities (Ireland) bill. This led to considerable debate. Lord ELBOX said, he would rather lose his existence than give his assent to a bill which proceeded upon a principle that must destroy the established episcopal form of ecclesiastical discipline. The Duke of WELLINGTON could not but feel that this measure, in the variety of its details, was exceedingly injurious to the church, and he had no doubt whatever, that, sooner or later, some measure must be proposed in order to relieve the church of some of the burthens imposed upon it; but notwithstanding that he highly disapproved of these provisions, it was impossible for him, with the opinion he entertained of the necessity of some measure of this description, to concur in any vote against the third reading of this bill. He could not avoid seeing the difficulty in which the Church of Ireland was placed, and the more he considered it the more he was convinced of the necessity of agreeing to this measure. Their lordships would ask whether this measure was likely to give security and tranquillity to the church? He did not take upon himself to answer that question. It was impossible to say whether it would give security and tranquillity to the church. Of this he was certain, that sooner or later this measure must be altered for the benefit of the church. In the mean time it would give the church a little breathing time, and enable its ministers beneficially to continue their labours some time longer for the benefit and advantage of the country. Many noble lords contended that, if this measure did not produce all the benefits contemplated from it, they ought to oppose it: his opinion was, that he ought to do that which would keep the church in existence. Lord ELLENBOROUGH opposed the bill. The Duke of GLOUCESTER said, he should vote against the bill. The Duke of BUCKINGHAM asked, if this bill passed for Ireland, why might not their lordships expect a similar bill for England? It was well known that, if the measure should be adopted, the Dissenters of this country would never more pay church cess, and they had already acted upon the principle of resistance. Some measures ought to be adopted, but most certainly not this. If the church was to fall, let it, at least, be after the best defence that could be made for it, and not through the degeneracy of those who were bound to support it. He would now move, as an amendment, that the bill be read that day six months. The Marquis of LANSDOWNE contended, that this measure would rally round the church all its best friends, and conciliate all the respectable portion of the Catholics. Lords WYFORD, HADDINGTON, and BEXLEY opposed the bill. The House then divided upon the motion, that this bill be read a third time, when they appeared

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