

THE



STAR,

AND CONCEPTION BAY JOURNAL

Vol. III.

WEDNESDAY, MAY 3, 1837.

No. 149.

HARBOUR GRACE, Conception Bay, Newfoundland:—Printed and Published by JOHN THOMAS BURTON, at his Office, opposite Messrs. W. Dixon & Co's

(From the Liverpool Mail.)

GREAT MEETING IN FAVOUR OF CHURCH RATES.

On Tuesday we published the resolutions adopted on Saturday, at the great meeting which took place on that day, in London, under the Presidency of Lord Ashley, in favour of Church Rates. We also published the petition to the House of Commons. We now subjoin, as one of the most argumentative addresses on this subject, the speech of the seconder of the first resolution.

The Rev. J. CUMMING, a minister of the Scotch Church, seconded the resolution, and said, that when he was first called upon to attend that meeting he had felt some scruples of conscience, lest, from his being a minister of the Church of Scotland, he might chance to be considered as one who was an advocate of those revolutionary and voluntary principles which had of late so greatly distinguished the days in which they now lived, and which he might probably be allowed to add, were so much their disgrace. (Cheers.) The simple question, however, for the consideration of the meeting, was, in his opinion, narrowed into this short compass, whether the land in which they lived was to be consigned to the curse of a system of voluntarism, or whether it should still continue to be blessed, with an established church. (Cheers.) He could not but feel that in all the argument which had taken place respecting the abolition of church rates, the real object of the parties had been concealed. (Hear, hear.) He considered that the abolition of church rates would be but the first tap of the heavy blow which was intended to premise the entire abolition of protestantism in that country. (Hear, hear.) Such, in his opinion, was to be the result of the contemplation of the church rate abolitionists. (Loud cheering.) If the desire of those individuals—if the system of voluntarism were to be acceded to, the destruction of the national church was inevitable—(renewed cheers)—and lasting and bitter indeed would be the consequences to that country. The combination which advocated the measure of abolition was one in itself as unholy as it must be of short duration. It was the result of a triple alliance of the intolerance of popery, of infidelity, and of voluntarism—(great applause)—and hence, if by the efforts of such an alliance the national church must be destroyed—

“Delenda est ecclesia.” (Renewed cheering.) He doubted not but that he should be misrepresented and abused for appearing on that platform, and stating what he had done, but he cared not if it were so, because he should then be stigmatized in the company of such great men as Dr Cocke and Dr Chalmers, and he would rather by far be a martyr with such men than reign a leader amongst the advocates of voluntarism, backed as it was by all the power of the intolerance of popery. (Cheers.) At the same time he was willing to admit that there were many most excellent men among the advocates of voluntarism. He would not shrink from the responsibility. (Hear, hear.) He would there remark that many dissenting ministers were opposed to them; there was the Rev. Mr Jones, of Cambridge, a man of great talent, who laboured like himself, under the most abhorrent feelings towards the unholy alliance to which he had alluded. Again, there was the Rev. Mr Waugh, of Brighton, an individual also held in high estimation—he was imbued with similar opinions (cheers), and many others might be named who existed under the same bearing towards the triple band. Of these, too, the large body of Wesleyans were the foremost in their expression of hostility towards the exertions of the odious association to which he had referred—associations formed for the purpose of effecting the downfall of the established church of the country. (Cheers.) If they looked back to history it would be found that religious scruples were formerly adhered to, with one common object, and that that object was the safety of the national church. Those scruples were now, however, cast aside, and the descendants of those who in

ancient times were the most powerful advocates of the establishment had become leagued, had not hesitated to mingle in one common bond of union with those men whose purpose was to devastate the beauty of that fabric which had stood the admiration of ages. (Loud cheering.) The association of those individuals was marked by a strong hatred of the truth, and the effect of God's word would ere long scatter them to the winds. (Hear.) He would solemnly warn the good dissenters, that so soon as these associations with which they had linked themselves had effected their purpose of destroying the parish church, they would quickly afterwards ride roughshod over the meeting-house. (Hear, hear.) As soon as the church was destroyed the dissenter might rely upon it he would follow in the wake, with this consolation only to rejoice in, that he, like Ulysses of old, would be set apart as the last to be devoured. (Hear.) They had heard much talk of consciences being aggrieved, how happened it that so many years had passed over without the cry being raised? Why, nothing was heard of it until some murders had taken place in Ireland in consequence of parties being called upon to contribute a few shillings towards the support of a church of which they were not members. For this system they had the authority of their forefathers in ages long past away. History told them that Christ and his apostles had paid tribute to a heathen power, because it was the custom of the land in which they lived, and yet Christ had never felt himself aggrieved; his apostles had never felt themselves aggrieved, they paid the tax where it was due, inasmuch as it was the custom. How happened it, then that the grievance which had been existed under from that time to the present day, had all of a sudden risen up as an insupportable burden? [Hear.] Why, simply because it was contributed towards the support of a national establishment recognized as forming a part and parcel of an institution formed on the revealed will of God. It, however, so chanced that until the principles of a voluntary system were set abroad, there was no clamour against the fair and necessary contribution towards the maintenance of a national church; but the instant the principles of voluntarism were afloat, then the consciences were aggrieved, and the opponents to the system increased with alarming and amazing rapidity. It was, nevertheless, perfectly absurd to imagine for a single moment that a system of voluntarism would ever succeed in that country. (Great applause.) The feeling in favour of the establishment of a national church was too gigantic for it to be apprehended that permanent success could attend the efforts for its destruction. (Cheers.) Every portion of the most respectable part of the periodical press was directed towards the maintenance of an established religion. The *Times* has opened its tremendous artillery in its support; the *Standard* was treading in the same steps; so was the *Herald*; then there were the *Quarterly Review*; *Fraser's* and *Blackwood's Magazines*, and indeed all the most able publications of the day, the editors of which were powerful advocates of a national church. (Cheering.) And what was there on the other side? Why there was, first, the *Morning Chronicle*—(laughter)—the *Penny Magazine*, and perhaps, the abolitionists might be backed by the talents of the New London University—the birthplace of the cheap knowledge system. They might too be assisted by Dr Lardner's *Cyclopædia*. [Renewed laughter.] But most undoubtedly their proposition was not seconded by any one publication which occupied a prominent station in the literature of the country. [Long continued applause.] He had had put into his hand a work from which it appeared that the journals which advocated the cause of the destruction of the church were edited by papists—a fact, if true, which most amply accounted for their being opposed to the continuance of a church establishment. (Hear.) That work was entitled, *The Catholicism*, and in it he found this information:—“We are not ignorant, indeed, that catholic talent is involv-

ed to a considerable extent in the periodical literature of the country. The *Morning Chronicle*, moving in a truly splendid career, at the head of the metropolitan papers, enjoys the co-operation of a catholic gentleman of great talent, of extensive information, and ready command of language, in a style at once simple, logical, elegant, and forcible.” Then it went on to say, that the *True Sun* was under the direction of Mr Dias Santos, also a catholic. Such were the advocates of the triple alliance body. For further the interests of the Roman Catholic it was very clear all attempts would be made to quash protestantism. The catholic body well knew that the church must be reduced ere popery could rise. (Hear.) By the advancement of catholicism, the existence of protestantism, of a temporal and spiritual church must be shaken, and ultimately put an end to. (Hear.) It was a fact well known to the voluntaries that the church had granted the sum of £1000 a year to pay a Roman Catholic Bishop in New South Wales, and that more than £2000 was advanced towards the relief of the dissenting body, and yet not one word of opposition had been raised against the grants. Did they not well know that as much as £18,000 or £20,000 was annually voted towards the endowment of Maynooth College, in which were liberally inculcated the principles of the far-famed Peter Dens? Were they not aware of these things, and yet held their tongues upon the subject? But, on the other hand, the very instant it was proposed to raise a sum of money for the maintenance of the established church of the land, that moment did they become eloquent, and it was held up as an impious appropriation. The very men who in the one case were silent when assistance was offered to any but the national religion, in the second when it was required that an advance should be made for the support of the established institutions of the country—those very men, he said, were foremost in heaping denunciations upon those who were desirous of living under a national system of religion. (Great cheering.) They at once demanded that the pulpits should be pulled down, because the preaching of the clergy offended their ears, and having done that, it would not be long before they would desire that the very steeples should be razed to the ground, because, forsooth, they were annoying to their sight. (Renewed cheering and laughter.) Above all, they would have the voices of the ministers stopped, because they were in the habit of delivering religious truths. (Hear, hear.) In opposing such attacks they might, if they were requisite, take his liberty, they might take his gold, but were they to take his religion they would take that which would not enrich themselves but which would make him poor indeed. (Loud cheers.) It had been said that the catholic church was the toad, that the church of England was merely the tad-pole. That was the rate of estimation in which the persons professing the former religion, and who he it remembered, were a part of a triple alliance, had held the two churches. If, then, the church of Rome was the substance, the Scotch church, of which he was an humble member, must be, in the opinion of the same individuals, but its shadow. (Hear, hear.) Here, then, was the undisguised avowal that the church of Rome was paramount, and that the churches of England and of Scotland must be swept away from the earth. (Loud cheers.) There must be a total extinction of both to satisfy that race. Seeing these things, then, it became a matter of consideration whether the king's servants were not imperatively called upon to tax the country for the support of that beautiful structure which it was thus sought to level with the dust. (Cheers.) It had been plainly declared by the advocates of a voluntary principle what their intentions were; it had been said in their pulpits that the destruction of the church of England was “a consummation devoutly to be wished.” He protested loudly against the principle that a man who, acting in his official or legislative character, was to divest himself of religious feelings—(cheers)—and that he ought only in his private capacity indulge therein.—

(Hear.) He was prepared to contend that it was the imperative duty of every man, whatever his station, to robe himself in the garment of religion. (Cheers.) The divine influence ought also to surround the sovereign, as well on the throne as in his private chamber. (Cheers.) But there was now an endeavour to drive religion out of the national schools of Ireland; but nature, to speak in the language of the old philosophers, “abhorred a vacuum,” and popery rushed in. (Loud cheers.) It had been the same in the national schools of Liverpool, (Hear.) They tried the same at the University of Scotland, but they had found a nest of hornets there. (Cheers.) They had gone with the system to other institutions with the same want of success; and it had now settled at that new and hungry institution the London University. (Hear, hear, and laughter.) This spirit was now pressing forward as the *avant-courier*—(hear)—and church rates would be the fulcrum for overturning the national church. (Hear, hear.) Men's minds were formed for the reception of religion as revealed by the word of God, and the national religion had been established in conformity with that revelation. (Hear.) If, then, they were to permit that religion to quit their breasts, popery would rush in and become the occupant. Men's hearts could not be without God, and therefore it was the duty of every man to stand up against infidelity, intolerance, and popery. (Loud cheers.) King William the IV. might be a true christian, but King William must not therefore divest himself of his religious garb when he quitted the closet for the cabinet. But the voluntaries held that the sovereign ought not to carry his feelings of religion into affairs of state. Such was not his argument. (Loud cheers.) If voluntaries admitted, as he presumed they would, that it was the duty of kings to promote the growth of virtue, to suppress vice, and to diffuse the blessings of religion, how could they deny that it was also his duty to adopt the most efficient means of attaining that end, by the establishment and support of a national church? Why, it arose from the very nature of Christianity that it ought to be endowed by kings and governments.— Truth was an enemy of error, but error arose every where, and spread its branches, flourishing without extraneous aid. Leave truth to the voluntary system and it would soon decay, while error needed no support. This principle was strikingly illustrated in Ireland, where it was proved that the priesthood collected by aid of the voluntary system a revenue three times as great as the whole income of the Protestant clergy.— The voluntary system left it to the people themselves to send for a minister if they felt the need of his spiritual advice and consolation, but the established system placed the minister before them, and offered freely to the people the benefit of his guidance.— Men never were naturally sensible of their want of religion, or concerned themselves about the fearful state or degradation in which their souls might be sunk; and if they were left themselves to seek for religion they would never seek for it till the hour of doom and the day of judgment. (Hear, hear.) And, therefore, when a government planted in every parish a church, that sweetest and most beautiful of all spectacles to the mortal eye, it did that which was calculated to awaken to a knowledge of their want of religion, and bring them to feel, by the very chime of the bells, and by all its attendant solemnities, that there was a God and an immortality, a heaven and a hell, and that they had a soul to be saved.— [Cheers.] An established church was calculated to extend the sway of religion to the very extremities of the world, while voluntarism was but a pitiless and unprofitable principle. The hostility of the voluntaries to the established church was as hurtful and absurd as would be their conduct if they were to attack the post-office, and to insist that the government should no longer make arrangements for the conveyance of letters and newspapers, to disseminate knowledge and information through the country—if they were to say, “Throw down the post-office, turn all the mails, and let every man

send his cart's horse with his letters.— [Hear, hear, and loud continued laughter.] He should now proceed, with the permission of the meeting, to lay before them some specimens of the working of the voluntary system; and first, he might refer to the opinion of the Rev. Mr. James, a dissenting clergyman at Birmingham, as expressed in a periodical of which he had the management. Mr. James said, "the members of dissenting churches love their minister dearly with their lips, but hate him cordially with their pockets." [Hear, hear.] This was the pithiest exposition of the voluntary system which he had ever read in such a publication. The voluntary system which disdained the use of creeds, confessions, or articles of faith, was sure to land its blinded adherents in the withering errors of unitarianism, or the equally abominable heresies of the church of Rome.— Many churches, founded by Nonconformists for the inculcation of the pure protestant faith, were now the very places where God was blasphemed, and his word was perverted. [Hear, hear.] He would now take the liberty of reading some extracts from a pamphlet published by the Rev. Mr. Lorimer, of Glasgow, tending to show the working of the voluntary system in America. "The following extracts were from the proceedings of the general Association of Connecticut:— "In taking a general view of this subject, we find many things to lament, and trust on the whole present a less favourable and animating account than was given the last year. Many great revivals which then existed particularly in the north-western part of the state, have ceased, some errors have been zealously propagated, and some vices, which had been checked in preceding years, are now increasing. The holy Sabbath and ordinances of the Lord are by many neglected and by others profaned, the benefits of Providence perverted, and divers sins to an alarming degree are prevalent. These evils illustrate the justice of God in the public judgments we have experienced. We have to regret the diminution of an unusual number of ministers from the people of their charge; and also deeply to deplore the removal of some of the best and greatest men from the service of the church on earth.— "The state of religion in Massachusetts would be shown by the following passage from a sermon preached at the formation of a domestic missionary society in that district, by the Rev. Mr. Keen:—"Within the limits of Massachusetts Proper are churches destitute of a spiritual guide, congregations sinking under the influence of error, towns and parishes where the Sabbath is exiled, and the benign influence of gospel of finances is a stranger. From all these places we hear the Macedonian cry, 'come and help us. The whole number of destitute churches is fifty-seven. Ah, brethren, in the very region where our forefathers lauded we find enfeebled and needy churches. Let not the place, endeared by so many recollections become desolate and waste. Let not the shore upon which civil and religious freedom erected her standard, and from which the incense of devotion first rose to heaven testify against the ingratitude and infidelity of their descendants." The condition of religion in this district was still more forcibly illustrated by a sermon preached by the Rev. Dr. Codman in support of home missions. "Even in our own commonwealth he said, which is better provided with religious instruction than any part of New England, unless it be our sister state of Connecticut, there are upwards of forty churches which need the charitable assistance of the religious public. Without this aid they are unable to support the regular and stated maintenance of public worship, and must become a prey either to unwholesome divisions, or, what is infinitely worse, to open infidelity. It is difficult for us, who perhaps have scarcely known a sabbath pass without the regular worship of God—who have been in the habit of seeing the doors of God's house opened from week to week to receive the licensing congregation—to realise and feel for the situation of those whose sanctuary in which their fathers worshipped, has been closed for months if not for years, and is only opened for the service of an itinerant missionary, by whom some benevolent association has sent the bread of life." The following extract from the first report of the United Domestic Missionary Society would tend to show the religious condition of the State of New York:—"The instances are very numerous of places hitherto without settled pastors, where the population, the transient and injudicious labours of servants of different denominations, has been divided into several sects, neither of which alone is able to support a minister.— general, their condition in this respect was less and less promising by the lapse of time, and instead of being bettered, is doubtfully rendered worse. Many such cases there are in this state, comprising instances enough for a large congregation, I wealth enough to sustain the expenses public worship, without hardship to any are the people have been so many years accustomed only to occasional preaching, have grown so confirmed in their sectarian preferences, or so ignorant of the substance of religion, and indifferent to it, that

they cannot now be brought to make any exertion for the support of a minister, nor easily induced to hear one if sent to them in charity. The committee feel warranted, from information which they have obtained upon this subject, in saying, in particular, of some considerable districts of this state, that it is less practicable now to settle ministers than what it was many years ago, notwithstanding that the population has very much increased." He might read a number of additional statements corroborating those which he had already brought forward, but these were sufficient to demonstrate that in America, where the voluntary system was supposed to flourish, and to shed its benign influence over happy vallies and the fertile banks of gigantic rivers, it had most signally and satisfactorily failed. [Hear, hear, and cheering.] And if there was one voice that rose more urgent than another, borne alike through the provinces of America and across the billows of the Atlantic, it was this—that the voluntary principle was utterly inadequate to the ends which it proposed to attain, and that the want of an established church was universally felt in the United States. [Great cheering.] Let them turn to London, their own favoured city, and they would find that, by the admission of the Rev. Mr. Harris, himself a voluntary, and the author of a book called *Mammam*, written to defend that system, there were 650,000 souls in this metropolis who could find no accommodation in any place of worship. [Hear, hear.] Here the established church had failed in supplying religious instruction to the whole community, because a greedy ministry, as he would take leave to call them, refused to grant funds for its support for building churches, and maintaining their pastors; but the voluntary principle had failed in America, in the very hey-day of its strength. [Cheers.] He would not go into the Scripture argument, for that was more suited to the pulpit than the platform, but he would maintain that it was no political controversy in which they were engaged. [Great cheering.] An established church, he was prepared to demonstrate, was based upon principles of truth, drawn from the oracles of the living God, and was part of the organization which he had set apart and consecrated for the conversion of a world living in wickedness. [Cheers.] Let them look to the alarming spread of popery and infidelity in the United States, and then he would ask them, were they prepared to surrender their children to such a system? Let them turn back to the year 1792, when the *acme* of the system was attained in France. What had been the result? Amid denegated altars and broken thrones, Marat and Robespierre had performed their bloody tragedy; the Bible had been tied to the tail of an ass and a heriot worshipped as the Goddess of Reason. [Hear, hear.] He could not understand how it was that voluntaries, if they really entertained the principles which they professed, combined with such alacrity against the church of England and showed so much reluctance to oppose the church of Rome. How was it that Lambeth was pelted, and the Vatican so fondly caressed? He could not help thinking, also, that they had shown but little magnanimity in directing their principal attack against the church of Scotland, because they thought that it was weak, and would be easily overthrown. But they little knew the *perferendum ingenium Scotorum*.— [Hear, hear.] They did not anticipate that a noble and devoted band would rally under the banners of the church, and defeat every argument which they had ventured to employ. The voluntaries had now attempted to abolish church rates, that they might cut off the sinews of the establishment; but he would ask them again if they would consent by this concession, to compromise their own interests and the interests of unborn millions? [Loud cheers, and cries of "No."] He might be asked why he, a minister of the Scottish church should take so much interest in the question; but he might as well be asked, when his neighbour's house was on fire, why he ran to see what was the matter. The altar was the strongest pillar that upheld the throne, and the fear of God must be inculcated before the maxim "honour the king" could be implanted in a single bosom. [Cheers.] He would tell them it was not by the triumphs of their navy, or the successes of their army, though their standards had been ever victorious, that the country had attained its present pitch of power and grandeur. It was on a far different basis that their prosperity rested; and sure he was that it must be attributed alone to the favour of the Most High, signally manifested to a nation eminently Christian, Christian in all its institutions. And he did feel that if the church were overthrown if its ministers ceased to go forth and proclaim the glad tidings of salvation, and if Britain in her last agony could become vocal, she would exclaim—"Call me no more beautiful, but wretched, bitter, for the Lord hath dealt bitterly with me." He could not conclude without expressing his delight at a declaration recently made by that great statesman, Sir Robert Peel (treacherous cheering which lasted for some time) which he begged permission to read to the meeting. "I mean," said that eloquent statesman,

"to support the national establishments which connect protestantism with the state in the three countries." [Loud and continued cheering.] The cause which they had that day met to support was the cause of God, and if human instrumentality were but zealously employed, it would not fail.— The bush might burn on Horeb for a season, but God was in the midst of it, and it would not be consumed. The church was built on the rock of the living God, and though the battle or the storm might rage, he believed that it would survive triumphant over the assaults of its enemies, and waft them to a happier land, not like Noah on the hills of Ararat, to look forth on a world of desolation, but to dwell for ever in the peaceful mansions of the heavenly Jerusalem. [Loud cheers.]

Louis Philippe must often envy the comparative happiness he enjoyed as Duc d'Orleans. Near enough to the throne to receive the utmost consideration from all classes, and so far out of the direct line of succession as to be the object of little jealousy on the part of royalty, he might be considered, during the reigns of Louis XVIII, and Charles X., as one of the happiest men in France. After suffering many caprices of Fortune,—new a volunteer in the army of the republic,—next a tutor in Switzerland,—then a refugee in England,—afterwards an exile in America,—and, finally, restored to all his honours, the richest subject in Europe, he was indeed to be envied. He is understood, also, to have had a happy home, and thus, whatever were the sufferings of his youth, "sweet were the uses of adversity" which prepared him to enjoy better times and more prosperous fortunes with a greater zest than if he had never known what poverty and exile were. In an evil hour he permitted himself to be cajoled by that modern Quixote, General Lafayette; he became the "Citizen-King," and he has not known peace since.

To be lightly thought of by most of the monarchs of Europe, and to be esteemed as an usurper by some of them; to be taunted by his people, with having broken the promises which he has so liberally made, when the mob of Paris (the vilest in the world) raised tri-colour rag, and hailed him as their ruler; to be sneered at, even by his own courtiers, as one whose chief object was to make money out of his royalty; to be alternately held up to public scorn as a tyrant and a fool,—these are things which might well disturb the quiet of a wiser man than Louis Philippe. But, to live in a dreadful and constant anxiety, not merely as to the continuance of power, but the very continuance of life; to wake each morning with the horrible apprehension that the knife or the bullet of the assassin might lay him low ere night,—this is a state of existence which the beggar in the street need not envy.

The attempts against the life of Louis Philippe are disgraceful to humanity; but they are exactly what might be anticipated from a people (half monkey, half tiger) cruel as they are mischievous. It is folly to say that the tyranny of Louis Philippe has caused them. Were it ten times heavier than it is reputed, what is it in comparison with the murderous misrule and oppression of Napoleon? The real cause is this: France, as a nation, has a deadly thirst for blood. Frenchmen, under Napoleon, were the cut-throats of Europe, and now that their wholesale occupation is gone, they keep their hand in practice by attempts to assassinate their ruler. In the jacobin revolution when the blood of the noblest and best flowed like torrents from beneath the guillotine, in the Place de Greve, it was because of this insatiable thirst for human gore which pervaded the nation. Paris was depopulated with massacre until the Napoleon adroitly changed the scene, and set the murderers in array against Europe. The appetite for blood is undiminished. The French would bear taxation, conscription, tyranny, so that they were once more in the midst of war.

It is with this people,—bloody, treacherous, and unscrupulous,—that our rulers would closely ally us. The union will never answer, for Englishmen are honest, brave, and loyal men. They reverence religion and they yield willing obedience to the law. If they war, it is in defence of their national honour, and not from a demonic thirst for blood. Least of all will they imitate the French, because it is the characteristic of Englishmen to "Fear God, and honour the king."

MR O'CONNELL'S POLITE RECEPTION OF THE LAMBETH RADICALS.—It will be recollected that Mr O'Connell, in the course of a speech delivered at the General Association in Ireland, about two months ago, denounced the English Radicals as "low growling radicals; Tory radicals, and dishonest radicals." The Lambeth radicals, not relishing these epithets, determined to repel the aspersions, by meeting Mr O'Connell face to face. On Mr O'Connell's arrival in town, letters were exchanged between the parties on the subject of an interview, and the hon. and learned agitator appointed Monday in last week to receive the deputation. Two

of the Lambeth radicals (as deputies from the Lambeth Association) accordingly waited upon Mr O'Connell on the day named.— Both parties being seated, Mr O'Connell opened the business in a most frank and bland manner, by observing that he was like Suwarrow, the Russian General; he was ready to grapple with the first party that might come up to attack him. Then reaching the letter he had received from the Lambeth Association, he denied the accuracy of the newspaper reports, which imputed to him the use of the offensive expressions.— In vain did the Lambethians quote the authorities of his own papers, the *Morning Chronicle* and the *Morning Advertiser*; Mr O'Connell pertinaciously adhered to the inaccuracy of their reports. He then proceeded to deny that he had received assistance from the English radicals in obtaining catholic relief, and declared that he obtained it for Ireland—in one word said Mr O'Connell, the English radicals made a sort of show of sympathy, but they did nothing for Ireland. All sorts of questions were then discussed, and O'Connell claimed the best of the argument. "At length," say the deputies, "we told him of his silent vote upon the dreadful poor law bill; and now, as if his patience was worn out and his feelings dreadfully lacerated at our expressed expectations of his ability to do more, and of his same indifference in not doing more, he rose with the letter from which, as he said, we had taken our text, and abruptly said—'I see you are not to be convinced; see, gentlemen, I throw your letter in the fire; good morning!' and, opening the door he showed us out."

Monetary Matters.—We understand that the buyers in town from Canada are placed in nearly the same situation respecting the acceptance of their paper as the United States. The houses at Quebec and Montreal that have of late years been in the habit of furnishing letters of credit, and waiting the result of the sale of goods purchased, have refused the usual accommodation, and as their own bills are also rejected by the wholesale houses here, many of them now in town are unable to procure the necessary supply of goods for the spring trade. In other cases the drafts of some of the Canada houses whose credit has hitherto been held undisputed have been refused acceptance, because the bills are drawn against produce imported in the fall of the year, and of course liable to the depreciation still going on.

On Thursday week the manufactory of the largest rope on record, in one unspliced piece, was finished in Sunderland. It is upwards of 4,000 yards long, seven inches in circumference, and 12 tons weight, and will cost about £400. It is for the use of the London and Birmingham railway.

Russia.—Immense preparations for war are making in Russia. A recent Ukase orders an additional levy of men; and contracts have been entered into to purchase a considerable number of cannon, 157 pieces of which have recently arrived at Dantzic, and been sent forward by the Vistula.

Fires in 1836.—The total number of fires in London during the last year was 564; in 33 instances the premises were totally destroyed; in 134 they were seriously damaged. The number of instances in which insurances was effected on the building and contents was 169; on the building only 73; on the contents alone 104; whilst 218 were not insured.

On Wednesday the East India Directors gave a dinner at Blackwall to Captain Grant and the officers of the *Berenice*, which is about to depart for Bombay. The *Berenice* is a steam vessel, a man-of-war, built in Scotland, and now lying in the East India Docks for completion. She is 736 tons burden, and of 230 horse power. She carries guns of large calibre, amounting to 68 pounders,

and is destined to contend against the pirates by whom the Indian seas are infested.

LOWER CANADA RESOLUTIONS.

We have been favoured with the Report of the Committee of the House of Assembly of Upper Canada, upon the Resolutions of that of the Lower Province; copies of which were also forwarded to the Assemblies of the other British American Colonies, by Mr. Speaker Papineau. The following short extracts are all we can find space for this week:—

"Your committee, after the examination of these resolutions, have arrived at the conclusion, that to pursue the course which has been followed in the Lower Province, and to espouse the principles avowed and insisted on by the House of Assembly there, would be contrary to the wishes as well as the interests of Upper Canada; would shake our system of Government to its centre, and would rapidly and inevitably tend to establish a Republican form of Government among us. Impressed with this conviction your committee feel it their duty to submit to your Honourable House the propriety of presenting an humble address to His Majesty, solemnly disavowing the sentiments contained in these resolutions, and earnestly deprecating any departure from the principles of our constitution, or the adoption of any course of policy calculated to weaken the ties which attach this Colony to the British Empire."

In reference to Mr. Speaker Papineau's Letter, accompanying the resolutions, the committee remark:—

"The tenor of the whole letter, is in the opinion of your committee, of a purely rebellious character; and the sentiments of the writer will find nothing but execration from the inhabitants of this Province. It carries its antidote in itself, and is so utterly revolting to a loyal and well disposed mind, that while deserving of every punishment, it requires no confutation, and would have been passed over by your committee in silent contempt, without even this brief notice, if it were not to be found on the Journals of your honourable House."—*Halifax Journal*, March 27.

North Eastern Boundary.—On motion of Mr. Evans, of Maine, an appropriation of Twenty Thousand Dollars has been made by Congress, for running and marking the line of the North Eastern Boundary, according to the Treaty of 1783.

The Boundary Question.—The Legislature of Maine have passed resolutions on this subject, which show a determined spirit, to get possession of the disputed territory. They designate the British pretensions usurpations and encroachments, and call upon the President to cause the N. E. Boundary to be explored and surveyed—preparatory no doubt to taking possession. The St. John papers seem to think there will be some work for the gallant 43d Light Infantry and for the Militia, if they attempt to carry their intention into effect.

Beet Root Sugar.—Mr. P. Thomson, in the House of Commons, in reply to a question, relative to the manufacture of Sugar from Beet root in this country, said government had it in contemplation to permit the manufacture on payment of a duty equivalent to that imposed on sugar from the West Indies.

The manufacture of sugar from chestnuts greatly prospers in France. Some of the proceeds give 14 per

cent, which is above the mean proportion drawn from beet root. The manufacture of the latter flourishes in Russia, where there are at this moment thirty establishments in full operation.

Impressment.—Government seem preparing for the abolition of this inhuman practice. The Lords of the Admiralty have ordered the flag-ships to enter 30 first-class boys, of the age of 17, for foreign service, at a pay of 14s. 9d. per month. They are not to continue in this class more than three years. Line-of-battle ships are to enter ten; fourth and fifth rates, eight; sixth rate and sloops, six; and all smaller vessels, four, in addition to their present complements.

The Lords of the Admiralty have issued a circular forbidding the practice in the navy of sending midshipmen, and other young officers, to the mast head as a punishment.

THE STAR.

WEDNESDAY, MAY 3, 1837.

SHIP NEWS

Port of St. John's.

ENTERED.

- April 19.—Brig Britannia, Henderson, Greenock, pitch, tar.
- 22.—Schr. Collector, Phelan, Boston, cordage.
- Ben, Forrest, Boston, pork, molasses, raisins.
- Jane & Susan, Lavice, Teignmouth, potatoes, beef.
- Palmetto, Spencer, Grenada, molasses.
- 25.—Brig Charles, Hutchings, London, butter, gunpowder.
- Ketch Swallow, Whiteway, Pernambuco, sugar, rum.

CLEARED.

- April 19.—Brig Scotia, Caldwell, Brazil, fish.
- Lavinia, Wylie, Demerara, fish.
- Iscariot, Steel, Oporto, fish.
- Schooner Providentia, Hoare, Lisbon, fish.
- Schooner Perseverance, Williams, Jamaica, fish.
- 21.—Schooner Thomas Seon, Pitt, St. Christopher's, fish.
- 22.—Brig British Tar, Blenkhorn, Quebec, sugar.
- Sophia, Humphries, Havana, fish.

NOTICE

PROCLAMATION.

NORTHERN DISTRICT, }
To Wit.

IN obedience to a PRECEPT received from the Worshipful the MAGISTRATES bearing Date the Twenty-first Instant,

I hereby Give Public Notice

That a GENERAL QUARTER SESSIONS OF THE PEACE, will be holden at PORT-DE-GRAVE, on THURSDAY the EIGHTEENTH DAY OF MAY, Next, at ELEVEN O'CLOCK in the Forenoon.

All Constables and Bailiffs within the District are hereby commanded that they be then and there present to do and perform such things as by reason of their Office shall be to be done.

Given under my hand at Harbor Grace this 16th day of April, 1837.

B. G. GARRETT,
HIGH SHERIFF

Porter.

A few Hogsheads of excellent Quality,

FOR SALE

By
T. RIDLEY, & CO.

Harbor Grace,
April 26, 1837.

Blanks

Of various kinds for SALE at the Office of this Paper.
Harbor Grace.

District of Conception Bay,
Newfoundland.

ROBERT JOHN PINSENT do hereby give NOTICE, that in pursuance and execution of a certain Writ of our Lord the King, to me directed, for the Election of Four Members to serve in the GENERAL ASSEMBLY of NEWFOUNDLAND for the District of CONCEPTION BAY, I, the RETURNING OFFICER above-named, shall proceed to the said ELECTION at HARBOUR GRACE in the said District, at the hour of Ten o'clock of the Forenoon of MONDAY the Eighth day of MAY next ensuing, and continue the said Election there, until FRIDAY, the Twelfth day of the same month inclusive: And the said Election will be further holden within the said District at the Places and on the Days hereunder specified, unless the Members so to be elected as aforesaid shall be duly elected and returned in such wise that the same Election shall be determined without taking the Polls at all or any of the said following Places—

At PORT-DE-GRAVE, from MONDAY the 15th to WEDNESDAY the 17th May aforesaid, both days inclusive.

At BRIGUS, from THURSDAY the 18th to SATURDAY the 20th May aforesaid, both days inclusive.

At HARBOUR MAIN, from TUESDAY the 23rd to THURSDAY the 25th May aforesaid, both days inclusive.

At WESTERN BAY, from TUESDAY the 30th May aforesaid, to THURSDAY the 1st JUNE next ensuing, both days inclusive.

At CARBONEAR, from TUESDAY the 6th to FRIDAY the 9th JUNE aforesaid, both days inclusive.

Hours of Polling from Ten until Four o'Clock each day.

ROBERT JOHN PINSENT,
Returning Officer

Brigus,
April 17, 1837.

KILLIGREWS PACKET.

JAMES HODGE,
Of Killigrews,

BEGS most respectfully to inform his friends and the public, that he has a most safe and commodious FOUR-SAIL BOAT, capable of conveying a number of PASSENGERS, and which he intends running the WINTER as long as the weather will permit, between Killigrews, and Brigus, and Port-de-Grace.—The owner of the Packet will call every TUESDAY morning at the Houses of Mr. John Crute and Mr. Patrick Kietly, for Letters, Packages, &c., and then proceed across the Bay, as soon as the wind and weather will allow; and in case of there being no possibility of proceeding by water, the Letters will be forwarded by land, by a careful person, and the utmost punctuality observed.

JAMES HODGE begs to state, also, he has a Horse and Sleigh, which he will have every TUESDAY morning in St. John's, for the purpose of conveying Passengers to Killigrews and from Killigrews to St. John's—he intends carrying a Saddle every trip in case the pair should not be answerable for the Sleigh to return. He has also good and comfortable Lodgings, and every necessary that may be wanted, and on the most reasonable terms.

Terms of Passage, &c.—

One Person, or Three, 15s.—Passages across the Bay, above that number, 5s. each.—Passages in the Sleigh 7s. 6d. each. Saddle Horse 10s.—Luggage, &c. carried on the most reasonable terms.

Killigrews,
Feb. 1, 1837.

MIDDLE BIGHT PACKET.

Robert and John Hinds,
Of Middle Bight.

BEG most respectfully to inform their Friends and the Public, that they have a safe and commodious Four-soul BOAT, which they intend running the Winter, as long as the weather will permit, between MIDDLE-BIGHT and BRIGUS, and PORT-DE-GRAVE.—One of the Owners of the Packet will call every TUESDAY Morning at Messrs. Perchard & Boag's for Letters and Packages, and then proceed across the Bay as soon as wind and weather will allow; and in case of there being no possibility of proceeding by Water, the Letters will be forwarded by Land by a careful Person, and the utmost punctuality observed.

They beg to state, also, that they have good and comfortable Lodgings, and every necessary that may be wanted, and on reasonable terms.

Terms.

Passengers 5s. each
Single Letters 1s.
Double do. 2s.

Packages in proportion.
Not accountable for Cash or any other valuable property put on board.
Letters will be received at Messrs. PERCHARD & BOAG'S.
on Feb. 1, 1837.

FOR SALE

BY PRIVATE CONTRACT.

The Fee-Simple of

ALL that FARM and PLANTATION situate in MUSQUITTO VALLEY, on the East side of the Road between HARBOUR GRACE and CARBONEAR, known by the name of GODERICK DALE FARM, containing 140 Acres of LAND; together with the COTTAGE, BARN, and other improvements thereon, as they now stand; held under Grant from the Crown; and the Purchaser is to be subject to whatsoever Rents, past, present, and future, may be demanded by the Crown.

The said FARM was formerly the Property of JOSIAH PARKIN, Esq. It is conveniently situated for carting Manure to it from Musquitto Beach.

For further particulars, apply to

HENRY CORBIN WATTS,
Barrister at Law.

Carbonear,
January 18, 1837

To be LET or SOLD.

FOUR DWELLING-HOUSES, STORE and WHARF, all in good repair and situated in a central part of the Town, with a space of GROUND to the Westward of the STORE, well situated for a Dwelling-House, or other Buildings, with a large space of back GROUND, for the unexpired term of between Fifty and Sixty years. Balance of Rent £7 10s. a year.

For further particulars, apply to

THOMAS MARTIN,
Harbour Grace,
January 18, 1837

G. W. GILL

HAS JUST RECEIVED,

Per Lark from Liverpool,

PART OF HIS FALL SUPPLY OF

MANCHESTER

GOODS,

Which having been selected by himself the recommends as being of the best quality.

Carbonear.

DESERTED

FROM the service of the Subscriber, on the 15th day of NOVEMBER last,

MICHAEL COADY,

an APPRENTICE, (bound by the Supreme Court), about Five feet Seven inches high, black hair, full eyes and pimply in the face, a Native of St. John's. This is to caution all Persons from harbouring or employing the said DESERTER, as they will be Prosecuted to the utmost rigour of the Law.

JAMES COUGHLAN.

Bryan's Cove,
Feb. 22, 1837.

TO BE SOLD OR LET.

SEVENTEEN YEARS UNEXPIRED LEASEHOLD,

Of those desirable MERCANTILE PREMISES, situate at CARBONEAR, and lately in the occupation of MR. WILLIAM BENNETT, consisting of a DWELLING HOUSE, SHOP, COUNTING HOUSE, FOUR STORES, a commodious WHARF, and Two OIL VATS sufficient to contain about 8000 Seals.

For particulars, apply to

BULLEY OB & Co.
John's, June 28, 1836.

LIST OF LETTERS REMAINING IN THE POST OFFICE, ST. JOHN'S Which will not be forwarded until the POSTAGE is paid.

HARBOUR GRACE.

- Thomas Foley—care Patrick Morris, Esq. St. John's.
- John Catey—care Thos. Foley, Harbour Grace.
- From John Jewel, seaman on board H.M.S. "Talevara," to James Jewell at Mr. Soper's Harbour Grace.
- Mr. Joseph Woods.
- Thomas Murphy—care of Wm. Bailly.
- Thos. Hyde, Bay-de-Verds—care of G. F. Bennett, St. John's.
- Patrick Strapp, Harbour Main—care of Wm. Welsh, St. John's.
- Thos. O'Hara.
- Miss Ann Maria Ford, Carbonear.
- W. Bennett, Junr.—care Gosse, Paq., and Fryer.
- Thos. Lock—care John White, South side.
- Wm. Bendister, merchant.
- Joseph Peters, a paper.

S. SOLOMAN P.M.

St. John's, Nov. 23, 1826.

POETRY

AN OLD BACHELOR'S REFLECTIONS ON MATRIMONY.

Down to the vale of life I tend,
Where hoary age creeps slowly on;
And with the burdening thought I bend,
That youth and all its joys are gone!

Successive years have rolled away
In fancied views of future bliss!
But--'twere the phantoms of a day--
And all that future died in this.

Now with a retrospective eye,
I look far back to early life,
When Hymen promised to supply
My highest wishes in—a wife.

I waited, hoped, and trusted still
That time would bring th' expected day;
But never, happily, to my will,
Did fortune throw it in my way.

Too nice, too wise, too proud was I,
To wed as taught by nature's rule;
The world was still to choose for me—
And I—the condescending fool.

Hence are my days a barren round
Of trifling hopes, and idle fears,
For life, true life is only found
In social joys, and social tears.

Let moping monks, and rambling rakes,
The joys of wedded love deride;
Their manners rise from gross mistakes,
Unbridled lust, or gloomy pride.

Thy sacred sweets, connubial love,
Flow from affections more refined;
Affections sacred to the dove,
Heroic, constant, warm, and kind.

Hail, holy flame! hail, sacred tie!
That binds two gentle souls in one!
On equal wings their troubles fly,
In equal streams their pleasures run.

Their duties still their pleasures bring;
Hence joys in swift succession come;
A queen is she, and he's a king,
And their dominion is—their home.

Happy the youth who finds a bride
In sprightly days of health and ease;
Whose temper to his own allied,
No knowledge seeks but how to please.

A thousand sweets their days attend!
A thousand comforts rise around!
Here husband, parent, wife, and friend,
In every dearest sense is found.

Yet think not man, 'midst scenes so gay,
That clouds and storms will never rise;
A cloud may dim the brightest day,
And storms disturb the calmest skies.

But still their bliss shall stand its ground,
Nor shall their comforts hence remove;
Bitters are oft salubrious found,
And lovers' quarrels heighten love.

The lights, and shades, and goods, and ills
Thus finely blended in their fate,
To sweet submission bow their wills,
And make them happy in their state.

LASS, GIN YE WAD LO'E ME.

Lass, gin ye wad lo'e me,
Lass, gin ye wad lo'e me,
Ye'se be ladye o' my ha',
Lass, gin ye wad lo'e me.

A cantie but, a cosie ben,
Weel plenish'd, ye may trow me;
A brisk, a blythe, a kind gudeman—
Lass, gin ye wad lo'e me!"

"Walth there's little doubt ye hae,
An' bidin' bein' an' easy;
But brisk and blythe ye canna be,
An' you sae auld an' crazy.
Wad marriage mak you young again?
Wad woman's luv renew you?
Awa', ye silly doitet man,
I canna, winna lo'e you."

"Witless hizzie, e'ens ye like,
The ne'er a doit I'm carin';
But men maun be the first to speak,
An' wanters maun be speirin'.
Yet, lassie, I hae lo'ed you lang,
An' now I'm come to woo you—
I'm no sae auld as clashes gang,
I think you'd better lo'e me!"

"Doitet body!—auld or young,
You needna langer tarry,
Gin ane be loutin' owre a rung,
He's no for me to marry.
Gae hame an' ance bethink yourself!
How ye wad come to woo me—
And mind me if your latter will,
Bodie, gin ye lo'e me!"

ARISTOCRACY OF THE SKIN AT BOSTON.

(From Chambers's Edinburgh Journal.)

How far the aristocracy of the skin is carried in this pious city, may be seen by a curious document that was put into my hands by an abolitionist. A free black, some few years ago, came into possession of a pew in one of the churches here. It was the only thing he could obtain from a man who was unable, or unwilling, to pay a legal claim he had upon him. Having furnished it, he offered it for sale. Not finding a purchaser at the price he demanded (and few would be likely to give the full value for what no one imagined the owner would dare to make use of), he determined to occupy it himself; whether he was unconscious of the offence he was about to give, or thought he might as well speculate upon the white man's pride, as it would seem, the white man had speculated upon his submissiveness.—The sensation produced by his unexpected appearance among the favoured children of nature in the very sanctum sanctorum of their distinctions, can be described by those only who witnessed it. The next Sunday he took his wife and children with him. (It should be observed, that the colored people are not admitted to places of worship, except to small pews or boxes set apart expressly for them, and so placed that they can hear without offending the fastidious delicacy of the congregation. At Albany, there is one where a curtain is placed in front to conceal the occupants, when there are any; for those for whom they are destined seldom enter them, and speak of them with the contempt they deserve, as "martin-holes" and "human menageries.") It was now high time that notice should be taken of this contumacious spirit; and the intruder received the following notes:—

To Mr. Brinsley—Sir, If you have any pew-furniture in pew No. 38, Park-street meeting-house, you will remove it this afternoon.—George Odiorne, for the committee."

With the above was a copy of a note, written the day before to this agent of the committee, in these words—"Dear Sir, Pew No. 38, in Park street church, is let to Mr. Andrew Ellison.—Yours respectfully, J. Bumstead."

The other letter was addressed "to Mr. Frederick Brinsley, coloured man, Elm street;" the contents are as follows:—

"Sir, The Prudential Committee of Park street church notify you not to occupy any pew on the lower floor of Park street meeting-house on any sabbath, or on any other day during the time of divine worship, after this date; and if you go there with such intent, you will hazard the consequences. The pews in the upper galleries are at your service.—George Odiorne, for the committee."

Mr. Brinsley, on going again, found a constable at the pew-door. No further attempt was made to assert the rights of property against such formidable combination; and we may seek in vain for the consequences, which Mr. Odiorne, with official brevity, says would have been hazarded by another visit to the house of God. The offender is now removed from this scene of persecution and mortification to a place "where the wicked cease from troubling and the weary are at rest."

A similar circumstance occurred some years ago, when the question was tried in a court of justice, and decided in favour of the plaintiff, a coloured man of the name of John Easton. He had sued for damages

against certain persons who had ejected him from his pew, or rather had rendered it useless to him. Having purchased seats in a Baptist church, recently erected in the town of Randolph, in the state of Massachusetts, he found, on going thither one Sunday with his family, that the seats had been removed. They accordingly sat down as well as they could on the flooring. The next Sunday, nothing but the ground being left for their accommodation, the party were obliged to stand up during the service. The enemy, finding that these repeated inconveniences were unavailing, covered the place with pitch and tar. He was satisfied with the victory he had obtained, and showed his superiority to this petty vulgar malice by not insisting on his right.

LONDON SOLITUDE.—In London any thing may be had for money; and one thing may be had there in perfection without it—that one thing is solitude. Take up your abode in the deepest glen, or on the wildest heath, in the remotest province of the kingdom, where the din of commerce is not heard, and where the wheels of pleasure make no trace, even there humanity will find you, and sympathy, under some of its varied aspects, will creep beneath the humble roof. Travellers' curiosity will be excited to gaze upon the recluse, or the village pastor will come to offer his religious consolations to the heart-chilled solitary; or some kind spinster, who is good to the poor, will proffer her kind aid in medicine for sickness, or in some shape of relief for poverty. But in the mighty metropolis, where myriads of human hearts are throbbing—where all that is busy in commerce, all that is elegant in manners, all that is mighty in power, all that is dazzling in splendour, all that is brilliant in genius, all that is benevolent in feeling, is congregated together—there the penniless solitary may feel the depth of his solitude. From morn to night he may pensively pace the streets, envying every equipage that sweeps by him in its pride, and coveting the crusts of the unwashed artificer. And there shall pass him in his walks, poets that musically sing of human feeling, priests that preach the religion of mercy, the wealthy who pity the sorrows of the poor, the sentimental whose hearts are touched by the tale woe—and none of these shall heed him; and he may retire at night to his bedless garret, and sit cold and hungry by his empty grate; the world may be busy, and cheerful, and noisy around him, but no sympathy shall reach him; his heart shall be dry as Gideon's fleece, while the softening dews of humanity are falling around him.

Brief Enough.—"Halloo, master," said a Yankee to a teamster, who appeared in something of a hurry, "what time is it? where are you going? how deep is the creek? and what is the price of butter?" "Past one, almost two—home—waist deep—and eleven pence," was the reply.

An Irish traveller, who had ridden all day over a hard stony road, came at last to a piece of about a mile in length, which, having been macadamized, was exceedingly pleasant to ride upon. On this little tract he trotted backwards and forwards for some time, to the great astonishment of all who observed him, one of whom at last asked what he meant by such strange conduct. "Indeed," said he, "and I like to let well alone; now I have got upon a good bit of road, why, sure, I should make the best of it; from what I have seen, I don't expect to get a better bit of ground the whole way."

Notices

CONCEPTION BAY PACKETS

St John's and Harbor Grace Packet.

THE EXPRESS Packet being now completed, having undergone such alterations and improvements in her accommodations, and otherwise, as the safety, comfort and convenience of Passengers can possibly require or experience suggest, a careful and experienced Master having also been engaged, will forthwith resume her usual Trips across the BAY, leaving Harbour Grace on MONDAY, WEDNESDAY, and FRIDAY Mornings at 9 o'Clock, and Portugal Cove on the following days.

FARES.
Ordinary Passengers 7s. 6d.
Servants & Children 5s.
Single Letters 6d.
Double Do. 1s.
and Packages in proportion

All Letters and Packages will be carefully attended to; but no accounts can be kept for Postages or Passages, nor will the Proprietors be responsible for any Specie or other Monies sent by this conveyance.

ANDREW DRYSDALE,
Agent, HARBOUR GRACE,
PERCHARD & BOAG,
Agents, ST. JOHN'S.
Harbour Grace, May 4, 1835

NORA CRINA

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 continuance of the same favours.

The NORA CRINA will, until further notice, start from Carbonear on the morning 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 9 o'clock in order that the Boat may sail from the Cove at 12 o'clock on each of those days.

TERMS.
Ladies & Gentlemen 7s. 6d.
Other Persons, from 5s. to 3s. 6
Single Letters 6
Double do. 1

And PACKAGES in proportion.
N.B.—JAMES DOYLE will not himself accountable for all LETTERS and PACKAGES given him.
Carbonear, June, 1835.

THE ST. PATRICK

EDMOND PHELAN, begs most respectfully to acquaint the Public, that he has purchased a new and commodious Boat which at a considerable expence, he has fitted out, to ply between CARBONEAR and PORTUGAL COVE, as a PACKET-BOAT; having two Cabins, (part of the after cabin adapted for Ladies, with two sleeping berths separated from the rest). The fore-cabin is conveniently fitted up for Gentlemen with sleeping-berths, which will he trusts give every satisfaction. He now begs to solicit the patronage of this respectable community; and he assures them it will be his utmost endeavour to give them every gratification possible.

The St. PATRICK will leave CARBONEAR or the Cove, Tuesdays, Thursdays, and Saturdays, at 9 o'Clock in the Morning, and the Cove at 12 o'Clock, on Mondays, Wednesdays, and Fridays, the Packet-Man leaving St. JOHN'S at 8 o'Clock on those Mornings.

TERMS.
After Cabin Passengers 7s. 6d.
Fore ditto, ditto, 5s.
Letters, Single 6d
Double, Do. 1s.
Parcels in proportion to their size or weight.

The owner will not be accountable for any Specie.

N.B.—Letters for St. John's, &c., &c. received at his House in Carbonear, and in St. John's for Carbonear, &c. at Mr Patrick Kiely's (Newfoundland Tavern) and at Mr John Cuet's.
Carbonear,
June 4, 1835.

TO BE LET

On Building Lease, for a Term of Years.

A PIECE of GROUND, situated on the North side of the Street, bounded on EAST by the House of the late Captain STABB, and on the east by the Subscriber's.

MARY TAYOR,
Widow

Carbonear, Feb. 9, 1836.

BLANKS of various kinds for Sale at the Office of this Paper.
Harbour Grace.