

# The Star



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Harbour Grace, Conception Bay, Newfoundland:—Printed and Published by JOHN THOMAS BURTON, at his Office, opposite Mr. W. Dixon's

(From *Sycoester's New Reporter*, July 26)

### THE MAMMOTH LOTTERY.

We call the attention of our friends to the alteration in the scheme of this Lottery. It will be seen that a Trust deed has been executed by which all the money received for Tickets, is deposited in the New Orleans Bank, to be properly appropriated; thus giving additional assurance, (if any were wanting) that the Managers' intention is strictly to fulfil their contract with the public.

To EDITORS AND PUBLISHERS.—Having received Newspapers containing the above scheme, from Twenty-five States and Territories, besides several of the British Provinces, we are satisfied with the circulation, and therefore request that such papers as have not, up to this time, inserted the advertisement, will be pleased not to do so, and that all the other papers will insert it once a week only, until the 1st of Dec. and forward us their accounts.—*Id.*

From the *Liverpool Standard*, July 30.

### THE BISHOP OF EXETER.

We are glad to perceive that the admirable and argumentative speech of the Bishop of Exeter, delivered by his lordship in the House of Lords, on the 5th instant, on the subject of National Education, has been printed in a cheap form, for the purpose of giving it a wider circulation. In this admirable address that Bishop completely demolished the flimsy but specious arguments of the Marquis of Lansdowne, and shattered to fragments the scheme for separating religious from secular instruction. He showed the impossibility of carrying out the liberal plan proposed by government, and placed the whole question on such a basis, that Lord Lansdowne, by his interruptions, plainly intimated his uneasiness at the pungency of the Bishop's statements, and winces under the lashes of his vigorous and powerful antagonist. The conclusion of the speech is well worthy of the deepest consideration, and we give it, because such home truths cannot be too widely disseminated.

"My lords, I will not follow the noble marquis in all his observations; but there is one point on which I feel too strongly to permit myself to pass it by—I mean what the noble marquis said in answer to the most rev. prelate, respecting the general and special religious instruction, which it is intended to give to the children in the model schools. My lords, the phrase is taken from the minute of the 13th of April. We there find that 'religious instruction is to be considered as general and special;' we also find that 'religion is to be combined with the whole matter of instruction, and to regulate the entire system of discipline.' But this, it seems, is to be general religion; for particular periods are to be set apart for peculiar doctrinal instruction. My lords, this phraseology is not remarkable for its periphrasis; a plain understanding might well doubt what is intended by general religion, and what by special. But the noble marquis has had so much consideration for us, as to explain the meaning of these words. He tells us, that 'general religious instruction is to embrace the general mass of opinions upon which all Christians are agreed.' Now, my lords, I must take leave to say, that this is rather narrowing the operation of the noble marquis's own principle; for, surely, that would require that equal respect be had for the opinions of all persons who possess any religion whatever; and such seems to have been the view of the noble marquis himself, when he referred to what is done, or is to be done, in the East Indies. There, if I understood the noble marquis aright, Mahometans, Hindoos, and all other de-

scriptions of inhabitants of India, are to become objects of care and attention to government in providing means of education.

"Marquis of Lansdowne.—I spoke of the different denominations of Christians only in the East Indies.

"Bishop of Exeter.—Well, then, I will take the nature of the general religious instruction to be imparted in the committee's schools, on the noble marquis's own showing as including all the doctrines on which Christians are agreed; though I must again say, that this is rather an illiberal mode of carrying out the committee's liberal principle, especially as I understand the children of Jews are not to be excluded from these schools. But I take the noble marquis in his own way; and I must now take the liberty of asking him, what are the doctrines on which all Christians, so called, are found to agree? Short as are some of these documents which have been laid on your lordships' table, I will take upon me to say, that the shortest of them all, the order in council constituting the committee, purged, as the noble marquis tells us it purposely was, of all words of too vague a character,—even this, containing nothing more than the dry appointment of certain noble and right honourable personages,—would be found longer than the catalogue of religious opinions on which all Christians agree. My lords, there is hardly a single dogma, which has not been questioned by some or other of those who call themselves Christians. What, then, must be the effect of carrying this scheme into operation? It is designed, we are told, as a scheme of perfect impartiality, as the only one by which equal justice can be done to all. My lords, if this be the object intended, and I am quite ready to do the noble marquis justice in believing him sincere in so intending, I must say that a more complete failure I never heard of.

"Why, my lords, how is this scheme to be carried out, but by striking off every particular doctrine, however sacred which is disputed or objected to by any? And what will be left? Not 'a mass of opinions in which all Christians agree,' as the noble marquis has thought fit to suppose, but some small meagre list of truisms, or even, it may be, of bare and naked facts, too certain to be controverted, and too unimportant to be worth controverting. And this is the amount of general religious instruction to be given in the normal or model schools of England! The creed of all is to be lowered to be standard of those who believe the least. The religion to be taught by the state is the smallest fraction of divine truth, which the pride or folly of man shall be pleased to admit. Those whose christianity is just above deism, are to be empowered to dictate their faith, or rather their want of faith, to all the rest of their countrymen. And for this, parliament is to be called on for annual grants, and the people of England, the christian people of England, are to be content to pay!

"Such is the result of a process, which, in the estimation of the noble marquis, and of his noble and right honourable colleagues, is not only the perfection of liberality, but also the perfection of fairness, and equal justice to all. My lords, if I were compelled to draw out the most unfair, the most unequal, the most unjust, the most exclusive, the most intolerant plan my poor faculties could devise, I should despair of coming up to this grand achievement of the president of her majesty's council, and the other members of the committee 'appointed to superintend the application of funds voted by parliament for promoting public education' amongst us."

"I am sorry to have trespassed already so long on the attention of your lordships. But there remains one particular connected with our subject on which I must yet, with your permission, say a

few words, and they shall be very few.—My lords, we are told in lord John Russell's letter of the 4th of February, which gives the details of the government plan, that 'one of the four principal objects to be kept in view in any normal or model school, is the 'moral training' of the scholars. Now, how is this moral training to be accomplished? Not by religious discipline, not by founding it on christian motives, and teaching where and how to seek for the assistances promised in the gospel;—but it is to be a part of 'general instruction;' and we have just seen what 'general instruction' means. My lords, I will not argue this matter. I will content myself with simply appealing to the noble marquis's own sense of what is due to the poor children whom he undertakes to educate. I ask him, then, as a father, a christian father, would he be content so to train his own son? Would he be willing that his son should be taught—I will not say his duty to God, but his duty to man—without telling him the state in which he is as man,—without teaching him that he is fallen man,—without warning him that he cannot even know, much less practise, any of his duties, even to his fellow men, unless he be enlightened and assisted by divine grace? In one word, does the noble marquis, as a Christian, think there can be any moral training worthy of the name, unless it be in conjunction with the higher doctrines of christianity?

We feel convinced that good service will be rendered to the cause by a most extended distribution of this powerful speech. We trust the good bishop will be long spared to stand up as the advocate of truth, and the uncompromising enemy of error. Such men are wanted in this temporising age; and whilst we thank God that we have a House of Lords, we are also thankful, that amid the brilliant constellation of character and talent in that august assembly, we have such a champion as Dr. Phillpotts, whom the highest officer of the crown cannot daunt, and whose greatest praise is the abuse poured upon him by those who fear his powers, and who secretly know him to be an antagonist not easy to grapple with, and impossible to overthrow.

From the *Hamilton Gazette*, July 22.

We have abstained to the present from indulging in any remarks whatever, respecting the base, wicked and atrocious calumnies propagated lately against the honor of Sir Allan Napier Macnab. We thought that but a very little time and the slander and slanderer would be brought to light, and we thought correctly. With very great pleasure we copy the following from that excellent periodical "The Church," which makes it quite unnecessary for us to say another word on the subject, more than that Sir Allan will file a Criminal Information against some of the propagators of the wicked and malicious libel.

The following documents have been handed to us for publication, and we have great satisfaction in presenting them to our readers:

(Copy) *Bank of Upper Canada*, Toronto, 3d July, 1839.

Sir,—I have been instructed by the Board of directors to inform you, that they have heard with extreme surprise that a report has been in circulation in this city for some days past, charging you, in your transactions with the Bank of Upper Canada, with forgery.

It is therefore but an act of justice to your character, as well as to the rank and station which you hold in society, for this Bank, promptly and unequivocally, to deny the truth of this report, or of there being the slightest foundation for it.

I have the honour to be,

Sir,

Your most obedient servant.

(Signed) THOS. G. RIDOUT,

CASHIER.

The Hon Sir Allan N. Macnab,

Dundurn, Hamilton,

[Copy] Office, Commercial Bank, M. D.

Toronto, 2d July, 1839.

Sir,—Certain rumours having been for some days afloat in this city, prejudicial to your character,—namely, that you had made use of forged names and false certificates in some transactions with this Bank, and on ascertaining the falsity of which,—the evils consequent to you, from such reports going forth without contradiction became a matter for their due consideration, when I received their unanimous instruction to convey to you the pleasure they feel in most pointedly declaring that, as for as regards the Branch of this Bank and the business of it which they direct and control, the reports alluded to are utterly false and without foundation in truth.

In vindication of your character, I am further desirous to inform you that you are at perfect liberty to apply this letter to whatever purpose you may see fit.

I have the honor to be,

Sir,

Your very obedient servant.

(Signed) JOHN CAMERON,

CASHIER.

To Colonel the Hon.

Sir A. N. Macnab, Kt. &c. &c. &c.

[Copy] *Gore Bank*.

Hamilton, 5th July, 1839.

Sir,—I have the honor to hand you herewith two Resolutions passed unanimously by the board of directors of this Bank this day, relative to a rumour in circulation which to you must be distressing; and altho' the subject is a painful one, it gives me pleasure to be the medium of conveying to you this expression of the Board in contradiction of this malicious report.

I have the honor to be,

Sir,

Your obedient servant.

(Signed) A. STEVEN,

CASHIER.

To Sir Allan Macnab,

&c. &c. &c.

(Copy)

Extract from the minutes of a Meeting of the Board of directors of the Gore Bank, held Friday, 5th July 1839.

Moved and Seconded—

That the Directors of this Bank having been informed that a report is in circulation, charging A. N. Macnab with forgery in his transactions with this institution, they have consequently deemed it necessary to call a special meeting of the Board, for the purpose of denying, in the most unequivocal and unqualified terms, truth of this infamous assertion; and to convey to Sir Allan, the unanimous expression of the opinion of its members; and, further to declare, that not only is there no foundation whatever for the charge in question, but that nothing has ever occurred in his pecuniary or other transactions with this Bank, which could, by any possibility, have given the slightest grounds for such a wicked report; and regret that a man could be found base enough to circulate so infamous a falsehood.

Moved and Seconded—

Resolved.—That having observed in the Toronto Examiner of the 2d instant, a paragraph relative to Sir A. N. Macnab