



# Newfoundland

No. 606.

THURSDAY, March 7, 1839.

Sixpence.

### Notices.

#### SPEYERD LAND.

**CENTRAL DISTRICT,**  
*St. John's, to wit.*  
 BY virtue of an order of Her Majesty's Justices of the Peace for this District, in Sessions assembled, I, the High Constable, am thereby required to collect a rate or assessment of Ten Shillings Currency in the Hundred Pounds, on the value of all Houses, Lauds, and Tenements in this District—to be applied to the purposes of remunerating parties who have sustained damage under the operations of the Acts 4th Wm. 4. Cap. 4, and 5th Wm. 4, Cap. 5, commonly called the Road Acts.

*Notice is therefore hereby given,*  
 to all Landlords and Tenants possessing any interest in the Houses, Lauds, and Tenements, situate in the said District, for, with to pay to me, the said High Constable, the said rate of Ten Shillings in the Hundred Pounds on the value of their respective interests.  
 Given under my hand, the 24th day of September, 1838.  
**J. FINLAY, High Constable.**

#### Packet Boats

TO PLY BETWEEN PORTUGAL COVE AND CARBONEAR.  
 THE Subscriber begs to inform his Friends and the Public, that having now completed the new Packet

#### NATIVE LASS,

in a style hitherto unknown in this Country—being fitted up with comfortable Cabin, Sleeping Berths, &c.—he has commenced plying between Portugal Cove and Carbonear.—The *NORA CREINA* will also continue to ply as heretofore, and he will thereby be enabled to arrange so that one of the above Packets will leave Carbonear and Portugal Cove every morning while the navigation remains open.—The *NATIVE LASS* is built in a superior manner, copper-fastened and coppered, sails remarkably fast, and is decidedly superior to any Craft of her description.—The *NORA CREINA* is sufficiently known to render it unnecessary that any exposition as to her qualities should be gone into.

FARES:

Cabin Passengers.....	7s. 6d.
Stowage-Ditto.....	5s. 0d.
Letters (single).....	0s. 6d.
— (double).....	1s. 0d.

And Parcels in proportion to their size and weight.  
 The Subscriber will be responsible for any parcel, &c., that may be given in charge to him.  
**JAMES DOYLE.**  
 Carbonear, September 25, 1838.

#### JAMES HODGE,

*Of Kelly-Grews.*

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 Kelly-Grews, Brigus, and Port de Grave. The owner of the Packet will call every Wednesday morning at Mr. THOS. DOYLE's for Letters and Packages, and then proceed across the Bay as soon as the wind and weather will allow; and in case of their 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 that he has good and comfortable lodgings and every necessary that may be wanted on the most reasonable terms.

*Terms of Passage—*  
 One person or three to pay 15s., above that number 5s. each. Single Letters 1s., double do. 2s. and packages in proportion.  
 A rate accountable for Cash or any other value of Property put on board.  
 January 10.

### ON SALE.

AT THE STORES OF

#### Parker & Gleeson,

*Et AGNES, THOMAS BAKER, and MEDIUM from Hamburg,*

- 1500 BAGS 1st, 2d, and 3d quality BREAD
- 300 Bls. & Half-bls. OATMEAL & GRITTS
- 150 Do. do. do. Superfine and Fine FLOUR
- 100 Barrels PEASE
- 10 Barrels Pot BARLEY
- 5 Barrels Pearl BARLEY
- 10 Barrels Split PEASE
- 300 Firkins Prime BUTTER.
- A few Barrels prime Hamburg Beef
- 10,000 Bricks,

And, a few Cases Glassware.

ALSO,

- 30 Funs. best re-ailing MOLASSES.
- AND IN BOND,
- 30 Hhds. Fayal Madeira Wine
- 20 Hhds. London Port-wine
- 20 Qr.-Casks Bronte Madeira (which can be recommended as very superior Table Wine)
- 1000 Housheads COALS.
- October 25.

#### John and James Kent

ARE NOW LANDING,

*Per Fleiades and Duchess Gloucester from Hamburg,*

- 2000 Bags fine-middling and common Bread
- 700 Barrels Fine and Superfine Flour
- 100 Firkins new Butter
- 40 barrels Oatmeal
- 20 Ditto Pease
- 70 Westphalia Hams
- 7000 Large Bricks.
- and per Fox from London,*
- 10 Chests best Swankey,
- 10 Ditto Fine Congou

#### TEAS

*Which will be Sold for Cash or Shore Fish in October.*

PRIME UPLAND

#### HAY,

AT THE COTTAGE.  
**PATRICK MORRIS.**

January 10.

#### TO BE LET.

*On a Building Lease for 31 Years.*

A PIECE OF GROUND, measuring in front 35 1/2 ft., immediately in rear of the Cottage lately occupied by Judge Brenton. For particulars apply to  
**MICHAEL MEEHAN.**

### CORINTH—ITS RECENT STATE.

Corinth is situated on the verge of a plain somewhat elevated, and at a little distance from the southern extremity of the gulf bearing its name. Its situation enabled it to avail itself of the commerce of the Saronic and Corinthian gulfs, and of the Egean and Adriatic seas, and anciently it was the mart both of Europe and Asia. Being the most commercial and richest, it became the most dissolute of the Grecian cities. Upon this celebrated city the cup of cursing has long since been wrung out to its very dregs. Captured, plundered, and devastated, successively, by Roman, Goth, Hun, and Turk, it was reduced, before the revolution, to about 1000 Greek and 300 Turkish houses. The Brey of Corinth, however, extended his jurisdiction over 163 villages. During the revolution, lying as it did in the highway of both Turk and Greek on entering or leaving the Morea, and being the seat of a civil broil, it was pillaged and wasted by every party, and we found it a more perfect desolation than almost any other modern city in Greece. The extensive palace of Kamil Bey, with its fountains, baths, and gardens, was level with the ground. The Kebla, or sacred side of one of its three mosques, was all that remained of them, and the bullet-holes with which that was filled, showed in what abomination the religion of the Moslem is held by the Greek. Of six churches, the walls of one only were entire, and with the exception of one may it be said, that not one private dwelling escaped destruction. The streets were obstructed by ruins, or rank weeds.

Amid this desolation, and just in front of the windows of our apartment, are the ancient pillars already mentioned. The antiquarian cannot trace their history, and they are supposed to have stood for at least twenty-five centuries. They are seven in number, and each is a single block of stone covered with stucco, and black with age. About thirty minutes north-easterly from the city are the remains of an ancient amphitheatre, cut through the breccia crust. Round the circumference, in caves worn beneath the rock, live about a dozen families—victims of penury and war, but now pensioners on American charity dispensed from the neighbouring village of Hexamilla. One hundred and fifty or two hundred families seek a shelter among the ruins of the city.

Corinth, and its port Cencrea, are the only places in the Peloponnesus mentioned in the Scriptures as having been visited by an apostle. To Corinth Paul made two visits. Here the Lord Jesus in a vision encouraged him to remain, and fearlessly preach the Gospel with assurance of success; here he laboured nearly two years, and collected a church in which he seems to have felt an unusual interest; here, too, under the hospitable roof of Gaius, he composed the epistle to the Romans. In both of his visits he had the assistance of Timothy. Apollos came to Corinth while these eminent missionaries were absent in other fields. Titus was in Corinth when Paul's first epistle arrived, or soon after; perhaps it was sent by him; at any rate he witnessed its good effects, and reported them to the apostle. What a distinguished ministry did Corinth then enjoy. The word of God makes honourable mention of some of the members of its church; and the church at large, although censured on account of certain irregularities, is on the whole commended highly by the apostle. It was enriched with all utterance and knowledge, so that it fell behind other churches in respect to no gift. It is true not many wise, not many mighty, not many noble were called into it; for God had seen fit to choose the unlearned, the weak, and the poor, that the wise and mighty and noble might be confounded, and "that no flesh should glory in his presence;" but he had shown what he could make of such by his new-creating grace, imparting to them "wisdom and righteousness, and sanctification and redemption." Happy citizens of ancient Corinth! washed from the deep pollutions of their city, and fitted for mansions in the New Jerusalem, they have now their eternal home remote from the desolating storms and revolutions of this lower world.

One clear morning, while at Corinth, we ascended the isolated mountain on the southwest, shooting a thousand feet above the city, and crowned by the citadel called the Acrocorinthus. We wished to enjoy the view from its summit.

Entering the citadel on the west side, where the mountain is less precipitous, we passed three successive gates and a ruined village—round to the Pyrene spring—then to the highest point, where, from the foundations of an ancient temple, we had one of the finest prospects in the world. Regarding only the mere natural scenery, the mountains, plains, seas, and islands, there is a charm, which no man gifted with reason and taste can fail to perceive, or can perceive without admiration. But how many pages of interesting recollections, historical and classical, does a single glance here call up to the mind of the scholar. Every object seems a volume; the isthmus of Corinth, with its games, and wall, and the numerous armies and barbaric hordes that have crossed it—the Saronic gulf, and Egina, and "unconquered Salamis"—the Athenian acropolis, like a speck at the foot of mount Hymettus—the mountains of Attica, and others great in song, round to the long and lofty ridge of which Parnassus is a part—the site, and plain, and gulf of Corinth—the road to Nemea, to Mycenae, to Argos, now seldom trod—and the mountains of Arcadia and Achaia, with Cyllene towering in snowy majesty above them all! One needs time, when on such a post of observation, to gaze long at single objects, and to reflect upon the several classes of great events with which they stand associated.

Both the Acrocorinthus, and the city beneath, are abundantly supplied with water; and this is one of the reasons why Corinth will be likely to rise again into importance among Grecian cities, if it does not become the very first. Neither Argos nor Athens abound in water. We counted fifteen villages on the plain, all in a ruinous condition. Flocks of sheep and droves of horses were seen here and there amid the luxuriant pastures. But there were no vineyards; and we ascertained that both the currant and wine, for which Corinth has been so famed, are the productions, one of the Achaian shore, the other of the plain of St. George.

On the 24th of April we crossed the plain to Basilicon, a distance of three hours, passing thro' a grove of about 50,000 olive-trees not far from Corinth. The ancient Sicyon occupied a small, elevated plain, overlooking the one we had crossed, and backed by a low hill, in the face of which is still to be seen the stadium and a spacious theatre. The plain itself covers numerous foundations, just breaking through the soil, and presenting a most fertile field for the imagination of classical enthusiasts, who, from a few scattered stones, can new-create and describe all the beauties of the ancient edifices to which they are supposed to have belonged. Sicyon was one of the most ancient seats of Grecian power, celebrated as a school of the arts and for its sumptuous and tasteful monuments. Ascending to the top of the theatre, and sitting down on the highest seat commanding a view of the prostrate city and a wide range of interesting objects, I could not help being solemnly impressed by the contrast here exhibited between divine and human works. The creations of human ingenuity and taste had all gone to utter decay, and nearly all had sunk into oblivion, while the works of God, all around the great natural amphitheatre, shone with undiminished glory.

The present village contains about fifty families, and though partly destroyed, is in better preservation than any we had yet seen. Its principal church seems to have remained untouched. Around this edifice, it being the Friday before Easter Sunday, a considerable number of peasants were collected, and four priests were sitting before the door. The oldest of these, who said he had been a traveller and had seen Jerusalem, took me round (my companions being elsewhere employed) to point out the churches of the place, of which he affirmed there were thirty. Most of them are mere walls, and some only fragments of walls. We had previously seen, in the Ionian Islands, the strong propensity of the Greeks to multiply churches, when unrestrained by the civil power. In some of those islands, while the priests are more numerous than is desirable, the churches are three times as numerous as the priests. For a long period, however, the Turkish government has not allowed its Grecian subjects either to erect or repair any sacred edifices, without paying considerable sums for the privilege. This has restrained the people. But where no such restraint has existed, it would seem that the building of churches

was regarded as a meritorious act. Labour being cheap, a man would bequeath forty or fifty dollars in his will for the erection of one in honour of some favourite saint. A church erected at that expense must of course be small, a mere oratory, to be opened, probably, but once year, on the return of the day dedicated to the saint. A strong prejudice protects these buildings from demolition. The wall of a church in a town of the Ionian Islands threatened to fall, and endangered the lives of the people, but a riot was near being the consequence of a report that the government designed to take it down. The Greeks leave their churches to a natural decay, and see them tumble to pieces without emotion; but while one stone remains upon another they call it a church. Having finished our enquiries, we descended into, a retired glen towards Corinth where is an overflowing fountain, supposed to be the Stazousa. Not daring to cross the plain under the burning rays of noon, we rested for an hour or two beneath the shade of some trees that hung over the waters.—*Rufus Anderson's Observations upon the Peloponnesus and Greek Islands.*

(From the Dublin Evening Post, Jan. 3.)

CHURCH OF ENGLAND.

HIGH CHURCH—LAW CHURCH—NO CHURCH.

Although we have hitherto made only cursory reference to the furious fight which is raging in the very bosom of the Church, and to the agonies which certain newspapers express, if they do not feel, as to the alarming diffusion of Popery, it will not be supposed that we have been inattentive observers of the contest. We have been prevented from drawing special attention to the subject solely on account of the pre-occupation of our space by the current news—by the necessity of recording the quiet, but important, proceedings at home, and by the insertion of our Express Intelligence—none of which would brook delay—and by no means because we considered the great revolution through which the Anglican Church is destined to pass, and which revolution has already commenced, in a light otherwise than momentous not only to the Establishment but to the Empire.

We shall now recall a few circumstances to the reader's recollection, and occasionally avail ourselves, with a view of elucidating them, of certain contributions which we mean to levy on the Tory Journals.

It is well known, we suppose, to all our readers, that there exists in Oxford a corps of able and learned men, who are endeavouring to bring back the discipline, and even the doctrine, of the Church of England, nearer to the orthodox criterion established in the earlier days of the Reformation. At the head of this body of religionists is Doctor Pusey—a most erudite, ascetic, and, from a sermon of his which we have read, we should say, a most eloquent person. These divines are nicknamed Puseyites, in consequence, and their Doctrine is called Puseyism. It might, with more justice, be designated Hookerism—from the old ecclesiastical writers; or Bullism—from the famous Bishop; or Laudism—from the still more famous and unfortunate Archbishop. The truth is, the Oxford Tracts—the chief medium of communicating what are ignorantly called the new opinions—are principally occupied with extracts from the more ancient and Orthodox divines—(so considered, until Arminianism invaded the Church)—the framers and formers of the Symbols and Liturgy of the Church of England—the founders and defenders of the Reformation—the translators of the authorised version of the Scriptures—the champions who fought in the cause of the Infant Church, and the Martyrs who died in its defence. These Tracts, which now form four goodly volumes, we recommend cordially to the perusal of all our readers, Protestant and Catholic.

But we live amongst a generation of Churchmen *Orthodoxisimis Orthodoxiores*—men whose lights are purer, stronger, and brighter, than those of Ridley or Cranmer, Parker, Laud, or Taylor. Our modern divines denounce the reproduction of the Reformation doctrine as rank Heresy—nay, that might be pardoned in a Churchman, inasmuch as it has been prevalent at all times in the Church of England—but what is infinitely worse, what is absolutely intolerable—as downright Popery.

We have already published many attacks on the Puseyites—proceeding from all quarters. We need not say that the Bawlers and Law Churchmen in Ireland—those who, like Martin, of *Silly-ganderah*, (*sic legatur auctritate B. thamii in re Celticam Literaria facie principis*) would supersede the authority of the Queen as head of the Church—such as the O'Dhalas, of Powerscourt, vulgarly Dalys, who publish Irish Dictionaries, the melancholy ravings of poor Lady Powerscourt, to edify the natives withal—we need not say that these people, who hold the episcopal functions at nought, and many of whom assail their Ordinaries from the pulpit with the vilest calumnies, are, to a man, opposed to Puseyism. But there are, notwithstanding, some high names amongst the advocates of the New-old doctrine, produced or reproduced by Keble, Pusey, and their associates. The foremost of them is the Bishop of Oxford. Thus speaks his Lordship in a recent charge:

"I have spoken of increased exertions among us, and of an increasing sense of our Christian responsibilities; and therefore you will probably expect that I should say something of that peculiar

development of religious feeling in one part of the diocese, of which so much has been said, and which has been supposed to tend immediately to a revival of several of the errors of Romanism. In point of fact, I have been continually (though anonymously) appealed to in my official capacity, to check breaches both of doctrine and discipline, through the growth of Popery among us.

"Now, as regards the latter point—breaches of discipline—namely, on points connected with the public services of the church—I am unable, really, after diligent inquiry, to find any thing which can be so interpreted. I am given to understand that an injudicious attempt was made in one instance, to adopt some forgotten portion of the ancient clerical dress; but I believe it was speedily abandoned, and do not think it likely we shall hear of a repetition of this or similar indiscretions. At the same time, so much of what has been objected to has arisen from minute attention to the Rubric; and I esteem uniformity so highly (and uniformity never can be obtained without strict attention to the Rubric) that I confess I would rather follow an antiquated custom (even were it so designated) with the Rubric, than be entangled in the modern confusions which ensue from the neglect of it.

With reference to errors in doctrine, which have been imputed to the series of publications called the *Tracts for the Times*, it can hardly be expected that, on an occasion like the present, I should enter into or give a handle to anything which might hereafter tend to controversial discussions. Into controversy I will not enter. But, generally speaking, I may say, that in these days of lax and spurious liberality, anything which tends to recall forgotten truths is valuable; and where these publications have directed men's minds to such important subjects as the union, the discipline, and the authority of the church, I think they have done good service; but there may be some points in which, perhaps, from ambiguity of expression or similar causes, it is not impossible but that evil rather than the intended good may be produced on minds of a peculiar temperament. I have more fear of the disciples than of the teachers.

speaking, therefore, of the authors of the tracts in question, I would say that I think their desire to restore the ancient discipline of the church most praiseworthy; I rejoice in their attempts to secure a stricter attention to the Rubrical directions in the Book of Common Prayer; and I heartily approve the spirit which would restore a due observance of the fasts and festivals of the church; but I would implore them, by the purity of their intentions, to be cautious, both in their writings and actions, to take heed lest their good be evil spoken of; lest in their exertions to re-establish unity they unhappily create fresh schism; lest in their admiration of antiquity, they revert to practices which heretofore have ended in superstition.

As I have been led to suppose that the above passage has been misunderstood, I take this opportunity of stating that it never was my intention therein to pass any general censure on the *Tracts for the Times*. There must always be allowable points of difference in the opinions of good men, as it is only where such opinions are carried into extremes, or are mooted in a spirit which tends to schism, that the interference of those in authority in the church is called for. The authors of the tracts in question have laid no such painful necessity on me, nor have I to fear that they will ever do so. I have the best reasons for knowing that they would be the first to submit themselves to that authority, which it has been their constant exertion to uphold and defend; and I feel sure that they will receive my friendly suggestions in the spirit in which I have here offered them.

It will not be inferred, then, that though the Puseyites have many enemies in the Church, they are altogether without dignified and powerful friends. We shall give another authority—a man of some weight, too—Doctor Hooke, whose sermon before the Queen made such a noise the other day. The following is an extract from a Visitation Sermon recently preached by this Gentleman at Leeds:—

"I am not one of those who would say 'Read the Oxford Tracts, and take for granted every opinion there expressed,' but I am one of those who would say, 'Read and digest those Tracts well, and you will have imbibed principles which will enable you to judge of opinions.' Their popularity will increase, since their arguments are not answered, or their statements refuted; they are opposed simply by railing; and those who judge of such things only by second-hand reports, and garbled quotations, and anonymous misrepresentations in newspapers, will of course rail on. Perhaps there never was devised by men who profess and call themselves Christians, a system of attack more wicked than that which is adopted by many who assail these tracts. Of the persons who are supposed to write them, lies the most ridiculous are invented, industriously circulated, and willingly believed; and when an attempt is made to refute the tracts themselves, false extracts are made, and they are represented as asserting the very errors which they, in express words, reprobate! This is actually done by men who not only call themselves Christians, but profess to be of the straightest sect of our religion. To those who consult the tracts, to verify the quotations, the inference is obvious: lies would not be told unless it were impossible to substantiate the accusation by telling the truth. It would be well, indeed, if our brethren would remember that to speak falsely, even for religion, is both Popish and unscriptural."

But there are, alas! strong contrasts to this laudatory language. If we may believe the *Chester*

*Gazette*, the Bishop of that Diocese—one of the fortunate Summers—has launched an anathema against the Oxford Doctors: We must get the pamphlet. In the meantime the reader must rest content with the following extract from our *Chester* contemporary:—

"The Bishop of Chester has published an address, condemning as highly improper and indefensible the 'New-light doctrines' of Drs. Pusey, Bithell, and others, which he designates as an attempt from within the Church to assail the reformation, and to introduce the worst and most destructive doctrines of the Romish Church, this being the more to be deplored as coming from a professor's chair, in one of the seats of instruction for the ministers of the reformed religion."

So, after all, this Puseyism smells, it seems, of Popery! Who would have thought it? Who would have imagined that a set of pious and learned men—for to these epithets unquestionable the Oxford Doctors are entitled—in tracing back the history and doctrines of the English Church, should stumble upon the Ancient Mother—who would have supposed that these earnest Divines, in the search after truth, should have been caught in the nets which Popery has spread out for her victims—that, in trying back, they should fall into the errors they denounce in every second page of their works? And yet, upon reflection, it cannot be well otherwise. Take away the *Apostolical Succession*, and there is no Church of England—there are no Bishops in England, except in their quality as Peers of Parliament. This proposition is indisputable. Protestants, there may be, indeed—Quakers, Baptists, Anabaptists, Seekers, Jumpers, Ranters, Unitarians, Arians, Hemantarians—Presbyterians there may be, New Lights and Old, Old Lamps and New, Presbyteries of Glasgow and Synods of Ulster—but, Episcopal Protestants of the Church of England there cannot be, if you are not able to trace episcopal succession up to the Pope of Rome. It would have been better—more convenient—in the early days of the Anglican Church, since the Crown decided upon the necessity of Bishops, to have passed an Act of Parliament giving authority to the Crown to appoint them at once, as head of the Church, without fendering the imposition of hands necessary. This plan would have removed a world of embarrassment, and not a little danger. It would, to a certain degree, disarm the Scotch Covenanters of the seventeenth century of their arguments, if not of their dirks, and it would place the Church of England distinctly, what, in point of fact, it is, as a LAW CHURCH, and not as an off-shoot of Popery. If it be said that this would be unscriptural, contrary to the canons, and abhorrent to the whole course of Episcopacy, as we Church of Englandmen maintain, we reply that *Parliament is omnipotent*—that Parliament might enact Mahometanism. And, really, having done so much at the time of the Reformation—having passed a statute deciding that the mass was damnable and idolatrous—having taken away the property, and changed the creed of a nation, it might, had it been wise, gone a step farther and cut the painter. Parliament, however, in its wisdom, took the middle course at the bidding of Elizabeth, and voted its own Church the true one, the only true one, in Apostolical descent from the immediate disciples of our Lord. This original blunder has been its weakness from that hour to this. And it is that weakness now—let the ignorant fanatics brawl about the matter as loudly as their lungs will permit—that is bringing the Church to the desperate extremity in which all the papers and periodicals that advocate the establishment proclaim she is placed.

For our own parts, we do not regard these Oxford Doctors with the horror which seems to inspire our Protestant brethren. We are, we avow it, Tories in religion, though Whigs in politics. We have never joined in, we could never understand, as Christians, the ignorant outcry against Tradition. We have the Bible by Tradition. It has been delivered down to us. And we cannot consent to throw aside the authority of the Fathers and Doctors by whom it has been delivered. This is the Church of England doctrine, or she has none. She did not find the Athanasian Creed in the Bible—she did not find the Nicene Creed—nay, she did not find the Apostles. Much less did she find the Liturgy. The question is not whether those symbols are Scriptural—as Church of Englandmen, we may maintain they are—but the question is, where did the Church of England get them in the form in which they now appear in our Books of Common Prayer? Clearly and indisputably, from the Catholic Missal—from the Catholic Liturgies—from authority.

It is on account of maintaining the sacredness of this authority, that the Oxford Divines are vilipended—but, again, we repeat, take away the authority—the authority of the Councils—the Canons—of Tradition, in short—yea, of the Pope, and what becomes of the Church of England?

We shall not proceed farther upon this subject to-day. But as it is one, not only curious in itself, but pregnant with the most important consequences, we shall resume the disquisition at as early a period as we can.

We intended to have said something of the alarm feigned or felt by certain newspapers, as to the spread of Popery in England, but the arrival of our Liverpool Express, and of the London Journals of yesterday, renders it totally impossible.

But statesmen who conceive their minds to be comprehensive, recollect that there are beer-shops, and to beer-shops they resolve to trace the increase of crime in all its branches. Juvenile depredators will not hesitate to drink beer, therefore beer-shops are the cause of juvenile depravity. It is assumed, as a fact indisputable, that boys have a horror of public-houses, and cannot be brought to enter dwellings that have been licensed by the Justices at Quarter Sessions. In the same convenient way it is taken for granted that older thieves would as soon think of breaking into the house of the Governor of Newgate, as of meditating any offence against the laws in a regularly licensed public-house. It is to beer-shops only that villainy resorts. "Deer-stealing and highway robbery," says Lord Dungannon, "are plotted in these places." But who could bring himself to believe that at the Turpin's Head, duly licensed for the sale of "spirituous liquors and tobacco," any man would be rascal enough to plan the unlawful taking of a purse! Who would be so stupidly credulous as to suppose that the capture of a living haunch could possibly be contemplated at the house of call for poachers, the respectability of which had been certified by license under the hands of just Justices in Quarter Sessions assembled! Again: it is taken for granted that small-beer is the great stimulator, and that beer-shop beer especially engenders a taste for burglary. Ardent spirits, on the other hand, are taken to be things not taken at all by rogues, little or great; gin is a beverage calculated to cool—to soothe—and to subdue—it is not supposed to heat the blood, engender bad passions, or gratify depraved tastes: but beer-shop beer is dreadfully inflammatory. An honest man who enters a shop where he must drink his mug of minor ale, "on the premises," is sure to come forth in fifteen minutes a confirmed housebreaker—or possibly, he may go as far as poaching. Now at a regularly licensed road-side inn he may (if he likes) take the ale with him, and carry it ten miles before he lifts the mug to his mouth; hence it naturally follows, that though he should then drink it, and steal a purse, the public house is not the parent of highway robbery.

The Newfoundlander.

ST. JOHN'S, (THURSDAY) February 28, 1839.

The Olinda, from Greenock in 35 days, arrived last night, but at too late an hour to enable us to avail of the papers brought by her; the latest dates are to the 25th January.

In an article which we published in our last, in reference to the destitution now so alarmingly prevalent in the community, we endeavoured to draw public attention to the fact, hoping that the benevolent sympathies of all would be enlisted, and that means might be adopted to counteract the consequences to which such a state of things might naturally be expected to lead, if timely and effectual antidotes were not applied. In the course of our observations we suggested the application of certain remedial measures which we thought should be made available in this emergency, and we have not seen nor heard any argument on the subject which could shake the opinions we then entertained and expressed.

But the *Patriot* of Saturday has a long article in reference to ours, in which he professes his total disagreement as to the correctness of our opinions on the means which should be resorted to for the amelioration of the evils to which we adverted;—he views our propositions with little less than a shudder, alleging that they involve flagrant violations of constitutional principle, and are fraught with a host of evils, which the bare idea of their adoption seems to present to the imagination of our cotemporary. We are further told that we have been propounding doctrines whose tendency would be to subvert all the bulwarks of our liberty—that we should not for a moment be countenanced in our wild and dangerous schemes, opposed, as we are informed they are, to all principle, and to all law. We confess ourselves to be wholly at a loss to discover the process of reasoning by which these conclusions have been brought about: they appear to be very sublime theories, and their appearance in print is calculated to convey to the mind an exalted opinion of the man by whom they were conceived and ushered into life; but we apprehend that on investigation they may be shown to be defective in that common sense on which all principles must be based, and of which law is said to be the perfection; and that to his views, and not to ours, must attach the charge that they contain dangerous and unsafe doctrines, and that they should not claim, and do not deserve the concurrence of those to whom they are directed.

We drew the attention of his Excellency to the condition of the poor, and endeavoured to show that he was imperatively called upon to take all the responsibility of drawing from the public purse to meet the emergency, and our opinion on this question has undergone no change. But let it not be imagined for a moment that we are an advocate for the assumption, by his Excellency, of that power which, collectively only, the three branches of the Legislature possess; nor do we desire any withdrawal of that control which, in money matters particularly, is vested in the Assembly.—We

know how essential it is to the soundness and preservation of the whole that each branch should be protected in its prescribed and legitimate rights, and that all should fully perform their peculiar and appointed functions; we know also that any act that should go to the derangement of this system would be essentially opposed to the letter and the spirit of the Government under which we live, and that such a doctrine, were we absurd enough to propound it, would be perfectly innocuous—its very absurdity would be its own abundant antidote.

But the course of proceeding which we have recommended involves no departure from constitutional principle. We did not put forward an opinion hastily, or without due reflection on the consequences, and we again confidently affirm that this procedure would be perfectly consistent with the inviolable preservation of every constitutional privilege of the Legislature. Let us look to the position in which the matter would stand.—The Governor in making any advances from the Public Chest, does so on his own individual responsibility, and becomes for the time a debtor to the Colony for such amount. On the meeting of the Legislature he would take the earliest occasion to inform them, that unforeseen events had rendered it necessary to draw from the Treasury,—he would explain to them the circumstances which induced him to pursue this course,—and he would then call upon them to relieve him from the responsibility he had incurred. What necessity, let us ask, would there be for such a proceeding, if the Governor's act was, in the first instance, final? If the control of the other branches of the Legislature had been suspended or destroyed, would he consider it necessary to call upon them for their concurrence, and to give an *exposé* of his motives, in order to show them that due discretion had been preserved. Does not all this prove that the question still rests with the Legislature, whether they will confirm this provisional act of the Executive? It is as much a question with them as if the advance had not been made; their control is not in any degree set aside,—and if the circumstances should not seem to justify the act, they may reject the indemnity, and the liability remains with the Governor, and to him will attach. What then becomes of all the Patriot's forebodings about the destruction of principle?—we think we have shown the fallacy of such opinions, and we shall not be a little surprised if in the event of the urgent necessity which we have too much reason to apprehend, his Excellency should exhibit any unwillingness to pursue a course somewhat similar to what we have pointed out, feeling assured as he may that the community would concur in its propriety, and being also satisfied that the Legislature would cheerfully bear him out, because the circumstances are such as scarcely to leave him room for the exercise of any discretion.

We cannot but regret that by any observations of ours we should have placed the Benevolent Irish Society in such a situation as to require the aid of a Champion, particularly when the Patriot exhibits such unwillingness to assume the duties. But we cannot acquit the Patriot of a desire to humbug, when he talks of our "unkindness" in reference to the Society, because we expressed an opinion that the large funds at their disposal would warrant a larger grant than they had made for the poor, though we by no means detracted from the merit to which we conceived them entitled on account of what they had already done. It is this warrant of charge of unkindness, we must only bear the infliction with christian fortitude; it applies still with equal force, as we have been unable to arrive at any other opinion on the subject than that which we before expressed. We do not desire to drag on the Society into the adoption of our views; we merely suggested an opinion for their consideration, a privilege fully pertaining to us, and which we shall at all times claim a full and perfect right to exercise.

Some of the Sealing craft have already left the Port, and the whole are now ready to proceed on their adventurous voyage. Should the present favourable weather continue, they will all have left the port in the course of a few days.

NOTICE.

PROSPECTUS OF THE SELF-SUPPORTING ROYAL DISPENSARY.

Which will be opened to the Public on the 1st April To be attended by a Physician and Surgeon; and to maintain a Resident Assistant, professionally qualified.

SUSPENDED ANIMATION For recovery in such cases, the usual apparatus will be kept in an apparatus fitted up on purpose, ready for instant use, night and day, as at the Marine Institution in Great Britain.

Stomach Pump, and Antidotes for Poison also in hand.

VACCINATION.

Gratis to all applicants.

Attendance daily, at 11 o'clock. (Sundays excepted) when advice will be given, and medicine as prescribed. The smaller Surgical operations performed, and Surgical Dressings.

FEES (Payable in advance.)

Unmarried Persons annually	£0 5 0
Families	0 10 0
Visits to Sick persons in Town, including Medicines	0 1 6
until amounting to 10s. after which, gratis	

Visits to any Out Harbour at 2s. per mile, when the number of subscribers in one place amounts to 30. Seamen and Strangers, for each application 2s. 6d., including Medicines.

Our Harbour Consultations, by Letter, including Medicines, from 5s. and not exceeding 10s.

Donations and Subscriptions from the wealthier classes, besides assisting in the establishment of a useful Public Institution confer the right of sending objects of charity, *ad libitum*, to the Dispensary for relief, or of procuring medical attendance at 2s. 6d. a visit, to the amount of the sums prescribed.

The Dispensary offers immediate resource in case of accidents; a Ward containing several beds will be set apart for the purpose. In all serious cases, the subscribers will have the benefit of a consultation, when it is possible; which, together with the other advantages to be obtained must render it obvious that nothing short of general support can enable the Institution to become permanent.

The Medical Attendants pledge themselves to perform all Operations, and to reduce Luxations and Fractures, gratis, in the event of the permanent establishment of the Royal Dispensary.

Persons wishing to subscribe will have the goodness to send communications to either of the Medical Attendants

HENRY HUNT STABB, M.D.  
MICHAEL O'DWYER, Surgeon.

St. John's, Newfoundland, 1839

LIST OF HONORARY SUBSCRIBERS.

H. Excellency the GOVERNOR	£5 5 0
H. Honour the Chief Justice	3 3 0
Mr. Justice DesBarres	2 2 0
Mr. Justice Lally	2 2 0
The Right Rev. Dr. Fleming	3 3 0
The Rev. F. H. Carleton	1 1 0
The Rev. D. S. Ward	1 1 0
The Rev. W. Faulkner	1 1 0
The Hon. the Attorney General	1 1 0
The Hon. W. Thomas	2 2 0
The Hon. J. B. Blundell	2 0 0
The Hon. J. B. Blundell	1 1 0
Mr. King, M.P.A.	1 1 0
Mr. Henry Thomas	1 1 0
Mr. Kelly	1 1 0
Mr. Milroy	1 1 0
Mr. Alsop	2 2 0
Mr. John Stuart	2 2 0
Mr. Weston Hunt	2 2 0
Mr. N. W. Hoyles	1 1 0
Newman, Hunt & Co.	1 1 0
Mr. Richards	1 1 0
The Rev. E. Trivett	1 10 0
Rev. Mr. Evers	1 1 0
Rev. Mr. Waldron	1 1 0
Rev. Mr. Forrestal	1 1 0
Mr. O'Mara	1 1 0
Mr. E. Rendell	1 1 0
Mr. Dillon	1 1 0
Mr. Daniel	1 1 0
Mr. Prowse	1 1 0
Mr. W. R. Atwell	1 1 0

&c &c &c.

N. B.—A Subscription List will be published occasionally in the Royal Gazette

TO THE FISHERMEN AND LABOURING CLASSES.

A few remarks explanatory of the objects of the Dispensary, as set forth in the Prospectus, are offered by the undersigned of the Institution.

In Great Britain and Ireland, Dispensaries for the Poor are established by the Rich; and as in this country that cannot be done, the present plan of a Dispensary, to be supported by ourselves, by small annual subscriptions, is offered to you. For the sum of Ten Shillings a year, a Family may have the benefit of receiving Advice from a Physician and a Surgeon, every day, by application at the Dispensary at eleven o'clock in the forenoon; and an unnumbered person can obtain the same advice for Five Shillings a year; the money to be paid in advance. If you require a Medical man to attend at your Houses, each visit costs Eighteen Pence, until you have paid Ten Shillings; but after that you may have as many visits during the year as you wish for nothing.

Besides this, if any one of you should unfortunately require a leg or an arm to be cut off; or any other surgical operation for the preservation of life, it will be performed without further charge.—Should one of you break a limb, there is the Dispensary to receive you, and humane Surgeons to assist you until your friends have time to come and take you home. And if one of you fall overboard, in the night for instance, and is taken out of the water senseless and nearly dead, a bed and fire await you with every requisite, under the hand of Providence, to prevent life escaping by exposure and neglect.

TO THE INHABITANTS OF THE OUT-PORTS.

(In the District of St. John's.)

It is unnecessary to remind you of the extraordinary difficulties with which you now obtain a Doctor's advice when sick; your lamentable condition in such a case was one of the first inducements to establish the Dispensary; by subscribing to which you can get Medicine whenever you apply, and a Doctor to visit you for a very small sum; for instance, to Portugal Cove and Petty Harbour, 18s.—to Logy Bay, 8s.—and at the same rate of 2s. a mile, to all the other Out-ports.—It is necessary however, that thirty persons subscribe in one place.

TO SERVANTS.

The Dispensary offers a certain resource in time of sickness, at an expense suited to their means.

NOTICES.

THE President of the Benevolent Irish Society has the honor to acknowledge the receipt of TWENTY POUNDS, being a donation from His Excellency the GOVERNOR in aid of the funds of that Institution, and of the Orphan Asylum School. Feb. 28.

THE President of the Benevolent Irish Society begs to acknowledge the receipt of FIVE POUNDS from the Hon. the CHIEF JUSTICE, being a donation in aid of the funds of that Institution. Feb. 28.

THE Partnership subsisting between the undersigned, since the First day of January 1837, under the Firm of JAMES FERGUS & Co. has this day been dissolved by mutual consent, JAMES FERGUS having withdrawn. All debts due to and by the above late firm will be received and paid by THOMAS GLEN and EUGENIUS HARVEY, who will continue the Business on the same Premises, under the firm of GLEN & HARVEY. JAMES FERGUS, THOMAS GLEN, EUGENIUS HARVEY.

(Signed)

Witnesses, KENNETH MCLEA, WALTER GRIEVE. St. John's, Newfoundland, 17th December, 1838.

SAVINGS BANK

At the Annual Meeting of the Governors of the above valuable Institution, the following Resolution was passed—

That in addition to the Three per Cent. interest on the amount of deposits, a Bonus of one per Cent. for one year be paid on Sums, not exceeding Fifty Pounds, that had been deposited Twelve Months previous to the close of the Accounts.

N. W. HOYLES, Cashier.

January 10.

ALL Persons having claims for assistance rendered in saving the Schooner HOPE on the 25th November last, are hereby requested to send in their accounts to

M. STEWART & Co.

December 20.

TO BE LET,

ON THE FIRST OF MAY,

THAT HOUSE in Water Street, now in the occupancy of Mr STEPHEN MALONE. For particulars apply to

MARY SLATER.

Feb. 28.

ON SALE.

BY THE SUBSCRIBER.

- 12 FIRKINS Prime Cumberland Butter  
20 Baskets Onions  
16 Boxes Lemons  
10 Baskets Almonds and Walnuts  
250 Bushels Oats, in 16 Bushel Casks  
90 Bags Family Biscuit  
21 Kegs Gunpowder  
50 Pair Deck Boots

Also, to realize first cost

- 30 Table and Piano Oil Covers  
6 Dozen Sparkling Champagne  
6 Ditto Sherry Wine  
1 Hoghead Brandy  
1 Qr.-Cask Red Wine.

W. E. TAYLOR.

February 14.

COALS.

T. & J. Brocklebank

OFFER FOR SALE,

70 Tons round well-screened COALS,

Just received per Barque MANCHESTER from Liverpool. If taken from alongside the Vessel immediately will be sold cheap. January 17.

ON SALE.

AT THE STORES OF JOHN NICHOLS,

- 200 Barrels CORN MEAL  
100 Firkins BUTTER  
100 Qr.-Chests Souchong TEA  
40 Puncheons MOLASSES  
500 Hhds. Sydney COALS  
100 M. Pine and Spruce BOARD.  
February 7.

6w.

New Provisions.

JUST ARRIVED

Per Brig Kingalock, from Cork in 13 days, AND FOR SALE AT THE STORES OF

Lawrence O'Brien,

- 50 Barrels prime Irish PORK  
20 Half do. do. do.  
60 Firkins first quality Irish BUTTER  
100 Barrels BACON CUTTINGS  
102 Do. PIGS HEADS.  
January 31.

Provisions.

JUST RECEIVED

Per Brigs MARY and PORCIA from Hamburg, And for Sale at the Stores of

Lawrence O'Brien,

- Bread, 1st 2d and 3d quality  
Pork, Butter, Flour  
Oatmeal, Gritts  
Also,  
25,000 Brick which will be sold reasonable from the above Vessels.  
January 3.

A FEW HUNDRED POUNDS Exchange on London

For Sale by LAWRENCE O'BRIEN  
January 3.

BY EWEN STABB,

- 100 Sacks prime Hamburg Barley & Oats.  
50 Firkins do. do. Butter  
100 Barrels Oatmeal & Pease  
12 Do. English Hams 1 cwt, in each  
Superfine Flour  
Souchong Tea  
4000 Lbs. Butt & Shoulder Leather  
Deck Boots, Shoes  
Tar, Tinware  
Paints, Red Lead, Blue &c. &c.  
January 3.

THE SUBSCRIBER

Offers for Sale THE FOLLOWING ARTICLES,

PRINCIPALLY IN BOND,

And in Barter, for either Large Shore Cullage Fish, Cod Oil, or Blubber, at Market Prices, or Cash in June next.—Credit, over £50 to approved Purchasers,

- 300 Very prime Westphalia Hams  
50 Dozen Champagne, pink and pale  
45 Ditto old brown Sherry Wine, in barrels and cases of 3 dozen each  
20 Pipes French and Spanish Red Wines  
14 Hhds. ditto ditto  
12 Pipes Marsella and Teneriffe Wines  
14 Qr.-Casks ditto  
20 Hhds. Cognac Brandy  
2 Qr.-casks ditto  
2 Hhds. Hollands Geneva.

N. B.—Purchasers wishing to let any part of the above articles lie over in bond until next Spring, can do so, at their risk, free of Warehouse Rent.

JOHN HOWLEY.

Dec. 27.

BY M'BRIDE & KERR,

- Per Cora and Olinda from Copenhagen, 3400 BAGS Bread, No. 1, 2, & 3  
1600 Barrels Superfine Flour  
50 Half-barrels Ditto Ditto  
200 Firkins Butter  
50 Barrels prime Beef  
40 Ditto Ditto Pork.

Per Alston, from DEMERARA, 64 Puncheons very prime Molasses  
Per Jane, from New York, 100 Barrels prime Pork.

Also, 80 Casks fresh Porton.  
November 16