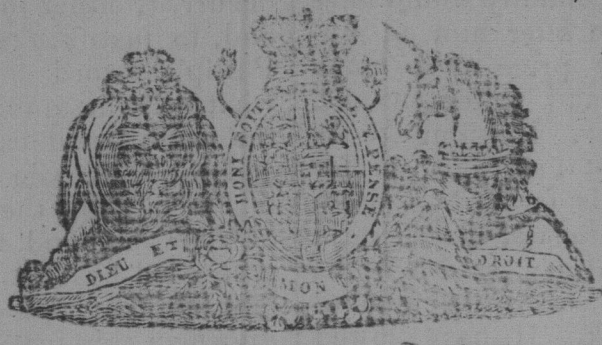


# THE



# STAR,

## AND CONCEPTION BAY JOURNAL.

Vol. IV.

WEDNESDAY OCTOBER 3, 1838.

No. 292.

HARBOUR GRACE, Conception Bay, Newfoundland.—Printed and Published by JOHN THOMAS BURTON, at his Office, opposite Mr. W. Dix on's.

### THE CHURCH.

#### ON THE NECESSITY OF RELIGIOUS ESTABLISHMENTS.

A series of lectures "upon the establishment and extension of national churches, as affording the only adequate machinery for the moral and Christian instruction of a people," was commenced by Dr. Chalmers a fortnight ago, at the Hanover-square room, to a crowded and respectable audience. Dr. Chalmers is an admirable lecturer. His arrangement is clear and judicious, his reasoning close, and his style bold and nervous. In his discourse he grappled with the subject at once, and handled it with the power of a master. His illustrations were striking and natural, and he indulged frequently in some caustic political hits, which told with great effect on an audience which it was evident were completely in favour of his views. In his first lecture we find the following defence of a Church establishment in opposition to the voluntary system, now so much advocated by the Dissenters and Liberals, and those who care for no religion at all:—

"How was the gospel," he asked, "to be brought home to every door?" "The gospel was a message borne to human ears by the tongue of men. It was for them to see that the instrumentality was going on—that the Bible was in every house for the furtherance and distribution of Christianity upon earth, which nevertheless, without interference from above, could not exist. It was for them to prepare the soil and put in the seed, which heaven supplied, but it was for God alone to give the fruit in ways inscrutable to human intellect. With all their care the preaching of the gospel fell far short of more than one half of the people. How was the gospel to be brought home to every door? That of itself formed a strong ground for preferring an Established Church to a voluntary system. On that ground it was the object of him (Dr. Chalmers) and his coadjutors to shew that the certain dissemination of the gospel could only be effected by a national church, and that it could not be effected by the voluntary system, by what he would call free trade in Christianity. Let them assume the basis of the definition of a Church Establishment to be a sure and settled means for providing for the Administration of Christianity. He would not at that moment contend whether a Church Establishment was a good thing or not. But what should be understood by the term establishment? Wherever there was a legal provision for the preaching of the gospel there was an established Church.

The idea of an establishment might or might not imply what was commonly understood by the connexion between the Church and the State. If the Church were directly maintained by the State, either by endowment or annual grant, than undoubtedly such a connexion existed. Nevertheless it might be a national church, if the fixed means by which it was supported were derived from private endowment. All that the State had to do was to make good the original foundation. It was upon this ground that the Universities of Oxford and Cambridge were national establishments. It was not on account of the origin of their property, but on its application. There might be an entire dependence of the Church on the State in things temporal without their being any dependence in things ecclesiastical, the church received from the State the maintenance of the clergy, and in return gave education, reserving to itself what that education should be. The state might support that ecclesiastical establishment, still leaving the church to provide for its own orders and regulations. The system of endowed schools spread education among districts which would otherwise be left in ignorance.—The Church might so far submit itself to the State as to receive maintenance from it, and yet have no connexion with it in an ecclesiastical point of view. It was only by the establishment of Church and State that the waters of life would flow in their proper channel. The effect was to bring the gospel to thousands of immortal creatures who otherwise would be without its benefits. The Church supported the State, and the Church repaid the State tenfold. (Cheering.) The cheap defence of nations was universal Christian education; and that could be alone accomplished by the endowment of national establishments. The State paid the Church, but the Church might maintain the integrity of her worship.—An establishment, and an establishment alone, was the only power by which religion could be perpetuated. (Cheering.)—Dr. Chalmers then took a survey of the church established by Constantine, and contended that the corruptions of early Christianity were not to be referred to an establishment, but to the ascendancy and prevalence of superstition and fanaticism, and to the investing ecclesiastics with powers, which they had made use of for temporal aggrandisement. It was fortunate he continued, that the reformers of former days, unlike those of these times, knew how to draw the distinctions between the machinery and those by whom it was worked. (Cheering.) They had substituted the gospel of Christ for the errors of Popery.—The lessons taught by the machinery might be bad: admitting they were bad, should they then change the lessons or demolish the machinery? So long as the religion disseminated by the machinery was a moral

poison the machinery had the prerogatives of an establishment; was that machinery now to be destroyed? The lecturer here drew a contrast between the Reformers of former days and those of the present; the object of some of the latter he described as relating to economies, and might to a certain degree be salutary, of others of the latter to amend the framework of the Church, the effect of which proposed amendments would be to mutilate, and ultimately to destroy the machine itself. It was not now a question of theology, or morals, but of machinery. The Reformers of the present day might be compared to the machine-breakers, and frame-breakers, and the incendiaries of the midland and southern counties. John Knox did not destroy the machinery of the Popish Church, but took possession of it (a laugh), and turned it to good purpose. Here Dr. Chalmers took a review of the reformation in Scotland, and argued from the happy results which they had effected with a machinery they had found ready to their hands that the machinery of an Established Church had been the means of spreading the true light of the gospel, and ought consequently to be preserved for the perpetuating of similar results. The Reformers of the present day, with a personal enmity to the clergy, were doing all in their power to wrest from their hands the effectual engine they possessed for the diffusion of the blessings of religion. The Reformers of the present day were impetuous, bustling agitators, in whose breasts politics had taken the place of religion (cheers), and who wished to destroy the altars which their forefathers had cherished and upheld."

REMARKABLE ADVENTURE OF LORD BYRON.—Lord Byron, during his residence at Venice, made frequent sea excursions, and one of those trips involved him in circumstances of no small peril. He was particularly fond of the island of Sabioncello, situated near Ragusa, and often repaired thither in a four-oared boat, accompanied by the Countess Guiccioli and two or three other friends. It is well known that along the coast of Dalmatia there are many small islands, and on one or another of these the company frequently landed, for the purpose of taking refreshment, and fishing, and shooting. The island of Grossa Minore is a rock covered with scanty verdure, only half an English mile in length, and of about the same in breadth. Here they went on shore one morning, and as there was nearly in the centre of the island a small spring surrounded with bushes, the only spot which affords shelter from the heat of the sun, they resolved to dine there. The gondoliers, two, left the boat, made a fire, and set about cooking fish, while the company amused themselves.—After passing several hours in this manner, when they would have embarked again, they found that the boat, having been carelessly fastened, had got loose, and they perceived her at the distance of two miles, drifting away from the shore. Grossa Minore is about twenty miles from Sabioncello, and none of the contiguous islands are inhabited. Lord Byron smiled when he saw his companions turn pale; nevertheless, it was by no means a laughing matter, as vessels rarely approached this spot. As long as the wine and brandy lasted, they kept up their spirits tolerably well; but after they had passed two nights in this manner, all of them became extremely uneasy, and they resolved to construct a raft, forgetting that there was not upon the whole island a stick more than a few inches in circumference. To swim from the island to another was utterly impossible; and Lord Byron himself began to be alarmed, when a Venetian, who was commonly called the Cyclops, because he had but one eye, proposed a plan for their deliverance, and urged by his own danger, and induced by the promise of a handsome reward, he determined to put it into execution.

There is no good water on Sabioncello and they had in consequence brought on shore a cask for the purpose of filling it at the spring. Falling to work with their knives, they cut this cask into two, through the middle, and in the ticklish kind of vessel formed by one of the halves, the Cyclops embarked with a couple of poles for oars. To keep up his spirits, they had previously given him a dram of brandy, and the company were overjoyed to see that he preserved his balance perfectly well. He pushed out to sea, where his singular boat turned round and round with him, but in the course of an hour it got into a rapid current, and they soon lost sight of it. They could perceive that this current set in towards the land, and their hopes of deliverance revived. Another night passed, and by daylight the following morning, the Cyclops, hailed by a general shout of joy, arrived in a six-oared boat, with an abundant supply of wine and fruit. He had been driven beyond the Island of Sabioncello, and not far from Ragusa, and had performed in his frail vessel a voyage of nearly one hundred miles. Lord Byron liberally rewarded him, and on their return to Venice he purchased for the Cyclops a boat as a memorial of that remarkable event, of which the latter was justly proud.

DEATH OF CATHERINE BRANT.—The Upper Canada Papers announce the death, at the Mohawk Village, on the Grand River, of Catherine Brant, relict of Captain Jos. Brant, the celebrated leader of the Six Nations, aged 78 years.—She was the third wife of the distinguished chief, whose name during the war of the American revolutions carried terror into every border hamlet, and was, moreover in her own right by birth, the head of the great Indian confederacy of the Six Nations. Hence, on the death of her husband, in 1807, upon her devolved the naming of a successor to the head chieftaincy of the alliance. The post was conferred to her youngest son, the late John Brant, who died of the cholera in 1832. On the decease of this noble fellow, who was the favorite son, she appointed to the chieftaincy an infant grandchild, the son of Colonel William J. Kerr, of Brant House, Wellington square who married the youngest daughter of Joseph Brant. The chief is a sprightly little fellow, three quarters Mohawk, and inheriting his white blood for Sir William Jonson, of whom he is the great-grand-son. Mrs. Boant, the deceased was a Mohawk. She was very handsome, when young, and was married to Captain Joseph Brant, at Niagara, in the spring 1780. When the old chief visited England the first time, in 1775 he having resolved to take up the hatchet in the cause of the crown, he procured a large gold finger ring, graven in order that, in the event of his fall, his Lodo might be known. Soon after his death this ring was lost, and was not seen again until ploughed up in a field two years ago. Its recovery gave grate joy to the old lady, who hapened to be on a visit to her daughter when it was found. After the war her husband built a mansion at the head of Lake Ontario, where he adopted the English style of living to a considerable extent; but on his death, Mass Brant resumed the Indian mode of life, and returned among her people, on the Grand River, where she has resided ever since, with the expectation of occasional visits to her accomplished daughter at the Brant House.

We are informed by gentlemen connected with the French trade, that it has been determined at Havre to build four steam ships of 1300 tons burden each, to constitute a line between that port and New York. The keel of one had been laid, and arrangements were

PACKETS  
ce Packest

being now  
ergone such  
her accom-  
safety, com-  
gers can pos-  
gest, a care-  
ng also been  
her usual  
ng Harbour  
SEDAY, and  
ck, and Por-  
s.

7s. 6d.  
5s.  
6d.  
1s.

be careful-  
unts can be  
nor will the  
ny Specie or  
eyance.  
DALE,  
HOUR GRACE  
BOAG,  
St. JOHN'S

near and

ng his best  
e patronage  
ceived, begs  
e same fa-  
further no-  
e mornings  
RIDAY, posi-  
Packet Man  
Mornings of  
RIDAY, at 9  
ay sail from  
ch of those

7s. 6d.  
to 3s. 6d.

will hold  
LETTERS

RESIDERS

most respect-  
ble, that he  
edious Boae  
e, he has fit  
RONEAR  
a PACKET-  
rt of the after  
two sleeping  
). The fore-  
p for Gentle-  
which will  
ion. He now  
f this respect  
sures them it  
to give them

CARBONAR,  
sundays, and  
the Morning,  
on Mondays,  
the Packet-  
lock on those

6d.  
5s.  
6d.  
1s.

their size or  
accountable for

s, &c., &c.  
onear, and in  
Mr Patrick,  
vern) and at

a Term of

uated on the  
t, bounded on  
e late captain  
Subscriber's.

TAYLOR,  
Widow.

the Office of