

# The Colonial Observer.

OR, WEEKLY JOURNAL OF POLITICS, COMMERCE, AGRICULTURE, LITERATURE, SCIENCE, AND RELIGION, FOR THE COLONY OF NEW SOUTH WALES.

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## TO OUR SUBSCRIBERS.

Those parties who are indebted to the Proprietors of the "Colonial Observer" are requested to take notice, that they will be waited on by Mr. E. FERRIS, (who alone is our authorised Collector,) for payment of their several accounts, whose receipt will be considered a valid discharge, and no other person is authorised to receive any sums due to the establishment.

Our Country friends will have the goodness to forward the amount of their respective accounts, with as little delay as possible, to this Office, or some of our Country Agents.

Mr. H. Stubbs having ceased to be connected with this Paper, all communications are requested to be addressed to the undersigned.

BARR AND KITCHEN.

## Colonial Politics.

### THE BISHOP'S CORROBBORY.

THERE was a public meeting held last Friday evening, if not of the sable tribes of Sydney and its vicinity, at least of the *wen in sables* who support Bishop Broughton in his crusade against General Education. The Bishop of course presided at the Corrobory, which, we have been credibly informed by parties who were present, and who attended to spy out the nakedness of the land, was as tame an affair as could well be imagined; the attendance being very limited, and the public generally appearing to take no interest whatever in the matter. There was one point indeed in the Natural History of the Colony sufficiently cleared up at the Corrobory, of some importance to the philosopher. It has long been a matter of uncertainty therefore whether the blacks of this country are cannibals: but there could be no doubt of the fact as to those at the late Corrobory; the only dish, of which all partook with evident gusto, being (*horrible dictum*) that unfortunate man Dr. Lang, whose efforts and services in the cause of General Education had it seems marked him out as a fit and proper person to serve for a meal for the whole Sydney tribe. He was accordingly tomahawked by the Bishop himself, who seemed to do his duty on the disagreeable subject *com amore*; he was then speared in three places by the Rev. Mr. Walsh; not left a leg to stand on by the Rev. Mr. Scance, and made minced meat of by the Rev. Mr. Allwood.

Now we are quite amazed at the want of common prudence on the part of these gentlemen, who seem really to be as little acquainted with military tactics as a real tribe of black natives. Don't they see that by singling out Dr. Lang from the whole Council and making him stand the spears of their whole tribe, as it he alone had done the deed which they all so feelingly deplore, they make that gentleman of far greater importance than he really is? Don't they see that after each of them has successively announced that he has *kilt him*, it tends rather to throw a damper upon their jubilations to see Dr. L. start up again, "all alive ho!" and as fresh as ever? It was the wise advice of Grattan to his particular friends in the political world, "Never strike a man till you are quite sure you can knock him down;" and certainly there

is nothing more pitiful than to see a whole tribe at a Corrobory trying their spears upon a single unfortunate individual, with whom they happen to be at odds, and failing to knock him down after all. Only see how wide of the mark they fire! Here comes the bishop for the first shot. He is rising away about the division in the Council on the Education Question, which we have shown sufficiently in a former number exhibited the proportion of the general constituency of the colony in favour of the General System considerably more than double the proportion against it.

It was difficult, says the bishop, to say whether it excited more anger, grief, shame, or surprise, to find a serious question proposed to be thus dealt with and by an assembly of legislators; and the just claims of the Church of England sacrificed in subserviency to such a minority as this. As he had been led to name the Church of England, he would say that he had no intention of entering into any defence of its character and conduct. However these might be arraigned, he was resolved, and he was sure he should be supported in the resolution, not to notice any such attacks. Unless they proceeded from persons for whom they could feel respect. But his experience in life had shown him, that if there were a man who had forfeited all title to respect, who seldom made an engagement but to deceive, or an assertion but to be contradicted, that man was sure to be found taking the lead in hostility against the Church of England. His attacks upon it were such as could be described only by a word which had acquired an unenviable notoriety from late events—*immorality*; his wishes were surmised up in that expressed by the heathen tyrant against the human race—a wish that the Church had only one neck, that he might dispatch it at a single blow. Such sentiments they could not retain. Their only feeling could be that of surprise and regret that any mind could be by the indulgence of envy, hatred, malice, and all uncharitableness, be so perverted and degraded as to be capable of entertaining them. Their only reply would be in resorting to more calm and earnest prayers that it might please God "to forgive their enemies, persecutors, and slanderers, and to turn their hearts."

Now nobody who knows anything of the past history of the education question in this colony can doubt for a moment who this full-length portrait was meant for. Libellous and false, as it is, and without the shadow of a foundation, as a description of the individual for whom it was intended, the bishop knew well that all who heard him would apply it exclusively to Dr. Lang. And what is the ground-work of his whole charge? Why, so early as the year 1829, Dr. Lang, quite voluntarily, and in perfect sincerity, expressed to Bishop Broughton, who was then only an Archdeacon, as it is called, his entire willingness to co-operate for the advancement of education in the colony, with himself and the other Episcopal clergy, on anything like fair and equal terms, rather than with persons who avowedly threw religion out of the question altogether. In short, although it was rather Grammar schools than common schools that were then talked of, Dr. L. did precisely what the other Non-Episcopal ministers of 1836 did in precisely similar circumstances. Immediately after this interview the Archdeacon happened to leave Sydney on a pretty long tour in the interior, and as it had become necessary for Dr. Lang to act in the matter immediately, he waited, in the Archdeacon's absence, on Mr. McLeay, the Colonial Secretary, to ascertain the nature and constitution of a Grammar School for Sydney the Archdeacon had then on the tapis. And when he was expressly informed by Mr. McLeay

that the school would be conducted exclusively on Episcopalian principles, that the Archdeacon, as king's visitor, would have the entire control of it, and that no other minister of religion could be permitted to participate in its management on equal terms, he found at once that the Archdeacon was not the man for him, and therefore took the only other course that remained for him immediately. *Hinc illic lachrymæ!* For a few weeks thereafter, when the Archdeacon had returned, and Dr. L. and his brother were walking together along Lower George-street, the Archdeacon, who was walking in the opposite direction, and would otherwise have met them full in the face, no sooner observed Dr. L. than he instantly diverged from his straightforward course, and crossed over to the opposite side of the street! Mr. Andrew Lang observed the manoeuvre, and when he mentioned the circumstance on returning home to Mrs. L. sen., his late mother, the old lady merely said, in the Doric dialect of the land of Burns, what we cannot help repeating in reference to the bishop's calumnious speech at the corrobory—"Pair cruikit body!"

Now for the Rev. Mr. Walsh. Let us see how he handles his waddy. He is speaking of General Education as something which he thinks either calculated or designed to put down the Church of England.

Anything to put down the Church of England—and therefore anything, whether true or not, wherewithal to revile her. So one honorable member, who certainly should have been either a Pope or a Lawyer, rather than what he is, said the Church of England had done nothing for education for the last three hundred years. Very likely not, in that gentleman's estimation, who certainly did not agree with the Church of England as to what education is. She had indeed done nothing that he would have her to do; but all must know that he spoke truly. The assertion however suggested the remark, that here at least the Church of England had not been idle; here for some time she was the sole, and was still the principal source of education.

Dr. Lang must be greatly obliged to Mr. Walsh for his high opinion of his ability either for the Popedom or for the Bar, although he happens not to be a candidate for either of these offices at present, any more than his friend Mr. Walsh himself. But Mr. W. himself spoke untruly when he accused Dr. Lang of saying absolutely that the Church of England had done nothing for education these three hundred years. He spoke comparatively, and proved to the satisfaction of every candid person, that taking into consideration her enormous wealth and her means of influence, she had done less for Education in England and Ireland during the last three centuries, than any Christian Church in similar circumstances had ever done since the days of the Apostles. Of course she was the principal source of education here in the days of the Church and School Corporation, when she had a seventh of all the land in the Colony, and an unlimited credit besides. But what sort of a source of education was she then? Why she had not a single school in the Colony where a boy could be taught the rudiments of Latin or the elements of Mathematics!

Come we now to the Rev. Mr. Allwood, from whose speech we must make the following rather long extract:—

There was another point in which he would ask the patience of the meeting in clearing his lordship and himself from an attack that was made against them in the Council. One of the

members, in his speech upon education, was reported to have said, that "he was enabled to state as a positive fact that the Protestant Episcopal Church in America willfully concurred in a system of education, the basis of which was the unrestricted use of the Holy Scriptures without note or comment, creed or catechism, not only in the common schools, but equally so in the Sunday schools also." (From which it was evident that they would most cordially oppose the Irish system, which forbids the unrestricted use of the Holy Scriptures); and he goes on to say, that he was astonished to find, from the answers of your lordship and myself before the Select Committee of Education, that we questioned the fact. That to satisfy himself on the subject, he went to the American Consulate, and learned, from the American Consul and another American gentleman whom he found with him, that, as far as either of these gentlemen had heard, the system had never been objected to by the American Episcopal Church. In his (Mr. A.'s) evidence before the Committee, the question was put to him by Dr. Lang—"Are you not aware that the Episcopal Church in America goes cordially with the system, not merely for the week day, but for the Sabbath instruction, based on the use of the Scriptures alone?" To this he had replied, "So far from being aware of this, I am prepared to say from my own personal knowledge of the Episcopal Church in America, that such is not the case. I have known a great many of the Episcopal clergy men in all parts of the United States; I have had every opportunity of learning their sentiments, and I have invariably heard them speak of the system of Education in the national schools of England, as one to be highly prized." This reply was not made at hazard, but from his own personal knowledge. He had travelled through a great portion of the United States—he had had the acquaintance of the clergy in all parts of the Union, and he repeated again the assertions which he made before the Committee as to their sentiments. It was a cause of mutual rejoicing to both branches of the Christian Church, that the Church of England, and her daughter in the Episcopal Church in America, were one in opinion and in love, bound together by the strongest bonds of Christian sympathy. This was a truth which was well known to all conversant with the real state of the two Churches. It was true that an American authority on this side of the water had been enlisted against him; but without any wish to disparage the opinions of the gentleman who had been appealed to, he would submit, whether a Clergyman like himself, travelling through America, anxious to obtain information as to the opinions of the Church there, received everywhere as a brother and fellow-labourer, was not as likely to know what their sentiments were, as an American Consul in New South Wales? Had it been a matter of tariff, nullification, or repudiation, he should have bowed to such an authority; but in the present case, he must still hold to the opinions which he had expressed, and the gentleman must pardon him if he thought that it was just possible that an American Consul might know as little of the sentiments of the Episcopal Church in America upon this point, as his friend did of the doctrine of the canonical obedience of the Church of England. Whilst on this point, he would read an extract from "Bird's Religion in the United States of America," published in Glasgow, in 1842-3. The writer was a Presbyterian Minister, and his work had been recommended to the notice of the public by three Presbyterian Ministers of Edinburgh. At page 342, speaking of the Sunday School Union, he said:—"Besides this great Society, there are other Sunday School Societies, not less efficient in their respective spheres. The Episcopalian have theirs, the Baptists theirs, the Episcopalian Methodists theirs, the Lutherans theirs, and so forth. All the Denominational Sunday School Societies publish books for their own schools, and in these they set forth and define the peculiar views they hold respectively on points of doctrine and discipline." How this accorded with the assertion that the Episcopal Church went cordially with the system based on the use of the Holy Scriptures alone, without note or comment, creed or catechism, not only for the week day, but for the Sabbath instruction, he must leave to the gentleman who made the statement to explain.

Now there is a vast of fairness in all this, Mr. Allwood. A considerable portion of Dr. Lang's speech in the Legislative Council was occupied in shewing that the opposition of the Episcopal clergy in this Colony, in the matter of Education,

was not so much an opposition to Lord Stanley's system as to any General System whatever. And his reference to the Episcopal Church in America was made for the express purpose of shewing that, while Bishop Broughton set himself against a General system on the basis of the Holy Scriptures in the authorised version, such a system was willingly concurred in by the American Episcopal Church; and the inference he evidently wished to draw from such a fact was that it was not the Bible in any version that Bishop Broughton wanted—for he would not have the Bible when actually offered him on the basis of the British and Foreign Society's schools—but money and power. Dr. Lang's authority for the statement he made as to the concurrence of the American Episcopal Church not merely in the common school system of that country, but in the General Sunday School union, in which the Bible is the only manual of religion, was the Rev. Dr. Tyng of Philadelphia, one of the ablest men of the body, and the Editor of the principal Magazine of the Evangelical portion of the American Episcopal Church. And although it may suit the modern theology of the Episcopal communion in this Colony to attempt to throw ridicule on the idea of referring to intelligent laymen for information on any subject relating to religion or ecclesiastical affairs, we are decidedly of opinion that Mr. Williams, the American Consul, and his friend, Mr. Wilkinson, were quite competent to testify to the plain matter of fact as to whether there were or were not separate Episcopalian schools in the States of New England and New York. Of such schools these gentlemen never heard, and they never heard of any objections to the common school system of their country on the part of the American Episcopal Church. The fact that besides the great Sunday School Union for all denominations of American Protestants, there are Denominational Sunday Schools for a portion of the Episcopalian, Methodist, Baptist, and Lutheran communions, is no argument whatever against Dr. Lang's position that the American Episcopal Church concurs most willingly in the common school system of the country. The only matter of wonder is that so large a portion of that communion concurs, as Dr. Tyng publicly stated that it did in Exeter Hall, in the General Sunday School System. No doubt many American Episcopalian clergymen would prefer an exclusively Episcopalian school system, just as Dr. Lang and other Non-Episcopalian ministers would prefer the British and Foreign or the Scotch School system for the colony; but they can't get it, the thing is hopeless, and there's an end of it. Mr. Allwood has therefore entirely failed to bring forward a single syllable to controvert Dr. Lang's main fact, and we think he has scarcely dealt in common candour with his argument.

We have something more to say on the sentiments put forth at the Bishop's Corrobory, but we have fairly exhausted our space for this week. In the meantime let us press upon the friends of General Education the necessity of being up and doing. The enemy is not only numerous and active, but completely organized. In our opinion there is only one way of answering all his arguments, his calumnies and misrepresentations; and that is by the establishment of a Model School in Sydney, in which the Stanley System may be seen in full and beneficial operation, and all the impudent insinuations of interested parties about its irreligious and infidel character and tendency silently refuted on the spot. This object the National School "Society

for Sydney and the county of Cumberland" has put prominently forward among its first Resolutions, and we are decidedly of opinion that there ought as soon as possible to be a public meeting of the friends of General Education to carry that object into effect. The Bishop's very silly remarks about the Society itself we shall dispose of in due time.

#### TO THE PRESBYTERIANS OF MELBOURNE AND ITS VICINITY.

Sydney, 29th October, 1844.

CHRISTIAN FRIENDS AND BRETHREN—You will all doubtless have heard, ere this reaches you, of the result of the late annual Meeting of the Synod of Australia. After all the pompos fanfarade about the Free Church in certain quarters, both with you and with us, the affair has ended merely in a Resolution to retain the Government-salaries by all means and at all hazards. Not that I have any idea that these salaries would have been at all endangered by a bold and vigorous movement on the part of the Synod in favour of the Free Church; for I am decidedly of opinion that if such a movement had been made by the pretended friends of the Free Church in that body, their salaries and Church-property would most willingly have been secured to them by the Colonial Legislature. Had the Synod-men, therefore, had "faith even as a grain of mustard seed," they would have said to that mountain of difficulty which their own fancies had conjured up in the direction of the Free Church, "be thou removed, and be thou cast into the sea," and the thing would have been done, if not forthwith, at least very shortly. But I am truly sorry to say, for the credit of the Colonial Presbyterian Church, that they shewed themselves to a man utterly destitute of that high and honourable principle which animated the Free Churchmen in Scotland, those worthy successors of the heroes of the covenant, on the ever-memorable occasion of the Disruption of the Scottish Establishment in the year 1813.

Contrast the conduct of our Colonial Free Church-men—in remaining, precisely as they were, in a state of incorporating union with the State Church of Scotland, (for it is absurd to pretend that they are not so, as is attempted to be done by some of these Colonial shufflers,)—with that of the whole thirteen of the General Assembly's missionaries in India; all of whom, without one solitary exception, declared immediately for the Free Church, and relinquished the valuable buildings belonging to the State Church in which their mission had previously been conducted, retiring to their "own hired houses" with their consciences unsoiled and their honour unstained—contrast, I say, the manly, honourable, Christian and heroic conduct of this glorious "band of brothers," with the pitiful evasions of our pretended Free Churchmen, and explain, if you can, how it has come to pass that Divine Providence has sent us such miserable specimens of Presbyterian humanity to lay the foundations of a Christian Church in this land. Had the men I allude to only followed the bright example afforded them at home and in India, their conduct towards myself on a well known occasion would probably have been regarded at home as a matter of necessity on their part, and the result of christian principle, and I should perhaps have met with an unqualified condemnation from all parties in Scotland. But the people of Scotland will easily conceive now how such miserable shufflers, as the men of the Synod of Australia have proved themselves at last, could be found contriving in other circumstances to vent their malignity at me in their famous farce of disputation.

During his visit to Sydney to attend the late meeting of Synod, the Rev. Mr. Mowbray, of Campbellfield, Port Phillip, has, it seems, received an invitation from certain parties here to form a Presbyterian congregation in this city. Now as you may probably be misinformed from other quarters both as to the origin and the object of this manoeuvre, I beg to inform you that it has originated with Mr. Thomas Barker, Dr. Wallace, and Mr. John Gilchrist—three gentlemen who for many years past have belonged, not to my congregation, but to that of the Rev. Dr. McGarvie, one of the Synod's own ministers in Sydney; the other of the two they have here being your acquaintance Dr. Fullerton, the worthy correspondent of the Rev. Mr. Gann. You are not to be told

therefore, as I have no doubt you will that the manoeuvre of these gentlemen, in inviting Mr. Mowbray to Sydney, is to be understood as the result of a defection from my congregation. On the contrary, it is merely to be regarded as the solemn testimony of the whole three\* that the Synod of Australia has no minister in Sydney to whose congregation a respectable Presbyterian can attach himself with any satisfaction—a truth which I confess I have no intention to dispute.

Attempts will no doubt be made, as I am aware they have been already, to strengthen the faction—Young Sydney, I suppose we must call it, after the example of Young England and Young France—by gaining adherents from all quarters, and especially from my congregation; for Dr. Wallace, in particular, (who, I understand, was the prime mover in the matter, and who invited Mr. Mowbray up to Sydney some months ago) has been quietly endeavouring for a considerable time past to carry off certain influential members of my congregation—a species of procedure which he may perhaps be better able to reconcile with the duties of a christian and a gentleman than I am. And such efforts will, I have no doubt, be successful in some instances, partly from family connexions and partly from the love of novelty and the natural fickleness of men. Now it is this particular feature of the case, its bearing on my congregation, that has given it peculiar favour in the eyes of the Synod, and particularly in those of the Rev. Mr. Forbes of Melbourne. In ordinary circumstances these gentlemen would have reprobated and condemned any attempt to exarvate a voluntary congregation out of one of their own State Church congregations; but an attempt to break up my voluntary congregation has so much to recommend it in that quarter that it must by all means be encouraged.

I confess that if Mr. Mowbray were a man of very delicate, I will not say Christian, feelings, he would hesitate a little before accepting an invitation that has originated in a positive secession from one established congregation, and that rests its hope of success on the prospect of breaking up another. But Mr. M. has been offered £200 a year to come to Sydney, and it seems he has only £100 a year at Campbellfield, where his congregation, as is alleged, consists chiefly of poor people—people who, of course, have no souls to be saved, and whose spiritual welfare may therefore be safely sacrificed by their loving pastor for £100 a year! It is thirteen years now since I published my opinion of the heartless and unprincipled character of such translations, in Notes to a Sermon preached in Glasgow in the year 1831, and I have no intention to say anything further on the subject at present.

Mr. Mowbray, I understand, has also been buoyed up with the expectation that his friends here will get my church for him by and bye, as well as the Government salary I threw up in the year 1812; but Mr. M. must be a very sanguine young man indeed if he believes any such nonsense. He may rest assured I am too old a hand in this Colony for anything of that kind to succeed. Let him come here when he may, he must come as a Voluntary Minister, depending exclusively for his subsistence on the liberality of the Christian public; for it is vain for him to think he will ever be allowed to touch the salary I renounced.

Now if Mr. Mowbray were a man of really popular talents, I would say to him, "come to Sydney by all means as a Voluntary Presbyterian minister, for yet there is room." Indeed it is now more than seven months since I sent for a minister of this description for the city myself, whom I expect out from Scotland by and bye to co-operate with me in Sydney and its vicinity. But Mr. M. is not a man of popular talents. He and all his father's family be longed, not to the Established Church of Scotland, but to the Relief Church at home, in

\* That I have not been misinformed as to the origin of this secession will appear pretty evident from the following fact. Mr. John Gilchrist, one of the Seceders, having ascertained that the Rev. Dr. McGarvie was to be absent on duty in the interior on Sabbath the 22d instant, waited upon him and requested permission for Mr. Mowbray to preach in his Church during his absence. But Dr. McG. knowing that the real object of Mr. Gilchrist's desire for Mr. M.'s preaching was to get him to supersede and supplant himself, refused permission, and chose rather to let his Church remain shut up! And yet Mr. Forbes wishes to make you believe that the Synod is in a state of perfect peace and harmony!

which it is well known no preacher without popular talents can ever hope to succeed; and it was the fact of his not possessing such talents that led him into the Establishment, where, as is equally well known, they are not so indispensable. Now although Mr. Mowbray may pass muster with his Sydney friends for a time, while the charm of novelty and the spirit of faction continue to operate, it is quite possible that he may not be a fit and proper person for the Voluntary System in this city, and that some of those who may perhaps welcome him now will in all probability be the first to leave him for my man, the thorough Voluntary, when he comes.

Let Mr. Mowbray then beware of trusting to a broken reed that may yet pierce his hand.

In regard to his principal supporters, Mr. Thos. Barker is a gentleman whose name will probably carry great weight with it at a distance. He made a splendid fortune in this city a few years ago by selling flour to the poor at a famine-price in a time of drought and scarcity. But fortunes made in this way seldom last long, as Mr. B. has in part at least experienced already. In his humbler days he was a member of my congregation; but observing in the year 1832, that his affections had somewhat cooled (for no reason I could assign, as I never fell out with him) and hearing that he had expressed a preference for another minister, the Rev. J. McGarvie, who had officiated for me during my absence in England, I went to him personally, and recommended him by all means to take the man of his choice by the hand, pledging myself to do my utmost to assist in getting up a Church for him at the other end of the town, where I thought it was needed at the time. It is quite a matter of course in my past experience that such a good deed, which very few in my circumstances would have done should be repaid with ingratitude by the individual to whom it was done; but Mr. B. took my advice on the occasion, and attached himself to the man of his choice till he thought fit to quarrel with him, which I am sure he can never say he did with me, a year or two ago. Since that time he has been making as many revolutions in the religious world as the vanes of his own windmill—being a State Church Presbyterian to-day, an Episcopalian to-morrow, an Independent the third day, and a Voluntary Presbyterian the fourth. Now when people contract these locomotive habits in Church-going, there is no saying where they will stop when they once begin their travels—like the unfortunate Mynheer Van Damm of Rotterdam, who had a cork leg made for him by a famous mechanist of that city, which went by clockwork, with such nicety and self decision, moreover, that Mynheer actually preferred it at first to the other. But the mechanist, having unfortunately neglected to provide means to "stop her," the cork leg continued to march on when its companion had grown tired, and carried the entire Dutchman along with it, whether he would or no, to the astonishment of all Holland, which he soon left far behind him; inasmuch that he is marching yet, as the story goes, but where or whither nobody can tell.

As for Mr. Gilchrist, one of the other three principals in this manoeuvre, it so happens that he is also one of the principal parties concerned in getting up the Bank of Australia Lottery Bill, a measure which I have no hesitation in saying, has gambling and swindling "writ large" upon its forehead, and which seeks to procure the sanction of law in Australia for practices that have long since been proscribed and reprobated by all classes of politicians in England. But the Church scheme may perhaps sanctify the Lottery scheme, and both may float together.

In coming here, however, Mr. Mowbray has a better prospect than most people imagine. One of the eight ministers who voted for my deposition has recently got himself into an awkward scrape, which, although his brethren here are endeavouring to hush it up, is likely to end in a vacancy soon; in which event Mr. M. may probably have a suitable retreat provided for him in the Middle District after all, with a better Government salary than he is likely to get at Port Phillip. The case I allude to is no secret here now. It has got into the records of the police office of the district, and has been publicly talked of in various quarters in Sydney; the only excuse that is made for the reverend gentleman's very exceptional procedure being, that he was d—. But the men who pretended to depose and degrade me, merely for renouncing my Government salary,

and my connection with themselves—the men who allowed those renegades, John Gregor and James Allan, to renounce the Confession of Faith and the Presbyterian Church altogether, and to take an oath of implicit obedience to a Puseyite Bishop, without one single syllable either of censure or of comment—are, consistently enough, endeavouring to screen this new offender from public justice! “Pharisees! hypocrites! how can they escape the damnation of hell!”

I am,  
Christian friends and brethren,  
Your sincere friend and well-wisher,  
JOHN DUNMORE LANG.

FREE CHURCH.

ADDRESS OF THE REV. MR. MONOD, OF PARIS,  
TO THE ASSEMBLY OF THE FREE CHURCH OF  
SCOTLAND.

(From the Edinburgh Witness, May 30.)

MONDAY, MAY 27.

WALDENSE.

(Continued from our last publication.)

“A minister of the gospel, the agent of our society, placed in an entirely different part of France, communicates to us as follows:—“I have the pleasure to inform you, that I have preached on the 9th of this month at J——, in the ancient convent of the *Annunciade*, in presence of thirty Protestants, twenty-five Israelites, and more than 200 Roman Catholics. The Mayor whom I saw, in order to forewarn him of my design, made me perfectly welcome, saying to me that the charter ought to be a truth for religious liberty as well as for every thing else. All those who assisted at my preaching, expressed the desire to hear me again, and to see evangelical religion established amongst them. In the same district, at R——, and B——, thirty-four families asked me earnestly for regular instruction. When I visited these two communes, I had every evening more than sixty auditors, not withstanding that the place and hour of the meetings changed each time; but they followed on my track—so desirous were they to lose no opportunity of hearing me.” Since this letter, our friend has addressed to us several others, which prove that the interest in evangelical truth spreads from locality to locality. Thus, for example, in the three places where our friends first went, they now reckon 500 persons firmly decided to embrace religion such as it is taught in the Bible. Several of them speak of making sacrifices for the building of a church; at their head is a Roman Catholic family, who offered to give 500 francs towards that end. There, as in many other neighbouring places, the Holy Scriptures are bought and read, and the singing of the praises of God in a language which they comprehend, attracts and wins their hearts. A lady who played the organ professionally in the parish church of one of these small towns, distinguishes herself above all for the zeal with which she seeks to evangelize all who surround her, exercising them in the singing of our finest hymns.

“On the morning of Sunday the 31st of March, the Abbe arrived with two children, belonging to the choir, and followed by a horse carrying all that was necessary for celebrating mass in the open air; for notwithstanding all his sollicitations, he had not been able to succeed in having a barn for the performance of that ceremony. He established himself then under a walnut tree, upon a piece of sward adjoining a large barn, lent and prepared by the inhabitants for the preaching of M. Roussel. Now, as the hour of the mass nearly coincided with that appointed for the evangelical worship, the sward was covered with people, who, without appearing to remark what passed beside them, conducted themselves so as not to disturb the Abbe in the exercise of his functions. Then the door of the place of worship being opened, every one took his place without hurry, but with the greatest order. Then M. Roussel commenced the service in presence of 400 persons, i. e., the whole of the community, for not a single inhabitant, no, not one, remained at home. We now copy the letter of our friend, from which you have drawn the preceding details:—

“I wished, dear brother,” writes M. Roussel, “to give you a succinct and almost cold narrative of what passed yesterday; but if I could describe it to you such as I felt it, I could say it is one of the sweetest days of my

life. There was an admirable assemblage during service, and long, peaceable, happy conversations afterwards on all that passed. I do not hesitate to say, that the Spirit of God hovered over the village. In visiting the hamlets in the afternoon to see my auditors of the morning again, I found everywhere the frankest expressions of cordiality and happiness. A peasant said to me, ‘See, before you came, our eyes were like that (putting his hand before his eyes), and now we see as down there! and clear as there!’ with his finger he pointed to the horizon where the sun was setting, kindling the clouds into flames.”

In another place, continued M. Monod, 600 persons have turned from Popery to the gospel. There, the neighbouring priest came one morning, the 31st March last, carrying the host and all implements necessary to say mass. He could not obtain a place in the whole village wherein to put up the host, and at last he was obliged to establish himself under a tree in an orchard. Not one man in the village turned out to hear him say mass, while 400 of them were collected about Mons. —. There is another document, a very short, but, as I think, a very remarkable one, showing the nature and reality of the movement of which I speak. Among a number of petitions addressed to the Chamber of Deputies, was this one, signed by 100 Roman Catholics:—

“We, the undersigned, proprietors and inhabitants of the Corporation of St. Laurent, and of Cannes, district of Grasse, department of Ver, all members of the Roman Catholic Church, have the honour to represent to the deputies,—

1st. That we entertain somewhat more than doubts regarding the religion which the priests teach us, being fully convinced that they have inculcated on our fathers, under pain of being delivered over to the secular courts, dogmas contrary to, and not ordained by, the Word of God.

“2d. That we desire, with our whole souls, to recover our religion such as Jesus Christ has instituted it, such as the Apostles have taught it; and to that end we desire to unite ourselves to the Reformed Church called Protestant.

“But considering that we cannot unite ourselves thereto in worship without seeing the municipal authorities, urged on by the priests, necessarily menace us, and bringing us under the article 294 of the penal code,

“We come, in consequence, humbly and respectfully to solicit our honourable Deputies to determine whether the Article V. of the Charter has the force of law within our dear country, or at least to give it an interpretation which will put an end to the tyranny which weighs us down.”

This shows the nature and reality of this movement, and I think it will be of interest to you all, for France is the stronghold of Popery. If Popery were overthrown in France, ah! how soon would it disappear in other countries, where it seems to reign more undisturbed! But, sir, what we have to do, that we must do quickly. We know not how long we may be permitted to carry on the good work, Rome is always Rome. Wherever she has the power, she has always the will to persecute. Do you not see this in the late news from New Zealand, and all places where her power can reign unmolested? I may apply to her yet the words of Holy Writ: she is always “the mother of harlots,” and “drunken with the blood of the saints.” I expect persecution to happen in France—violent obstacles against our carrying on of the work of mercy; for a day will come when the cry shall be heard, “Babylon the great is fallen, is fallen!” If we would do our duty, then, we must do much. I ask my Christian brethren in Scotland whether they will join with the holders of their faith in France against their common enemy—infidelity and superstition? (Loud applause.) I know you have much to do at home; but I know also, that love never faileth—that love knows no limits—that love can work wonders. I know that our blessed Lord Jesus Christ, “though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.” I know that “if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” I know how that God “bestowed grace” on the Churches of Macedonia—how that in a great trial of affliction, the abundance of their joy and their deep poverty

abounded unto the riches of their liberality; and I know that God can bestow the same grace on the Church of Scotland—that he is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound in every good work.” This, Moderator, gives me faith and courage not to ask the £2000 that Mr Macdonald has obtained over and above £50,000—(laughter)—but that you will merely allow me, following Mr Macdonald’s example, to present to you a very easy and short calculation. (Cheers and laughter.) You have 700 churches in Scotland. Well, suppose we were to get £1 a year from each—(renewed laughter and cheers.) Oh! I must put it in another way. I am told that the members of the Free Church are nearly a million—am I mistaken? (No, no.) Well, a million of members giving us each only a half-penny a year, would give us £2,000. (Loud cheers.) Yes, a million of half-pennies would make more than £2,000, and that is far beyond anything we seek or expect; though, if we could get them, I can tell you they would be well employed. (A laugh.) But, my brethren, if you have no money to spare us, I have to ask you for something far better than your money—(hear)—something that will help our work more than money can; for money without God’s blessing can do much in everything without money. We ask you for your prayers, for your brotherly affection and sympathy; and if my visit to your country should have no other effect than the connecting of Christians in Scotland with those in France, by means of prayer and love, I should for ever bless God that I came here. (Hear) I will have much to say when I return to my people and my own church, of what I have seen, heard, and experienced among you. Oh, how I wish that all those who do not understand, or who do not approve of the position you have been compelled to assume, had been present; as it was my privilege to be here, on Friday last! Ah! they would have seen, they would have heard, they would have felt, that the Spirit of God—the Spirit of our Great God, in his son Jesus Christ—is with this Church—(hear)—that this is not the work of man—that the whole will turn out to be the work of God in deed, and that nothing can overturn it. You have shown, sir, all faith and faithfulness, and will yet triumph through the power of Him who manifests His strength in our weakness, over presently insurmountable difficulties and obstacles. The mountain has been overturned and cast into the sea. Blessed be God, who has given you grace to go forward, and no fear to take up at once the whole of your work. It strikes me much—it gives me great confidence in your ultimate success—that your Church has taken up the whole work—the sustenance of ministers—the building of churches, of schools, of a college—the necessities of the poor—missions abroad and at home; and now this evening, I hope, you will take up the Continent. You have left nothing behind; and how has the Lord blessed you all ready, and how will he not yet bless you causing you to go on through faith in him! I must thank this venerable Assembly for the resolution that it passed a few days ago to open its pulpits, and even the Church, to the other faithful ministers of our Lord Jesus Christ. This is a great step to Christian union, of which we talked this morning, and the Lord will bless you for it. It has been my privilege to preach twice in the pulpits of the Free Church since I arrived on these shores; and I have received a testimony of love from my brethren that sunk into my heart, and called forth my warmest gratitude. Take courage, my dear Christian friends; go on in the Lord—go on with faithfulness to your selves, and charity towards those who do not go along with you; so long as your Church shall possess that faith so warmly expressed by Mr Macdonald, and so warmly responded to by the whole Assembly—so long as you have that faith, fear not, fear not. Here is a new era in the history of our blessed and glorious information. God hath indeed worked miracles among you, and put His seal to your joy. May He endow all the ministers and members of this Church—may He enrich you all abundantly with His spirit, and strength, and wisdom; and may you avoid the manifold snares that beset you! May He direct, by His spirit, the steps of every one of you in the way wherein He calls you to go for the glory of His holy name, the advancement of His kingdom,

and the salvation of many souls. M. Monod then sat down amidst cordial applause.

Dr CANDLISH said, notwithstanding the importance of the subject, he would not take up the time of the Assembly by any remarks; but would simply content himself with reading the following resolution:—

“The General Assembly having considered the overtures, and having also heard the Rev. Monod of Paris, on the subject of the religious state of France, as well as of the Continent in general, resolve—

“That this Assembly express the high gratification which they have received from the presence of M. Monod among them; and, from his interesting statements, desire to welcome him as an esteemed brother in the Lord; and to bid him heartily God speed; and request their Moderator to return to M. Monod the thanks of this house. Farther,

“That the Assembly recognise the duty incumbent upon this Church, to take a more lively interest than she has hitherto done in the state and condition of Christian Churches on the Continent, and in the east.

“That, with a view to the cultivation of a closer intercourse and fellowship with the Churches and the people of Christ in these parts of the world—for the purpose, also, of sympathising with them, and, as far as possible, aiding and supporting them in the trials and persecutions to which they are exposed at the hands of the Papal power and of civil tyranny; and farther, that an opportunity may be afforded to the members of this Church to contribute of their means, as God has prospered them, to the means employed for the promotion of evangelical truth—a Committee be appointed, with instructions to open a correspondence with the Churches above referred to—to receive and administer whatever funds may be entrusted to their care—and to take occasion, as they see fit, to solicit the interposition of the Government of this Christian and Protestant country in defence of the liberties and lives of those who suffer for conscience’ sake—Convener, Mr Lorimer, of Glasgow.”

He would have, as he said at the outset, simply contented himself with reading the resolution, but a very small slip of paper had been put into his hands while he was doing so, that he considered ought to be read to the Assembly. It was as follows:—“What would you think of putting the plate at the door to-night for Mons. Monod?” (Loud cheers and laughter.) In reference to this document, he merely acted as the vehicle of communication. He would only remind the Assembly, that whatever was put into the plate would not be for Mons. Monod, but for the great cause he had that night pleaded, in a way that some of them would not speedily forget. Whatever was to be done with this communication, he would leave for the Assembly to determine, but he had done his duty in communicating this interesting document to the Assembly, (Loud cheers.)

The MODERATOR being then called on to convey to M. Monod an expression of the feelings of the Assembly, addressing him, said:—“It is with great pleasure I assure you of the high gratification the Assembly has had in your presence among us, and in the important intelligence you have communicated. The Protestant Church of France, of which you are the representative, engages our deep concern and regard. The student of history can never forget the distinguished position held by Christ’s servants in that country in the period immediately following the Reformation in Germany—the admirable specimens of individual character found among them—the honourable and faithful testimony borne to the truth—and, at a later period, the noble array of martyrs, whose blood was poured out like water in France, and the myriads of confessors who chose to suffer affliction, to surrender their home, their country, their worldly all, rather than violate their conscience and deny the faith; of whom some found an asylum in this city, and have left their memory still retained by the localities given them to inhabit. We wonder not that, when France had been bereaved of these, the best and worthiest of her sons, religion pined away, and was lost in almost universal idolatry and superstition; while the feeble and often unfaithful Protestants that remained in the inauspicious soil, soon fell from the principles of their fathers, and sank into worldliness and scepticism. It refreshes us to learn from you, that a revival

has been granted—that among your four or five hundred pastors, a goodly number, approaching to one half, are faithful preachers of the gospel—and that the cause of truth seems advancing in many ways. I congratulate you on the share you yourself, and the members of your family, have had in this good work. You have secured a place in our memory and in our prayers; and I trust the appeal you have made in behalf of the Society you advocate, will not be without good fruit among us, and that the precious seed sown by that Society will yield abundant increase unto eternal life.

THE MISSIONARY SHIP "JOHN WILLIAMS."

(From the Hobart Town Courier.)

THIS beautiful vessel, which arrived here last week, belongs to the London Missionary Society, which was formed last century for evangelizing the heathen. The founders of this noble institution desired to unite christians of all denominations in the good work; they declared that names, sects, and parties should have no place in the society, and that their only aim would be to promote the temporal and eternal welfare of their fellow creatures. However, Wesleyans, Church of England men, and Baptists soon concentrated their efforts for similar ends in societies connected with their own peculiar views, and thus the Independents mainly are left to carry on the operations of the institution in question—however, the catholic spirit of the society is still preserved, and all are invited to unite in the good work, though almost none but independent missionaries have offered themselves, or have gone forth from its to spread the knowledge of Christ among the heathen. The first object sought by the society was the conversion of the South Sea Islanders, and accordingly a vessel called the *Duff*, sailed in August, 1796, with twenty-nine missionaries for Tahiti, which they reached in March of the following year. After many years of self denying labours the missionaries succeeded, by the grace of God, to reclaim the inhabitants from ignorance and superstition to the knowledge and practice of the christian religion. A well regulated monarchical government was established, and a British consul appointed by our government to reside on the islands. Great Britain had been the means of bringing about this happy state of things, but she claimed no dominion over the little state, but rejoiced to see it advance in civilization and prosperity. However, lately, some French Roman Catholic priests arrived on the island with a view to introduce their errors. Queen Pomare exercised her undoubted right, and ordered them to leave the island. This gave offence to France, who sent a man-of-war there; intimidated the Queen; and after levying contributions forced her to sign a treaty, by which a French protectorate was set up in her dominions. After having suffered many indignities from her possessors, the Queen has left the island, and the natives have risen against them, and war and bloodshed has filled this once happy and prosperous island. We have thus given a brief sketch of the London Missionary Society's operations at Tahiti, and the state of this interesting station at this moment.

The above mentioned ship *Duff* was captured by the French in 1799, and in 1838 the society purchased the *Camden*, which, after having been employed for five years, was succeeded by the beautiful vessel now in our harbour bearing the name of the christian martyr *John Williams*. Her measurement is 296 tons; she is 103 feet long; 24 feet and 8 inches broad; has 10 state rooms; and cost £6,300, which sum was mainly raised by the efforts and contributions of the independent Sabbath school children. She sailed from London on the 5th, and from Deal on the 17th June, with the Rev. Messrs. Brown, Philip, Heath, Gill, Sunderland, and Powell, and touched at the Cape, where the two first gentlemen were left; Mr. Brown to succeed the venerable friend of South Africa, Dr. Philip, in the pastoral charge of the independent church assembling in Union Chapel, and Mr. Philip (a son of the doctor) on his way to India.

The four last named gentlemen are now in our city, and, with their families, have been very hospitably welcomed to the residence of H. Hopkins, Esq. On Saturday next they intend to continue their voyage by way of Sydney to the South Sea Islands, and the Rev. F. Heath, who was for seven years a missionary at the Solomon Islands, returns again to that field of his benevolent labours.

A lady in the north, on dispensing with the services of a faithful servant girl, gave the following letter of recommendation:—"Madam, Sucky Day, lived with me won year and seven months cookin bakin and is a hucful kind of a body she is onest and I never now her to be in lickor and she has no sweet arts."

PUBLIC SALES OF COLONIAL WOOL.

We feel much satisfaction in being enabled to give a favourable report of the first series of Colonial wool of the present season, which terminated yesterday. The quantity offered consisted of 2,568 bales Australian, 1,900 bales Van Diemen's Land, 2,491 bales Port Phillip, 1,774 bales South Australian, 243 bales Swan River, 1585 bales Cape of Good Hope and St. Helena, 251 East Indian; total, 10,512 bales. The wool was generally sound in staple, remarkably free from burr seed, and in fair condition. The sales were fully attended, and went off with great spirit at an advance on former rates. The finest combing wools were not quite so much in request as on many previous occasions, arising from a slight reduction in the price of fine yarns. We flatter ourselves that the result of these sales will prove satisfactory both to the growers and importers of the article. The wools from Port Phillip and South Australia were better got up than in former years, and the prices obtained, we hope, will offer encouragement to further improvement. Cape wool sold at former prices; the condition, &c., of some flecks from this colony were much approved. We discovered no alteration in the prices of East Indian Wool.

PRICES CURRENT.

	s.	d.	a. d.
<i>Australian.</i>			
Combing .....	1	7	2 0
Clothing .....	1	5	2 1/4
Lambs .....	1	6	1 1/2
Locks and Pieces ..	1	2	1 5
In Grease .....	0	9	1 0
Skin and Slip .....	1	4	1 9
<i>Tasmani n.</i>			
Combing .....	1	6	1 11
Clothing .....	1	4 1/2	2 0
Lambs .....	1	5	2 4
Ditto one lot .....			2 7/8
Locks, &c. ....	1	1 1/2	1 4 1/2
In Grease .....	0	8 1/2	1 0
Skin and Slip .....	1	4	1 5
Ditto, one lot .....			1 8
<i>Port Phillip.</i>			
Combing .....	1	6 1/2	1 9
Clothing .....	1	2	1 10
Lambs .....	1	4	1 7
Ditto, a few lots ..			2 5
Locks, &c. ....	1	1	1 4
In Grease .....	0	9	1 0 1/2
Skin and Slip .....	1	3 1/2	1 5
<i>South Australian.</i>			
Cbg. and clg. flecks ..	1	3	1 8
Lambs .....	1	3 1/2	1 8
Locks, &c. ....	0	11 1/2	1 3
In Grease .....	0	8	1 0
Skin and Slip .....	1	2	1 5
<i>Swan River.</i>			
Cbg. and clg. flecks ..	1	4	1 10
Lambs .....	1	4	1 8 1/2
Pieces, one lot .....			1 4
In Grease .....			0 8 1/2
Ditto, one lot .....			1 1
Skin .....			1 4 1/2

THOMAS SOUTHEY & SON, Brokers,  
23, Coleman-street.

15th June, 1844

SYMPATHY WITH O'CONNELL.

PRAYER FOR "THE LIBERATOR."  
THE episcopal mandate has gone forth, and Mr. O'Connell may now be said to have advanced another step towards the assumption of regal state. A second edition of the *Nenagh Vicindicator*, published yesterday evening contains a 'bull,' issued by order of the Titular Bishop of Killaloe, announcing to the faithful the particular Litany as well as form of prayer to be offered up for the great convicted during his incarceration, and further notifying that the said prayer is immediately to follow that proscribed by the Roman Catholic Church for the safety of the Queen and Royal Family. Here is a bona fide copy of the "bull" itself:—

"Deer Park, June 4, 1844.  
"My Dear Sir—I have been instructed by the Right Rev. Dr. Kennedy to request that you will have the goodness to announce in your next publication, that he most earnestly recommends to the clergy of his diocese, that so long as the all-wise Dispenser of Events may be pleased to suffer the idol of his country, the illustrious O'Connell, to be immured in a prison, the Litany of the most holy name of Jesus be devoutly offered up in every chapel on every Sunday and holyday, by the priest and the congregation, to implore the protection of Heaven for the Christian patriot and his faithful fellow sufferers.

"You will be pleased also to announce that he further recommends that, in the prayer invariably said before mass, after the words, 'For the Queen and all that are in high stations, that we may lead a quiet and holy life,' the following words, be immediately introduced, 'For O'Connell, the father of his country, that, being delivered from all dangers, he may, with renewed energy, both of mind and body,

securely accomplish at last the glorious object of his distinguished life—the deliverance of his fellow countrymen from the blighting curses of unchristian and unnatural dissension.'

"I am, my dear Sir, yours,  
"JOHN MOLONY, R.C.C.  
"Maurice Lenhan, Esq."

As a startling example of the "rigidity" of prison discipline so far as regards Mr. O'Connell, and the marked and it must be said, culpable difference which is made in his favour, I may mention that a deputation of Repealers from the county of Meath waited on the great convicted this morning for the purpose of presenting him with an address of condolence. Mr. O'Connell graciously received the deputation in the large marquee erected in the gardens of the prison, and after the address had been read, the learned prisoner in reply delivered one of his usual repeal speeches with as much *sang froid* as though he were addressing his customary mob of Repealers at the Conciliation-hall.

THE DRAPERS' ASSISTANTS' MEETING.

A numerous meeting of the Drawers' Assistants of Sydney was held in the School of Arts on the evening of Tuesday last, Acton Sillitoe, Esq., in the chair, to devise ways and means of inducing their employers to abridge the hours of labour in that branch of business—to shut up in winter at six and in summer at seven. And surely there can be nothing so reasonable as this. It is selfish and inhuman to refuse it, and argues a determination to sacrifice both the bodily and the mental health of the young men to the god mammon. To confine a young man behind a counter from seven in the morning till nine at night in this exceedingly warm climate is in the highest degree unfeeling and cruel. In many constitutions it must inevitably generate disease and lead to premature dissolution. Neither is it less destructive to the health of the mind than to that of the body; for where is there a young man whose physical constitution could enable him to do anything in the way of intellectual exertion after fourteen hours' confinement to a haberdashery shop? The thing is out of the question; and we would therefore earnestly entreat masters generally in this branch of business to have some consideration for their employés, and not to chain them perpetually like galley slaves, to the oar. But if considerations of justice and humanity have no weight with some masters in this business, let them look to self interest; for as it is universally admitted that there is just as much labour performed by and for society with, as there would be without, the Christian Sabbath, so it is equally demonstrable that as much labour will be performed by young men, and as much money made by their masters by shutting at six or seven as by keeping open shop till nine. We understand that all the Drapers in Sydney but three or four have agreed to abridge the hours of labour in the way solicited. Now we are decidedly of opinion that the public ought to interfere in the matter by taking a note of these selfish and unfeeling masters and refusing to go to their shops. This would bring them to their senses very soon.

Criminal Sessions.

SATURDAY, OCTOBER 26, 1844.  
Before their Honors the three Judges.  
SENTENCES.

John Hodges, Richard Webb, James Slade, and Thomas Sullivan, who had been found guilty on Friday, the 18th instant, before his Honor the Chief Justice, for a conspiracy, in inducing a material witness to absent himself from Parramatta Quarter Sessions, on the 2nd of January last, where he was required to give evidence against the said John Hodges, and another Thomas Lynch, for felony, were placed at the bar for sentence. The sentence of the court was, that Hodges be imprisoned for twelve calendar months, to take effect from and after the expiration of his present sentence for the felony aforesaid. Slade was sentenced to six months' imprisonment. Webb, on account of good character, and having brought up a large family in the most praiseworthy manner, was sentenced to one month's imprisonment, and to pay a fine of Fifty Pounds. Sullivan, on account of good character, was sentenced to three months' imprisonment. His Honor observed, that although the prisoners had been leniently dealt with in the present instance, the Court had nevertheless determined on punishing in the most exemplary manner for the future, an offence which was fraught with so much mischief to the community.

Walter Hollowell, aged about 13 years, having been found guilty on Thursday, Oct.

10, before His Honor the Chief Justice, maliciously shooting a pony, was sentenced to three months' imprisonment, with an intimation that his case should be strongly recommended to the favorable consideration of his Excellency.

William Henry Drew, convicted of forgery before His Honor the Chief Justice, on Saturday, October 12, was sentenced to be transported for life with an intimation that a representation would be made to His Excellency, recommending that it should be mitigated to five years, in consequence of the prisoner's youth.

John Healy, convicted before His Honor the Chief Justice, on Wednesday, October 9, of assaulting the principal turnkey in Parramatta Gaol, was sentenced to be imprisoned for three years in Parramatta G. O.

Terrence Fagan, found guilty before the same Judge on Thursday, the 17th instant, of assaulting and robbing one William Yelverton, of £17 10s., was sentenced to be transported for fifteen years.

James Nowlan, who had been convicted on Saturday on Saturday, the 19th instant, before his Honor Mr. Justice Ducken-out, of fraudulent insolvency, was sentenced to two years' imprisonment in Sydney Gaol.

William Lackey, found guilty before his Honor Mr. Justice B. C. C. on Friday, the 11th instant, of stealing three hundred sovereigns, was sentenced to two years' imprisonment.

George Robinson, found guilty on Monday the 7th instant, of a rape, was sentenced to be transported for life.

Jeremiah Hyde, alias Wilcox, convicted for an indecent assault, was sentenced to be kept to hard labour in Parramatta Gaol for three years.

Emanuel Phillips, aged 18, who had pleaded guilty to an assault with intent to commit a rape, was sentenced to two years' hard labour in Parramatta Gaol.

James Flynn, found guilty of wounding with intent to do grievous bodily harm, was sentenced to three years' hard labour in irons on the roads.

Wm. Augustus Crawley, convicted of stealing medicines from the Liverpool Hospital, was sentenced to seven years' transportation.

To Correspondents.

ROBIN RUS is unavoidably postponed till our next publication.

Shipping Intelligence.

ARRIVALS.

October 23—Chance, barque, 374 tons. Roxby, master, from Manila the 13th July, with sugar, &c. Passengers—Mr Charles Morrison, and John Stringer.

October 24—Sovereign, steamer, 119 tons. Captain Cape, from Moreton Bay the 20th instant, with tallow, wool, &c. Passengers—Captain Grant, 58th regiment, Mr Sharp, Mr Fletcher, two strange passengers, five prisoners, and a constable.

October 24—Shamrock, steamer, 200 tons. Captain Gilmore, from Port Phillip the 16th. Launceston the 20th, and Boyd Town the 23rd instant, with sundries. Passengers—Mr Ryerly, Mr P. Snodgrass, M's Browne, Mr and Mrs Fielder, Messrs Noakes, Medley, Dunn, Spence, Walker, Holden, Moraw, Hay, Raphael, Osborne, Cetta, Redman, Hayne Jones, Spark, Davis, 'Inck, Carr, Ross, Dixon, Gwain, Wood, Able, and Keith.

October 26—Shimrock, schooner, 84 tons. Captain Brown, from Auckland 28th Sept., and the B'y of Islands the 9th instant, with oil. Passengers, Mr Summs, Mr Brown, Mr Jones, Mr Weston, Mr McLean, Mr Darling, Mr Williams, Mr and Mrs Smith and six children, Miss Maher, and Mr Connolly.

October 26—Palmyra, brig, 145 tons. Griffiths, master, from Launceston the 18th inst., with grain, potatoes, &c. Passengers, Mr W. Luke, Mr G. Canine, Mr W. Jordan, Mr W. Walton, and Mr and Mrs Sutcliffe.

October 26—Eagle, schooner, 108 tons. Capt Hodges, from Circular Head, with potatoes.

October 27—Lanchester, barque, 333 tons. Purchase, master, from London the 5th, and the Downs the 23rd June, with a general cargo. Passenger, Mr Fawcett.

October 27—The Missionary barque John Williams, 226 tons, Morgan, master, from the Downs the 17th June, the Cape of Good Hope, 31st August, and Hobart Town the 22nd inst., with stores.

October 27—Lowestoft, 114 tons, Campbell, master, from Port Fairy the 53rd instant, with salt, bark, wool, &c.

October 27—Caroline, brig, 115 tons. Loton, master, from Hobart Town the 22nd instant, with potatoes, &c.

October 28—Martha, brig, 121 tons. Capt. Bonstead, from Launceston, the 22nd instant, with grain, &c.

October 28—Minerva, brigantine, 146 tons. Captain Gatenby, from Calcutta, the 17th August, with thirty Coolies and eleven orphan boys.

DEPARTURES.

October 26—Sovereign, steamer, Captain Cape, for Moreton Bay, with sundries.

October 26—Christina, brig, Capt. Saunders for Port Phillip, with sundries.

**EARLY CLOSING OF DRAPERS' SHOPS.**

**A SPECIAL GENERAL MEETING** of the Proprietors and Assistant Drapers was held at the School of Arts on Tuesday Evening, October 29, 1844; ACTON SILLITOE, Esq., in the Chair.

The Chairman, in a very eloquent and able manner, opened the business of the Meeting, and concluded by calling upon the Secretary to read the Report.

**REPORT OF THE COMMITTEE OF THE ASSISTANT DRAPERS, Oct. 29, 1844.**

Gentlemen,—Your Committee, in presenting this Report, respectfully inform you that they have met for the discharge of the duties entrusted to them, on six occasions.

That at their first Committee Meeting, a Memorial was drawn up, and subsequently crossed upon parchment, of which the following is a copy:—

*To the Proprietors of the various Drapery Establishments in the City of Sydney.*

Gentlemen,—We, the undersigned Assistant Drapers, respectfully memorialize you upon the subject of closing your several houses of business at an earlier hour than at present.

While your Memorialists take a deep interest in the welfare of their various employers, they cannot help feeling how much it would benefit both themselves and you, if business ceased at seven o'clock during the Summer months, and at six o'clock during the Winter months.

Your Memorialists are aware, that many of their employers wish to close at an earlier hour, and are fully convinced that the same amount of business, with the same profit and with less expense, can be transacted as during the present late hours; and, at the same time, that much moral, physical, and intellectual advantage would be reaped by your Memorialists; that employers will be for a time released from the harass of business; and the assistants be better fitted for the duties of the following day.

Your Memorialists, while they request it as a boon to themselves, are thoroughly satisfied that their employers will be equally benefited.

The prayer of your Memorialists therefore is, that you will unanimously agree to close your establishments at seven o'clock during the Summer months, commencing on the 1st September, and at six o'clock during the Winter months, commencing on the 1st March, Saturday evenings excepted.

Your Memorialists as in duty bound will ever pray, &c., &c., &c.

This Memorial was signed by the Assistant Drapers, eighty seven in number.

A Deputation was then appointed to wait upon the various Proprietors, requesting their signatures to a document, agreeing to close their respective houses of business at 7 o'clock during the Summer months, and at 6 o'clock during the Winter months. The following is the agreement proposed:—

We the undersigned Proprietors of the various Drapery Establishments in the City of Sydney, hereby agree in accordance with the prayer of the Memorial addressed to us by the assistant drapers, to close our respective houses of business at 7 o'clock during the Summer months, commencing on the 1st day of Sept., and at 6 o'clock during the Winter months, commencing on the first day of March.

Signed this Twelfth day of October, 1844. This agreement has been signed by the following Twenty-five proprietors:—Messrs. Thomas Perkins, A. Mitchell, Jonathan Thorp, and Co., D. Jones and Co., John Rickards, Melville and Lambert, Robert Bourne and Co., J. Thompson and Son, Thomas Fairs, Isaac Walker, T. Aspinwall, John Conner, William Coleman, Frederick Hobbs, Moses Joseph, James Wade, William Fatten, Joseph Taylor, Thomas Davis, Pite and Preston, C. Appleton and Co., S. Emanuel, and W. A. Dobson.

Four others, viz.: W. K. Bull, Sinclair and Murray, Phillip Hart, and Isaac Levy have promised to adhere faithfully to this agreement, although some object to sign, in consequence of a previous one having been broken through.

The total number of Drapery Establishments in the City of Sydney is 36, out of which number only 14 have decided refusals, Messrs. Joseph Farmers, B. S. Haight, & Co.

Your Committee in stating that some have refused to sign the agreement, beg to lay before you the only written objection they have received, feeling assured that you will be thoroughly convinced of the utter fallacy—they are from Mr. Farmer, and read as follows:—

I object to sign any requisition upon the subject in question, viz:—

The closing of my shop at a certain fixed time, for the following reasons:—

First,—Because it being necessary that my returns should be kept up to their present amount, I should be obliged to keep more assistants if the hours of business were curtailed. The present profits will not allow of this additional expense, and therefore in the event of my adopting the plan proposed, I should be obliged to reduce the salaries of the parties now in my employment.

Secondly,—Because the greater part of the trade have cut down the profits of the business to their present small amount; by exposing goods in the streets from first four windows, by the injurious practice of ticketing, and by other underhand systems, and have thus deprived me (for the reasons stated in my first objection) of the power of complying with your request, I will, however, add, that should

the trade be willing to bind themselves to conduct business in an honourable and fair manner, I believe a living profit might be obtained upon a smaller return, and I should then be quite willing to sign an agreement to close my shop at six o'clock every evening.

(Signed) JOSEPH FARMER, Oct. 29th, 1844.

Your Committee, while they report a partial lack of success, cannot help expressing a hope that by continuing to exercise fit and proper measures, those Proprietors who refuse to sign may be induced to do so.

A report of the Financial affairs was also laid before the Meeting.

The following Resolutions were unanimously carried:—

Moved by Mr. Charles Appleton, seconded by Mr. Melville, and supported by the Rev. Mr. McKenny—

1st. That the Report now read be adopted, and that an abridged copy be published in the following Sydney papers, viz.—*Herald, Australian, Chronicle, Observer, and Weekly Register.*

Moved by Mr. Pite, seconded by Mr. Dobson, and supported by Mr. McEachern—

2nd. That this Meeting feel called upon to express their surprise, that although the majority of the principal drapers of this city are decidedly favourable to closing their establishments at certain prescribed early hours after the business of the day; yet, in consequence of the dissent of two or three of that body, the desired object of the Memorialists is likely to be frustrated. To obviate such a failure, it is proposed that renewed exertions on the part of the Committee be directed in furtherance of that unanimity which must prevail amongst the proprietors in order to attain their object.

Moved by the Rev. Mr. Threlkeld, and seconded by Mr. J. R. Malony—

3rd. That this Meeting feeling deeply sensible of the vital importance of the question now before them, are determined to use every constitutional means to obtain the object of the Memorialists.

Moved by Mr. Tane, and seconded by Mr. Brett—

4th. That this Meeting feel great pleasure in tendering their sincere thanks to those Proprietors who have kindly acceded to the prayer of the memorial addressed to them by the Assistant Drapers.

Moved by Mr. Wilson, and seconded by Mr. Joseph Taylor—

5th. That the following gentlemen, Messrs. Pite, Appleton, Sillitoe, Melville, and Chisholm, be requested to allow their names to be added to the existing Committee, for the purpose of fully carrying out the object of the Memorial.

Moved by Mr. Simms, seconded by Mr. Johnson, and supported by Mr. Hall—

6th. That the thanks of this meeting be given to those gentlemen unconnected with the trade, and to the gentlemen of the press who have kindly come forward this evening in support of the cause of the assistant drapers.

ACTON SILLITOE, Chairman.

Mr. Sillitoe having left the chair, Mr. Appleton was requested to take the same, when it was moved by the Rev. Dr. Lang, M.C., and seconded by Mr. Pite—

That the thanks of this meeting be presented to Acton Sillitoe, Esq., for his able and impartial conduct in the chair this evening.

**PUSEYISM.**

THE sixth of the series of Monthly Lectures on Puseyism, will be delivered in the Scots Church, by the Rev. Dr. Lang, on Sabbath evening, the 31 November, at 7 P.M. Subject.—Transubstantiation in its Puseyite forms.

N.B. A collection will be made on the occasion in aid of the Funds of the Church. Sydney, 30th October, 1844.

The Undersigned is prepared to make the highest cash advances upon Wool, Oil, Tallow, or other produce consigned to Mr. Robert Brooks of London.

ROBERT TOWNS, 367, Castlereagh-street, North.

**TO THE ELECTORS OF PHILLIP WARD.**

GENTLEMEN—In compliance with the wishes of a number of the Electors of your Ward, I am induced to come forward as a candidate to represent you in the City Council, at the ensuing election; and in the event of being elected, it will be my anxious desire to discharge my duty faithfully and honestly,

I am, Gentlemen, Your obedient servant, THOMAS MAY, Parramatta-street, Sept. 4

**BENEVOLENT SOCIETY.**

THE undermentioned articles being required for the Benevolent Asylum, persons wishing to supply the same are requested to forward tenders, with samples, to the Secretary, at the Asylum, on or before Monday, the 11th proximo:—

- Shirts, check, 20 dozen
- Cloth, coarse, 100 yards
- Flannel, coarse, 200 yards
- Cotton, check, 100 yards
- Blue Prints, 100 yards
- Strong Calico, 300 yards
- Worsted Stockings, 4 dozen pair
- Osnaburgh, 300 yards

GEORGE ALLEN, Secretary. Sydney, 29th October, 1844.

**705 ACRES OF LAND, on the Manning River.**

(By order of the Mortgagee.) To be sold by Auction, By MR. SAMUEL LYONS, At his Man, George-street and Charlotte-place, on TUESDAY, 5th NOVEMBER, At 12 o'clock precisely.

MR. LYONS has received instructions to sell

705 Acres in the county of Macquarie, near Mount Kangal, on the Manning River, and bounded on the east by a line north 100 chains, commencing at the River Manning, on the north by a line west 80 chains, on the west by a line south 73 chains, and on the south by the Manning River, reserving the road to Port Macquarie at the date of the grant, 18th June, 1810.

FREE FROM QUIT RENT.

The greater part of the land is under cultivation, and there is a dwelling house, with numerous improvements upon the property, which is at present in the occupation of Captain Watson. Terms at Sale.

**NATIONAL SCHOOL SOCIETY.**

At a Meeting of the General Education Committee held at the Town Hall, on the 26th October, 1844.

The Right Worshipful the Mayor in the Chair.

The Report of the Provisional Committee having been read and amended, it was unanimously adopted, as follows:—

The Provisional Committee appointed at the Meeting of the General Education Committee of the 19th Instant, to draw up Rules for the government of the Society, which it was then agreed to form, having met accordingly and taken the subject into consideration, hereby recommend the following rules for the adoption of the General Committee:—

1st. That it is expedient and necessary that a Society be formed, to be designated the "National School Society, for the City of Sydney and County of Cumberland."

2nd. That the object of this Society shall be to use its best exertions to carry out the views of the Legislature, as embodied in the Resolutions agreed to by the Legislative Council, on the 10th instant, recommending Lord Stanley's system of National Education in this Colony by establishing and supporting Schools on the National System, within the City of Sydney and County of Cumberland, and wherever such schools are urgently required, and sufficient funds can be raised in addition to grants from the Board of Education for their establishment and support.

3rd. That an Annual Subscription of One Pound sterling, payable either in advance or by quarterly instalments, shall entitle the subscriber to the rights and privileges of Membership in the said Society.

4th. That a General Meeting of the Society shall be held annually, early in the month of January in each year, at such time and place as may be fixed on by the Committee of Management, for the election of officers, and for such other business as may come before it.

5th. That a Special General Meeting of the Society may be held at any time on any occasion of emergency, on the requisition of at least ten Members addressed to the Secretary; ten days' notice of such meeting being previously given through the Colonial Press.

6th. That the business of the said Society shall be transacted by a Committee of fifteen Members (exclusive of a Treasurer and Secretary, who shall be Members *ex officio*), of which Committee five shall be a quorum; the said Committee and officers to be elected at the Annual General Meeting of the Society, and to submit to the next Annual Meeting a detailed Report of their proceedings, including a statement of the Treasurer's Accounts duly audited, during the previous year.

7th. That five members of Committee shall retire annually, by rotation, together with the Treasurer and Secretary, all of whom shall be eligible for re-election.

8. That it shall be the duty of the Treasurer to receive and keep an account of all funds accruing to the Society, to deposit the same in the Bank of Australasia, and to give cheques, signed by himself and the Chairman of Committee, payable from such funds, for all disbursements previously sanctioned by a vote of the Committee.

9th. That it shall be the duty of the Secretary to keep a record of the proceedings, and to conduct the correspondence of the Committee, to issue notices of all meetings, and otherwise to be under the direction of the committee in all matters relating to the business of the Society.

10th. That the Committee shall meet for the transaction of business, on the first Wednesday of every month, or oftener if necessary.

11th. That any person contributing not less than £25 (twenty five pounds) sterling, either in advance or by regular instalments, within three years, towards the funds of the Society, shall be a Life Member, and have the privilege of attending and voting at all Meetings of Committee.

12th. That none of these rules shall be altered or amended, unless by a resolution passed at one General Meeting of the Society, and confirmed at another General Meeting called for that purpose.

It was then unanimously resolved— That the Society be now formed, and the preceding rules adopted as its constitution. That the Committee appointed at the School of Arts on the 7th September, be appointed a Provisional Committee of the Society until the first General Meeting in January next.

That J. P. Robinson, Esq., M.L., be requested to act as Treasurer, and Mr. George A. Lloyd, as Secretary, until the General Meeting.

That the primary object to which the attention and efforts of the Society should be directed, in respectful co-operation with the Board of Education, is the establishment of a Model School in the City of Sydney, in which the National System of Education may be brought into immediate and vigorous operation, so as to afford a practical refutation of the numerous misrepresentations and calumnies of its adversaries, and in which candidates for the office of schoolmaster, to be previously approved of by the Board, may receive the requisite instruction in the practical details of their future profession.

That the friends of General Education in the Towns of Parramatta, Liverpool, Campbelltown, Penrith, Windsor, and Richmond, as well as in the more populous neighbourhoods throughout the colony, be respectfully invited to form Auxiliary Societies in these localities, on the understanding and condition that whatever funds they may respectively raise for educational purposes, shall be expended exclusively in their respective districts.

That the proceedings of this meeting be published once in each of the following papers: *Australian Daily Journal, Herald, Chronicle, Queerers, Weekly Register, and Colonial Literary Journal.*

J. R. WILSHIRE, Chairman. All parties desirous of becoming Members of this Society are requested to send in their names to the Treasurer, Secretary, or any Member of the Committee.

**SYDNEY FIRE INSURANCE COMPANY.**

DIRECTORS, Messrs. T. W. SMART, Chairman. C. KEAR, Deputy Chairman. THOMAS AGARS. THOMAS ASPINWALL. THOMAS HOUL, JUN. W. R. SCOTT.

THE Directors of the Sydney Fire Insurance Company inform the public that they have succeeded in establishing the Company on a basis likely to be of the greatest advantage to the community, and that they are now open to receive applications for insurance from any person wishing to join them. The opinions of Counsel with respect to the limitation of liability, the Deed of Settlement, and all other particulars, may be ascertained at the Office daily, between the hours of Eleven and Two.

E. HANCOCK, Secretary. 486, George-street.

**RATES OF INSURANCE.**

Class A.—Built of stone or brick, and covered with tiles, slates, &c. .... 10s. @ 15s.  
Class B.—Built of stone or brick, and covered with shingles, .... 12s. @ 18s.  
Class C.—Other buildings, .... 20s. @ 35s.

**BOURKE WARD ELECTION.**

MR. SILLITOE'S COMMITTEE having received promises of support which render the return of that gentleman certain, earnestly request that the electors will record their votes as early in the day as possible.

The members of committee are requested to meet at the City Hotel, at seven o'clock this evening.

**Pastoral Association of New South Wales.**

J. PHELPS ROBINSON, Esq., M.C., having been appointed Treasurer of the Association, it is requested that subscriptions of persons desirous of becoming members may be paid, or remitted to that gentleman at No. 2, Church Hill, who will grant receipts accordingly.

By Order CHARLES D. LOGAN, Secretary.

**NEW TEA, GROCERY AND PROVISION WAREHOUSE.**

350, GEORGE-STREET, (Opposite the Police Office.)

J. C. CAMERON begs most respectfully to fully to acquaint his friends and the public generally, that he has opened the above premises with a well-selected stock of goods in the Grocery and Provision line. His teas have been selected with great care, from the best shipments that have lately arrived in the colony.

J. C. trusts from his long experience in the above line of business, with strict attention and moderate charges, that the public will favour him with a trial, when he feels confident that he can supply them as cheap as any other house in the colony.

October 22.

Select Poetry.

KINDRED SYMPATHIES.

O, let me never live to see  
That day of doom and misery,  
When friends and brothers, one by one,  
Down to the silent grave have gone.

But let my lot with theirs be twined—  
In life, in death, with theirs combined.  
No, never, Death! let thy rude hand  
Unite affection's golden band.

In life there is an altar bright—  
A shrine where kindred hearts unite;  
Why should the pangs of death remove  
One feeling from undying love?

In heaven, methinks, a flame more pure—  
To affection's light—will ay endure;  
A smiling stranger to decay,  
Beaming when earth is passed away.

Then truly blessed be this creed,  
And cherished love were sweet indeed,  
To feel, to deem its generous flame  
Will long outlast this mortal frame!

To know that loved ones contract here  
Pass onward to another sphere,  
Arising like the flowers of earth  
That in the dust receive their birth.

\*F\*

ROME AND HER ABOMINATIONS.

We hear in all directions that Rome is no longer a persecuting Church. Rome persecute! Our maligned sister! You may attribute what she is apparently justly accused of in past times to the darkness of the age, but not assurdly to her Catholic principles and primitive discipline.

How far this is a correct exhibition of the matter our readers at large know full well. But as an exhibition of what the Church of Rome is now, whatever she was in the day of St. Bartholomew, we give entire the following letter from Dr. Kalley, dated Madeira, the 4th instant, and addressed to a highly respectable friend here. Our readers are aware that Dr. Kalley has been released from the persecuting grasp of Popery, not from its tender mercy, but by means of the effective interposition of the British Government. How parties, not so defended, are dealt with, who make any departure from the integrity of the Popish dogmas, the following letter will significantly declare. Dr. Kalley says:—

"My Dear Sir,—Although very hurried I cannot allow the steamer to go without communicating to you the state of matters here: "Last Sabbath two persons when going home from my house, were taken prisoners and committed to gaol, where they now lie, for not kneeling to the Host as it passed. On Monday a third was imprisoned on the same charge. On Wednesday several were mauled with sticks and some taken by the hands and feet as in procession, and carried into the church, and made to kneel before the images. On the 21 of May, a girl brought me some leaves of the New Testament telling me, with tears, that her own father had taken two and beat them with a great stick, and then burnt them. On the same day, Maria Joaquina, wife of Manuel Alves, who had been in prison nearly a year, was condemned to death. The counts against her were, that she denied the doctrine of the trinity and the virginity of Mary, and maintained that the sacramental bread is bread, and that images should not be venerated. A gentleman who was present during the whole trial, assured me that respecting the trinity and the virginity there was no proof adduced. Respecting the sacrament, only one witness swore that he heard her say that the Host is bread. And respecting the images, all declared that she did not say they should not be venerated, but that she did say that the Holy Scripture forbids the adoration of them. My informant was astonished that the country people should have known the difference, and given so clear evidence before a prosecutor, who put leading questions and tried to confound them. It will hardly be credited in our fatherland that such a sentence could have been given in this century, but the mother of seven children, the youngest of whom was at the breast when the mother was cast into prison, is now a prisoner in the gaol of Funchal, condemned to be hanged, for having said that images should not be adored. And under such circumstances she is forbidden the use of the Holy Scriptures or any part of them. It is as likely that she will be actually executed, as it was that she should be condemned to death. We suppose it impossible to perpetrate such an act. We also supposed it impossible that such a sentence should have been given in any part of Christian Europe in 1844.

"Yesterday a young man, a father of two or three little children, came to speak about the rage of the enemies of truth in his parish and the danger in which he found himself. On the way home, a large company, among them, as ringleaders, the nephews of a priest, belaboured him. He went on quietly, that is without answering or striking, but as fast as he could to be free of them. He is to-day in bed, all black and blue, and his brother had to flee for safety. What is done to those who perpetrate such things? Nothing. Not one is taken up for them—they are said to be encouraged. I understand that the object is to make it appear that I am exciting a commotion, but I always urge those who hear me, to follow the command of Christ, 'Love your enemies,' and that they resist not evil, but remember that they are sheep, and that their safety consists in keeping close to the Shepherd Jesus, and calling on and committing themselves to him.

"The sentence having just arrived, I translate and send it, which will speak for itself.

"QUESTIONS AND ANSWERS OF THE JURY, AND SENTENCE OF THE JUDGE, NEGRO.

"1. Is the crime of heresy, of which Maria Joaquina is accused in this libel, proved or not?

"Answer, by the majority. The crime of heresy, of which M. J. is accused, is proven.

"2. Is the crime of blasphemy against the images of Christ and Mother of God, against the mystery of the most holy trinity, and the immaculate conception of the Virgin Mary, of which M. J. is accused in the libel, proved or not?

"Answer, unanimously.—The crime of blasphemy against the images of Christ and Mother of God, against the mystery of the most holy trinity, and the immaculate conception of the Virgin Mary, of which M. J. is accused in the libel, is proved.

"3. Is the extenuating circumstance that the witness Antonia Maria is an enemy of the accused, and has not spoken with her for three years, proved or not. Funchal Oriental, 2d of May, 1844. Signed, Joze Pereira Leitto Pitta, Ortigueira Negroa.

"Answer, unanimously.—The extenuating circumstance that the witness Antonia Maria is an enemy of the accused, and has not spoken with her for three years, is not proved.—Luis Antonio de Freitas Felisbeto Bittancourt Miranda, Licio d' Athogua Freitas Uzel, Sebastio Loal, Manoel d' Oliveira, Phillippe Coastantino Silva, Antonio Jose Goncalves de Ornellas, Joze Joaquim da Costa, P. Jorge Monteiro, Francisco Pedro Olival, Christovao Augusto Perreira Gasper Ignacio Eomes.

"SENTENCE.  
"In view of the answer of the jury and discussion, &c., it is proved that the accused Maria Joaquina, perhaps forgetful of the holy religion which she received in her first years, and to which she still belongs, has maintained conversations and arguments condemned by the Church, maintaining that veneration should not be given to images, denying the real existence of Jesus Christ in the sacred Host—the mystery of the most holy trinity, blasphemy against the most holy Virgin, Mother of God, and advancing other expressions against the doctrines received and followed by the Catholic Apostolic Roman Church, expounding those condemned doctrines to different persons, thus committing the crime of heresy and blasphemy punished by the laws of the kingdom; and although it be affirmed that nobody can be prosecuted for motives of religion, as a principle truly constitutional, it is necessary that the religion of the State be respected, and public morals be not perverted by words or acts that are condemned, as is expressly established in the fundamental law of the State, Art. 143, § 4. Which the accused, in truth, did not do; on the contrary, blaspheming against God and his saints, she gave over respecting the religion of the State to which she belongs, seeking to associate to her party those who nourished principles different to hers. This accusation cannot be eluded by the defence to which she had recourse, because it consists only in sustaining the illegality of the action and the incompetency of the Court to condemn in the penalties decreed by the ordinance, book 5th, title 1st. It appears that it belongs only to the tribunal *ad quem*, to decide a question on all accounts delicate. Attending, then, to the fact that the crimes of which the prisoner is accused are found proven in the form decreed by the law of 15th of Dec., 1774, and ordinance of book

5th, title 2d, § 1, which says thus, "And if he be a peasant let him receive thirty strokes at the foot of the pillory, with a cord and proclamation, that the foresaid law of the 15th December imposes on those guilty of the crimes of heresy the penalty of death with infamy; observing, likewise, that now is abolished the said penalty of infamy and strokes, and that the greater punishment always includes the lesser, I condemn the accused, Maria Joaquina, to suffer death, as decreed in the said law, and in the costs of the process, which she shall pay with her goods. Funchal Oriental, in court, 2d of May, 1844. Joze Pereira Leitto Pitta Ortigueira Negroa."

"The signal gun is fired for the steamer to be off. Pray for us, and believe me ever your sincere friend,

"ROBERT R. KALLEY.

"The condemned believes in the doctrine of the trinity, and never said a word against it. She is a most clear-minded intelligent Christian woman, and quite willing to die if the Lord will.—May 4, 1844.—Record.

Varieties.

AN INDIAN TRAGEDY.—Michigan, Nov. 7.—The following Indian tragedy (says the *Rochester Daily Democrat*) is related to us by Mr. James Fowle, of this place. It occurred in this vicinity, all the parties being his neighbours.—In spring, Nogisqua, an Indian of the Potowamy tribe, residing in this vicinity, having pawned his gun and a part of his clothing, from time to time, to a man named John N., for intoxicating drink, the trader proposed to the Indian that if he would sell him a certain cream-coloured pony belonging to his squaw, and a present from her father (Bawbish, a chief of their tribe), he would give him up his gun and clothing, and let him have more strong drink, from time to time, until the price agreed upon was paid. To this Nogisqua agreed, and privately gave up the pony, which was sent off further west. It appeared that his squaw having some suspicion of what was going on, employed her younger brother to watch the result, and inform her, which it appears he did. Upon the return of the Indian to his camp, partly intoxicated, his squaw, highly enraged, accused him of selling her pony. She became more and more enraged at his indifference about the affair, and at length declared she would kill him. He handed her his scalping knife, and drawing aside his hunting shirt, and making his bosom bare, coolly exclaimed, "Kina poo!" (Kill away). She instantly plunged it to its handle in the Indian's breast, which caused his death in a few minutes. Her father, the Indian chief, being then absent some twenty or thirty miles east, a runner was despatched to inform him. Soon after, Mr. Fowle says, he saw him pass by his house with a sad countenance, for the place of the murder. A heart-rending duty now devolved upon the old chief. His word was to acquit or condemn his agonised daughter, according to Indian usage from time immemorial. His daughter was the handsomest squaw of her tribe, and a darling child; and the wails of his relatives, together with his own sympathies, rolled upon the mind of the chief like the rushings of the mighty deep upon the lone rock in the sweeping storm. He must judge. No other tribunal was within the Indian code of criminal justice. The performance of this duty required more than Roman firmness. The Great Spirit, and the blood of his murdered son-in-law, seemed to say—"Bawbish, according to the customs of your forefathers for ages past, now decide justly." The chief, like agonised Joseph, when he made himself known to his brethren, could contain himself no longer. His integrity as an Indian chief prevailed. He rolled his troubled eye for the last time upon his darling daughter, then upon his kindred, and upon a portion of his tribe that stood before him, and then to the great Spirit for firmness. The storm of agony in the mind of the chief had passed away, and in deep sorrow he decided that his daughter ought to die by the hand of the nearest kin to the murdered Indian, according to their custom for ages past. The person of the father, chief and judge, then withdrew, with nothing but his integrity to console him, which the whole world beside could neither purchase or bribe. Upon inquiry it was decided that Jenese, a brother of Nogisqua, then south, near Fort Wayne, should execute the sentence. Accordingly a runner was sent for him, and he came without delay. After hearing what was deemed his duty, the cry of a brother's blood from the ground on which he stood strung every nerve and gave tone to every muscle for revenge. There were white persons present at the execution, who relate it as follows:—The brother proceeded to the fatal Indian camp, and after sharpening his scalping knife to his liking, and performing several ceremonies customary with their tribe since their acquaintance with the Catholic missionaries, he took the victim by her long flowing hair and led her to the front of the camp, then with a scalping knife he made an incision in her forehead in the form of a cross, bared her bosom, and plunged the knife to the handle in her body. A shriek, a rush of blood, and a

few dying groans and convulsions followed, and the fair form of the handsomest squaw lay stiff in death. From the time of the murder until the execution, the female relatives of the murderers never left the tent, the time being spent in lamentations over the young squaw. After the execution, both parties were buried together in a sand bank, where they now lie side by side. The Indians and squaws became reconciled, and all seemed satisfied that no other atonement could have been satisfactory. Thus perished, says my informant, the best Indian and handsomest squaw of their tribe—the victims of the whiskey-seller, who is far more guilty than either of the others of a moral wrong. My informant also says that, from first to last, there was manifested no desire to escape or evade the fate of the unfortunate young squaw.

DUELLING IN AMERICA.—We copy the following from the *Pennsylvanian*, an American paper:—"A duel took place the other day between two editors, in Vicksburg, which opened a field for betting equal to the race of Eclipse and Henry. The whole town seemed to be alive to the interest of the scene; and those who could not go over the river to witness the deadly combat arranged themselves on the bank, where a boat continued crossing and recrossing, as a kind of courier to bring the news. At the first fire a long, lank looking genius said, 'I'll bet a bale of cotton Hammet is hit.' 'Done,' said his companion. The skiff soon arrived with news that neither was hurt, and that they were preparing for another shot. 'Double or quits that Ryan gets killed this shot,' said his weasel looking companion. 'Done,' said the long genius. Pop went the pistol, and again there was a long pause, while the courier boat was crossing to give intelligence of the fate of the life or death of a human being, by whose fate numerous bets would be decided. All was eagerness and anxiety; for some had money staked, others cotton, and, in one instance, we overheard a bet offered, when the reply was, 'I haven't any money, but I'll bet you a race-horse that Hammet kills him.' At length these unnatural bets were decided by the fall of Ryan at the fourth round. When the body was brought over, mortally wounded, and poor Ryan in the last agonies of death, the long genius wanted his weasel looking friend to fork over; but it was no go, he declared 'he would not give up till the last breath was out of his body; and,' says he, 'if you bet me five to one, I'll bet you he don't die at all.' It must add considerably to the dignity of the duello and to the chivalry of the whole thing to know, that you stand in the position of a racehorse or a game cock, for blacklegs to bet upon, and that your dying groans are unheeded except so far as they affect the wager: 'dead, for a duet!'

THE QUARTERS OF LIFE.—The seven ages of man have become proverbial; but in respect of the condition of our minds, there are granted to the best of us but four periods of life. The first fifteen years are childhood. We know nothing—we hope. The next fifteen are passion and romance—we dream. During the third period of fifteen years, from thirty to forty-five, we are what nature intended us to be. Character has formed; we pursue a course of life; we reason, we meditate. This is the period in which we may be said with most propriety to live. The fourth period is that of commencing decay. We may grow wiser, but it is the wisdom that speaks in a shake of the head. Pains and penitence begin—we sorrow. Nevertheless, if the third period has been passed in providing against the fourth, nature has changed, our declining years are lighted with happiness and love, and as they approach their destined end, instead of the gloom naturally accompanying decay, they are tinged with a ray from before them, the shadows are cast behind us on our path, feelings spring up, unfelt even in the magic periods first traversed by us—we rejoice.

LENDING NEWSPAPERS.—It is an American axiom, and one much more sensible than many that cross the Atlantic to us, that there are two things that never should be lent—a tooth-brush, and a newspaper. With regard to the last, an Act of Parliament (29 Geo. III., c. 50) still in force, expresses a kind opinion—"No hawk of a newspaper, or other person, shall let a newspaper for hire to any person, or different persons, or from house to house, on pain of forfeiting seven pounds."

AN ASKER.—A lady was recently visited by a female servant who had been married, and seeing that she presented an appearance of having much bettered her circumstances, she inquired the nature of her husband's profession. To this interrogatory, the young woman replied, "He is an asker, ma'am." "An asker!" inquired the good lady with amazement, "and what in the world is that?" "Oh, ma'am, he stands in the streets and asks." "Why, you don't mean to say that you have married a beggar, do you?" "Yes, ma'am, but it's a very good business. My husband thinks it very bad work indeed if he don't bring more than five shillings a day."

VERY LIKE A HOAX.—A new and curious experiment is about to be made in aeronautics. A balloon made of sheets of copper is to be seen in the Impasse du Maine, near the Versailles railroad station, and an ascent is to be soon made. It is supposed that if it should be successful, a step will have been gained by the use of metals for balloons, towards the application of the steam engine to aerial navigation.

**Exchange Upon London.**

**T**he Royal Bank of Australia hereby give notice, that they will sell their Drafts or Scotch Bank Acceptances, payable in London.

**J. P. ROBINSON,**  
Resident Director.

Office, No. 2, Church Hill.

**TO THE CITIZENS OF BRISBANE WARD.**

**G**ENTLEMEN—Allow me to have the honour of intimating to you that I intend to offer myself as a Candidate for your suffrages at the next Municipal Election, and to make known to you that this early notice is occasioned by the appearance of another Candidate for your votes on that occasion, to whom I would trust my past honest services in the Council, and my determination to follow always in the same course for your interests, cannot induce you to give you the preference.

**THOMAS SMIDMORE.**

Sussex-street, Sydney,  
August 29.

**NATIONAL EDUCATION.**

**A**t a meeting of the General Education Committee, held at the Town Hall, on the 19th October, 1844, the Right Worshipful the Mayor in the chair,  
Resolved—

1. That this meeting hail with satisfaction the adoption of the Resolutions agreed to by the Legislative Council on the 10th instant, establishing Lord Stanley's System of National Education in this colony.
2. That the Meeting pledges itself to use its best exertions to carry out the views of the Legislature in the establishment and support of Schools on the National System, within the City of Sydney, and County of Cumberland, whenever such Schools are urgently required, and sufficient funds can be raised in addition to Grants from the Board of Education for their establishment and support.
3. That with this view it is expedient and necessary that a society be formed to be designated "the National School Society for the City of Sydney, and County of Cumberland."
4. That the following persons be appointed a Provisional Committee to draw up Rules for the Government of the Society, and to devise measures for bringing it into operation.

The Right Worshipful the Mayor  
Alderman Macdormald, J. P.  
J. P. Robinson, Esq., M. C.  
Robert Lowe Esq.  
Rev. Dr. Lang, M. C.  
Rev. Dr. Ross  
Rev John Saunders  
G. K. Holden, Esq.  
W. A. Duncan, Esq.  
C. H. Chambers, Esq., and  
G. A. Lloyd, Esq.—Secretary.

5. That these Resolutions be advertised twice in each of the following papers—*Herald, Australian, Chronicle, Register, and Obs rier.*

**J. R. WILSHIRE,**  
Chairman.

**ON SALE, BY THE UNDER-SIGNED—**

White lead, turpentine  
Boiled and raw oil  
Paints—black, red, brown, green, yellow, &c.  
Spirits of tar, French polish  
Gold size, waiuscut varnish  
Dry white lead, yellow ochre  
Crown and patent scythes  
Best B Y sickles  
Wilkinson's sheepshears.  
Cast and cut shoe bills  
Nail, rod, and hoop iron, of all sizes  
A large assortment of lamp shades, including solar and oxidator chimneys  
Dray covers of all sizes.

**THOMAS WOOLLEY.**

**ROGERS, M'VEY, AND BULLER,**

**MILLWRIGHTS,**

ENGINEERS, BOILER MAKERS,

AND

**SHIPSMITHS,**

Near the Gas Works, Kent-street, Sydney  
**I**RON Work for Ships, Engines, Flour Mills, &c., of the largest dimensions. Also, dressing and smutting machines, water wheels, pumps, screw presses, Hydraulic presses, thrashing machines, and steam engines of every description made and repaired on the shortest notice.

R. M. V. and B. bez respectfully to announce to the public that they can furnish the above articles at prices lower than has ever been asked in the Colony.

**BANK OF AUSTRALASIA.**

INCORPORATED BY ROYAL CHARTER.

**N**OTICE is hereby given, that Bills on the Court of Directors at London, at Thirty days sight will be issued at 1 1/2 per cent. Discount.

**CHARLES FALCONER,**  
Manager.

Sydney, 19th October, 1844.

**CONVEYANCE OF WOOL FROM MAREEROO.**

**O**NE SHILLING AND SIXPENCE per Hundred will be the freight from Boyd Town to Sydney, this Season.

**COLONIAL OBSERVER**

General Printing Office,  
COLLEGE-STREET.

**JOB PRINTING,**

INCLUDING  
Pamphlets, Catalogues, Circulars  
CARDS, LAW FORMS,  
BILL HEADS, CUSTOM-HOUSE FORMS,  
&c. &c. &c.

Executed in a neat and expeditious manner and at moderate prices, by BARR AND KITCHEN, at the above Office.

**NATURAL HISTORY.**

**M**R. E. LATHAM returns his most kind thanks to the inhabitants of Sydney and its vicinity, for the very liberal patronage that he has received, and begs to apprise them that he has taken a house in Lower George-street, opposite the site of the Old Gaol, where his subjects of Natural History may be seen, the Orang Outang, or Wild Man of the Woods, and two Anacondas, &c., for a short time previous to his departure. Hours of admission from 9 to 1 in the morning, and from 3 to 9 in the evening. Admittance One Shilling—Children, 12 years and under, half-price.

**TO THE ELECTORS OF MACQUARIE WARD.**

**G**ENTLEMEN—At the suggestion of many electors of this Ward, with the tender of their support, I beg, at the approaching election, to offer myself as a candidate to represent your interests in the City Council.

I am, Gentlemen,

Your obedient servant,

**JOHN HENDERSON.**

Castlereagh-street, Sydney.

**Phillip Ward.**

**S**IR—We the undersigned Electors of Phillip Ward, request you will again become a candidate for the vacant seat in the City Council, at the forthcoming election, feeling confident, from the highly respectable support afforded you last year, that your success on this occasion is certain.

- |                         |                      |
|-------------------------|----------------------|
| William Fisher          | D. Warden, George-st |
| John Scott              | M. Gordon            |
| Michael Naphtaly        | James Hanney         |
| William Hyrne           | T. Dashington        |
| John Hume               | H. Nolan             |
| John Meillon            | Richard Dwyer        |
| Samuel Woolter          | Edward Caughlan      |
| Samuel Benjamin         | John Young           |
| Henry Lane              | George Pickering     |
| Richard H. Tarrant      | James Dodds          |
| William Stevenson       | W. Liffey            |
| John Telford Elliott    | Thomas Watson        |
| Thomas Wilks            | Archibald Craig      |
| J. Wright, Campbell-st. | James Stewart        |
| Thomas Galloway.        | Peter Rawlins        |
| Andrew Byrne            | William Richardson   |
| Alexander Dixon         | Henry Gibson         |
| J. Morrice, George-st.  | James Woodward       |
| D. Taylor               | Joseph Wilson        |
| William Orr             | Charles Wait         |
| James Pennell           | Peter Brennan        |
| John Carr               | Jacob Hinchiff       |
| E. McDonald             | Thomas Winterp       |
| Patrick Galvin          | William Perry        |
| John Deary              | William Brown        |
| Nathaniel Douglas       | Alexander Gray       |
| Stephen Dark            | William Oliver       |
| Michael Farrell         | Thomas Smith         |
| William West            | James Smail          |
| W. Bolton               | Hugh Brodie          |
| R. Neile Hodge          | Alexander Dykes      |

**TO THE ELECTORS OF PHILLIP WARD.**

**G**ENTLEMEN—In reply to the requisition I have this day received, allow me to express the pleasure I feel in acceding thereto, at the same time pledging myself to guard and promote your interests, should your suffrages place me in the City Council as your representative.

I am, gentlemen,

Your obedient servant,

**GEORGE WILKIE**

Sydney, September, 6.

**TO THE ELECTORS OF GIPPS WARD.**

**G**ENTLEMEN—As you are aware that the period for which I was elected one of your Representatives in the City Council expires on the 31st proximo, I beg to announce to you that it is my intention to offer myself as a candidate for a vacancy at the ensuing general election, and respectfully to solicit your votes and suffrages on the occasion.

In the event of my being re-elected, I pledge myself to continue to devote my time and attention in the discharge of the trust confided to me; and to use my best exertions in the endeavour to foster and encourage your interests.

I am, Gentlemen,

Your obedient servant.

**THOMAS RYAN.**

Prince-street,  
September 13, 1844.

**TO THE ELECTORS OF COOKS WARD**

**G**ENTLEMEN.—I beg to announce to you that it is my intention to offer myself as a Candidate for your suffrages at the forthcoming Election for City Councillors; and if I have the honour of being elected, I shall at all times use my best efforts to promote the interests of the citizens generally, and of your Ward in particular.

I am, Gentlemen,

Your obedient servant,

**HENRY SMITHERS HAYES**

**TO LANCELOT IREDALE, ESQ.,**

**SURRY HILLS.**

**S**IR—We, the undersigned, Citizens of S Cook's Ward, respectfully request you will permit us to put you in nomination for a City Councillor, to represent this Ward at the coming Election; and we pledge ourselves to use our best endeavours that you may be duly returned, feeling assured that our interests will be faithfully guarded by you as our Representative in the City Council.

- |                  |                  |
|------------------|------------------|
| William Brady    | Walter Shoults   |
| Reuben Uther     | Thomas Ferrier   |
| C. Nightingale   | Robert Hume      |
| W. Wyatt         | William Jenkins  |
| R. Read          | Edmund Martin    |
| Joseph B. Office | John Black       |
| B. Houslow       | George Styles    |
| J. Harrison      | Leonard Elvey    |
| S. Stevenson     | John Adam        |
| Thomas Swindells | John Hillis      |
| John Wheeler     | Edward Wildo     |
| William Butt     | W. H. Strafford. |
| John Connolly    |                  |

Sydney, September 10.

**TO THE CITIZEN ELECTORS OF COOK'S WARD, SYDNEY.**

**G**ENTLEMEN—In acceding to your kind requisition, presented to me this day, I beg to assure you that, if I am so fortunate as to be placed by your suffrages in the honorable position of a City Councillor, it shall be my constant endeavour to justify you in your choice, by devoting my best energies to the promoting and guarding of the general interests of my fellow-citizens.

I am, Gentlemen,

Your most obedient servant,

**LANCELOT IREDALE.**

George-street, September 12.

**Thomas Hynds, Esq. Sussex-street.**

**S**IR—We, the undersigned citizens, respectfully request you will allow us to place you in nomination for a City Councillor to represent Brisbane Ward, and we pledge ourselves to use our best exertions to ensure your return at the forthcoming election.

- |                 |                    |
|-----------------|--------------------|
| Henry Thomas    | George Smith, sen. |
| B. H. Gray      | James Garrick      |
| Thomas Keightly | W. J. H. Thorne    |
| T. H. Myers     | Joseph Nobbs       |
| Jacob Under     | S. P. Jones        |
| Thomas Petty    | Lancelot Iredale   |
| John Carmichael | Gregory Board      |
| F. W. Pendray   | Charles Hensly     |

**TO THE CITIZEN ELECTORS OF BRISBANE WARD, SYDNEY.**

**G**ENTLEMEN—In acceding to your kind requisition, presented to me this day, I have only to say, that my principles are generally known to most of you, and I beg to assure you that if I am so fortunate as to be placed by your suffrages in the honorable position of a City Councillor, it shall be my constant endeavour to justify you in your course, by devoting my best energies to the promoting of the general interests of my fellow citizens.

I am, gentlemen,

Your most obedient servant,

**THOMAS HYNDS**

Druitt-street, Sept. 14.

**BRISBANE WARD.**

**Mr. Isaac Simmons;**

**S**IR—We, the undersigned Electors of the above Ward, beg to nominate you as a Candidate for the civic honours in the forthcoming Election, as we deem you, from your long acquaintance with the country, her commercial as well as her political interests, to be well worthy of the suffrages of all our brother electors:—

- |             |             |
|-------------|-------------|
| D. L. Welch | J. Kelly    |
| H. C. Felch | J. Garrick  |
| J. Gould    | J. Tebbutt  |
| S. Mathews  | J. Aspinall |
| A. Edmunds. | I. Samuel   |
| J. Wilson.  | J. Miller   |
| C. Smyth    | B. Cutler   |
| C. Marsh    | S. Cutler   |
| A. Little   | S. Barnett  |
| A. Jaques   | P. Jackson  |
| W. Smith    | W. Brinkley |
| C. Jaques   | S. P. Jones |
| W. H. Wells | M. Gill     |
| L. Barnett  | C. H. Gray  |
| A. Davis    | W. Woodham  |
| W. Mosely   |             |

**G**ENTLEMEN—In reply to the flattering compliment bestowed on me by your requisition, and my grateful acquiescence.

And in return, permit me to say, that whatever ability I possess shall be most heartily exerted for the furtherance of your interests in the event of my being returned as your representative.

**ISAAC SIMMONS.**

**TO THE CITIZENS AND ELECTORS OF GIPPS WARD.**

**G**ENTLEMEN—Having been requested, by several influential Citizens of your Ward, to come forward as a candidate for one of the vacancies in the City Council, I respectfully solicit the favour of your votes and suffrages at the forthcoming election of Councillors.

My long residence in Sydney, and known business habits, will, I trust, be deemed a sufficient guarantee for the faithful discharge of the duties of the office.

I am, Gentlemen,

Your very obedient humble servant,

**HENRY FISHER,**

Cumberland Lodge, and City Depot,  
Sydney, August 31.

**TO THE ELECTORS OF GIPPS WARD.**

**G**ENTLEMEN.—A rumour being afloat that I intend to resign as a Candidate the honour of representing you in the City Council, I beg to embrace the first opportunity I have of giving this report an unqualified denial, and inform you that my friends will use every exertion on my behalf; if so fortunate as to be returned, to assure you that nothing will be wanting on my part for the benefit of us all. Any report of my disqualification I trust you will treat with the contempt it deserves.

I am, Gentlemen,

Your most obedient servant,

**HENRY FISHER.**

Cumberland Lodge,  
Cumberland-street.

September 16.

**CITIZENS OF GIPPS' WARD.**

**G**ENTLEMEN.—I hasten with pleasure to inform you, that the Alderman and Assessors of Bourke Ward, in open Court, for the revision of the Citizen Lists, have this day declared me duly qualified to be retained in the Citizen Roll of Sydney, and therefore my WORTHY and HIGHLY RESPECTABLE OPONENTS cannot prevent my being returned at the top of the Poll, as at least four-fifths of your body have pledged themselves to support me. It now only becomes necessary for you all to honour me with your attendance at the polling place, on the 1st day of November, as early in the day as possible, and return with an overwhelming majority.

Your very faithful and obedient

humble servant and fellow citizen,

**HENRY FISHER.**

Cumberland Lodge and City Depot,  
1st October, 1844.

**TO THE ELECTORS OF PHILLIP WARD.**

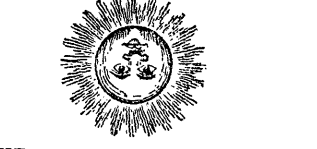
**G**ENTLEMEN.—Understanding that a report is in circulation to the effect that I shall decline to solicit your suffrages at the ensuing vacancy on the 1st November, and, whilst I avail myself of the opportunity thus afforded of thanking you for your interest on a former occasion, I beg to state that it is my intention to be again put in nomination, for the purpose of being re-elected a member of the City Council; and trusting in the consistency of my past services, respectfully solicit your interest on that occasion.

I have the honour to be,  
Gentlemen,

Your most obedient servant

**JOHN NEALE.**

Sussex-street south, September 2.



**THE "TRUE SUN," NEWSPAPER**

Will be published on Saturday, November-

2nd, 1844.

3s 3d. PER QUARTER, OR EACH COPY 3d.

**M**R. H. EVERS, in announcing the re-appearance of the True Sun weekly newspaper, begs to tender to the old subscribers and patrons of that journal the expression of his warmest and most grateful thanks. Mr. E. deems it almost unnecessary to state that the True Sun will continue, as heretofore, a devoted adherence to the great principles of civil and religious liberty, untrammelled by sect or party—an uncompromising and fearless exposure of abuses under every form and variety—and the constant and earnest advocate of the just rights and legitimate influence of the great mass of the people.

Mr. E.'s object is to render the True Sun the family newspaper of the middle and working classes—original contributions on literature, poetry, and the drama, will be interspersed with the more prominent political and general news of the day, and no exertion spared to render it even more worthy of its former general and wide spread popularity.

"True Sun" Office, opposite Mr. Moffitt's, Pitt-street, and one door from King-street.

October 24th.

