

be looked upon as the great instrument of Divine power to produce heat. The sun, under the present laws of the natural system of the universe, does not send its rays of heat beyond the depth of one hundred feet below the surface of the earth; therefore the heat or caloric which is described as existing in all things, is spoken of only in reference to that portion. That there is another great and powerful action of heat ever emanating from the central depth of this habitable globe, cannot be doubted, for it has been ascertained that when we cut deeply into it, the temperature is much higher, and it is calculated that if we should continue cutting, the heat would be found to increase so rapidly, that at an extent of one hundred miles inward there would be found melted earth. It is the expansion of those internal heated materials that causes them to burst through the earth in the form of volcanoes, or to be heard and felt within, as in the phenomena of earthquakes. It is supposed that all the mountains and hills on the earth's surface were formed by the ebullitions of heat from its centre. There must have been a time when the central heat was more powerful than it is at present, to account for the immense ridges of mountains which are found in various parts of the earth, the numbers of which have so rarely been added to during the records of ages. All these powerful effects of heat are caused by the two grand principles in nature of a tendency to equilibrium and central gravity. All the commotions of the air from whence arise such dreadful storms by sea and land, are produced by the struggle of the aerial gases in the atmosphere to equalise their position, and all the internal combustion and explosion of the earth—whence arise earthquakes, volcanoes, boiling fountains and inundations—may be traced to the same all-prevailing power.

It has been often remarked that chemical operations are very imperfectly carried on in this colony, in consequence of the scanty supply of apparatus necessary to produce the beneficial results. This deficiency can only be occasioned by the lack of mechanics, or the want of due guidance in their manufacture. The vessels chiefly used are made either of iron, glass, or earthenware, and as this country produces native iron ore in abundance, and also flint, added to which, our profuse supply of fine siliceous earth that cannot be much inferior to the China clay, it would turn out a very good speculation to any person, with even a small capital, to start a concern for making the necessary utensils for working the numerous products of this very fertile country.

The mention of "fine silicious earth" leads me to beg leave to suggest to the public an attempt to discover in this colony a plant which is found in many other countries growing near the sea, as a possible means of putting a stop to the troublesome effects which take place so frequently on the Surry Hills and the South Head roads by the falling of the sands. The English call this plant bent-star, or mat-grass; by the Scotch it is called *murah*; the Dutch and Germans call it *helm*: it will grow only on pure sand. A single plant will fix the sand and gather it into a hillock; these hillocks, by the increase of vegetation, are formed into larger, and I have seen them near the mouth of the river Elbe, in Germany, become quite a barrier against the encroachments of

the sea. The plant has stiff and sharp-pointed leaves, growing like a rush, about a foot and a half long; the roots both creep and penetrate deeply into their sandy beds; the stalk bears an ear not unlike rye. I have heard it remarked by a late dear friend, a native of Scotland, that Providence had kindly formed this plant to grow *only* in pure sand, and that no cattle will eat or touch this vegetable, it being allotted for other purposes subservient to the use and benefit of mankind.

## PHRENOLOGY.

[FOR THE COLONIAL LITERARY JOURNAL.]

## No. V.

THE character of the Scots nation is one, perhaps, more strongly marked than that of any other people in Europe. Scotsmen (and crows) are found in almost every part of the world, and wherever they are they constitute a distinct class, being in general superior in intelligence to the mass around them. A Scotsman, indeed, is almost as easily recognised as a Jew. In consequence of this marked individuality of character, it is evident that the consideration of such a people must be peculiarly interesting to the Phrenologist. A nation occupying a position in the world, apparently so insignificant and under the greatest difficulties, preserving against a powerful and wealthy enemy that freedom which it is the proudest boast of, perhaps, the proudest nation in the world, that they have never lost, must present a wide and interesting field of research to the observer of character. And it is an anomaly in the history of Scotland, not to be found perhaps in that of any other modern nation, that in its national character have been united the most opposite and apparently irreconcilable qualities. This peculiar nation has, at the same time, been distinguished for the most savage barbarity, and the most refined elegance of character; has been characterised by the blackest perfidy and the most devoted faith; by the most bigoted intolerance and the most enlightened and liberal views.

All the elements of a great character, whether good or bad, have been jumbled together in the Scots people, in the strangest confusion. It does not come under the peculiar province of this article, to investigate the causes of this diversity of traits in their disposition. But perhaps we are not far from the truth in asserting, that it was the oppression of tyrannical rulers, calling into action the passions of a people in the last degree imperious and averse to restraint, and enlisting in the cause of these passions an intellect at once comprehensive and acute, which formed the principle cause of these violent outbreaks of enthusiasm, which have convulsed the Scottish nation at every period of her eventful history.

The size of the Scotch head is almost without exception above the average; in general, very large. The intellectual portion of the brain manifests the greatest development, and of this portion, perhaps, the reflective faculties are the largest. This, with the very large development of *Caution* usually observable in the Scots cranium, accounts for that intuitive foresight, circumspection and prudence, for which that nation is famed. The term "long-headed Scotchman" implying sagacity and acuteness, is bestowed with the greatest justice. A powerful development of the intellect will cause the forehead to protrude so much, as considerably to elongate the head; but

it is quite consistent with Phrenology for a man to possess a very long head, and yet be a most egregious fool. This shows how careful tyros in the Science should be, in showing off their Phrenological skill to admiring friends, for blunders bringing discredit on it are always imputed to the fallacy of its doctrines, seldom to the ignorance of the conceited dabbler in things about which he knows nothing.

Wit is very fully developed in the Scotch head, but is manifested in their character, in humour, rather than in that sparkling effervescence of spirits, which even on the scaffold cannot leave the mirth-loving Frenchman. Humour is the combination of Wit and Secretiveness, and the Scots are rather eminently distinguished for this quality. The novels of Sir Walter Scott abound in instances of this trait of character. The old Scottish songs and ballads also contain numberless sly allusions and comic touches, which convulse the person who understands them with more laughter than all the *bon mots* ever uttered. The clanship and patriotism of the Scots have been always remarkable, and are the result of almost invariable large Adhesiveness and Concentrativeness or Inhabitiveness. Philoprogenitiveness, also very largely developed in their head, is apparent in their attention to their children's welfare, especially in providing them with a good education, and inculcating moral and religious principles upon their minds. The Scots are extremely hospitable, the result of large Benevolence; but their selfishness, the consequence of large Acquisitiveness and Self-esteem is often remembered to their disadvantage. Indeed, to this marked characteristic of the Scots, as much as to their prudence may be ascribed their usual success in whatever department of life they happen to be placed. Tune and Time are largely developed in their head, and certainly Scotch music yields to none in the world, in point of simplicity and expression, joined to the most exquisite pathos that melts the soul under its unaffected fervour, and the wildest and most fantastic bursts of merriment.

Melancholy is a common characteristic of Scotch music, and their moderate Hope and large Caution, together with the wild and dark deeds of frequent occurrence when most of these melodies were composed, may account for this fact. Possessed of large Veneration and Wonder, the Scots have always manifested a religious character; indeed their over-religious zeal has been one of their greatest failings. The history of the Covenanters inspires us at once with feelings of the greatest admiration and the deepest regret.

We admire the noble, the heroic devotion of men, who, in defence of their revered religion, were ready to lay down their lives; to see their homes made a desert, their feeble wives and children, and their infirm parents, butchered by merciless oppressors, before they would swerve from the faith which they professed—from what their conscience told them was right. Such heroism calls for our warmest admiration. On the other hand, we can but grieve to see a people hurried by their enthusiastic zeal into the wildest excesses, and in the name of religion committing the grossest atrocities. There is a remarkable lesson to be learnt from this—a stern truth is taught us—we see how much of evil there is in our best of deeds.

The valour of the Scots is one of their characteristic qualities: to point out the instances of this would be

superfluous. It differs, however, from the courage of the Irish in being much cooler and more determined, and resembles pretty closely that of the English. The motto that encircles their Thistle, "*Nemo impune lacesset*," is strikingly illustrative of their fierceness and pride. The organs of Combativeness, Destructiveness, Firmness and Self-conceit, are all eminently developed in their head, and there is no doubt that it is the active manifestation of these faculties in their character, that has contributed in a great degree to enable them to retain their independence inviolate, and to render Scotland, although one of the smallest, one of the most eminent nations in the world. Perhaps we cannot more appropriately conclude this article, than with the following quotation from Scott's "*Don Roderick*," descriptive of the Scots portion of the British army:—

And oh! loved warriors of the Minstrel's land!  
Yonder your bonnets nod, your tartans wave!  
The rugged form may mark the mountain band,  
And harsher features, and a mien more grave;  
But ne'er in battle-field throbb'd heart so brave  
As that which beats beneath the Scottish plaid;  
And when the pibroch bids the battle rave,  
And level for the charge your arms are laid,  
Where lives the desperate foe that for such onset staid!

ÆNEAS.

#### MATHEMATICS.

[FOR THE COLONIAL LITERARY JOURNAL.]

##### No. III.

ACCORDING to the arrangement already specified, we now direct our attention to that portion of Mathematics styled Algebra, derived from an Arabian phrase signifying "*restoration and reduction*." To which science, it is to be regretted, very few in this portion of the Globe attach that importance which it merits, or in fact, to any other. They in general conclude—as a wealthy colonist and head of a numerous family once remarked to us—"why, I do not see the good; it may be all be very fine; but I do not perceive that it enables a man to get a bit the better through the world." Because he could not immediately "*see*," therefore he concluded there was no ultimate utility to be derived from such studies; the importance of which, we have already briefly shewn, and consequently to enlarge on it here, would savour a little of tautology.

It seems that the above logical conclusion is universally arrived at in this Colony, and though parents design to give their children an education, they cease to afford them opportunities just when they become most capable of progressing, and when they begin to appreciate the vast advantages likely to accrue to them, from a close application to the acquisition of knowledge; but at this very period their attention must be directed to a different channel, to the plodding details of some money-making business.

"Perhaps a father, blest with any brains,  
Would deem it no abuse, or waste of pains  
T' improve this diet, at no great expense—  
With savouring truth and wholesome common sense,  
To lead his son, for prospects of delight,  
To some not steep, though philosophic height."

But the greatest philosophic height is to be some tall desk, at which he prematurely forgets all he has acquired, as though he had partaken of the waters of *Lethe*; and the parent's greatest ambition is, that his future representative shall learn the readiest way of rearing heaps of £. s. d.

We deem it necessary to apologise for this apparent digression, though it still hinges on our original intention, to endeavour to attract some slight notice to the straggling and superficial education of many of our Colonial youth, from the brief period (generally speaking) they are allowed to pursue their studies. This is an undoubted fact. And it is much to be regretted, that it is not more universally known, how wonderful and beneficial an influence a liberal and scientific education exerts over the mind—

“Where science smiles, the muses join the train,  
And gentlest arts and purest manners reign.”

The one before us (Algebra) ranks as one of the most important, for it may be termed a key to all the rest, and requires, to commence its study, only a knowledge of the four fundamental rules of Arithmetic, and an acquaintance with common and decimal fractions; it is the want of this much knowledge that gives to the science that dry, and almost repulsive character, which is attached to it. We regard Geometry with admiration, on account of the simplicity of its principles, and the chaste elegance of its demonstrations; we admire Arithmetic for its utility, though limited in its application; but Algebra delights us as an analytic art, because it is both general and comprehensive. It is equally strict in its process of reasoning, and equally beneficial in its results, as the science of Euclid itself.

To trace this science of Algebra from its commencement to the present day, would be to exceed our limits. It will suffice, therefore, to give a bare outline of what we should wish to detail in full.

It is a science of the utmost antiquity, for we are justified in concluding that its origin begins from a date long prior to that of which we have any authentic account, namely, that of Diophantus of Alexandria, who flourished in the third century, and is the inventor of that part of Algebra, styled in honour of him, the “*Diophantine Analysis*.” It is a contested point, whether Diophantus received his knowledge from the Hindoos, or they afterwards from him; whether such be the case or not, we are unable to decide; but historians of the science say there is a great similarity between the two, but that the Indian is considered much superior, which would lead us to infer that theirs is only an improvement, and consequently of later date.

The Persians and Arabians certainly received their knowledge of the science from the Hindoos, and to a treatise by an Arabian philosopher, we are indebted for its importation into Europe, a translation of which appeared in 1831, by Dr. Rosen.

Its first appearance was in Italy, about the beginning of the thirteenth century, the science was then, as it were, only in its infancy, and received no improvement 'till the middle of the sixteenth century, when it travelled into France, Germany, and Britain. About which time the Italians began to make some improvements in it, as if jealous of that honour being claimed by some other nation; the eccentric Cardan was the first, who was known at that time, as Cardan the magician; but prior to the time of Vieta, a Frenchman, letters were not made use of to designate any quantities but those sought. It was in the year 1603, that this great improvement was made, namely, that letters should represent known, as well as unknown quantities. In the same century, in fact, within a few years of this invention of Vieta, Harriot

of England carried out and extended the views of the inventor. From which time, a host of improvements took place, and writer after writer upon the subject appeared, improving as they rose, till Algebra has now, as a science, approached its climax.

The most celebrated amongst our own authors have been Newton, Maclaurin, Sanderson, Simpson, Emerson and Walker; and on the continent, Euler, Lagrange, Lacroix and Descartes.

A slight compendium of whose lives will form a very profitable subject for a future article.

T. L. D.

## Original Poetry.

### WE CAN'T AFFORD TO DO IT!

[TO BE SUNG IN CHARACTER AT THE MAYOR'S FANCY BALL.]

I am a squatter bold and free,  
A man of thews and sinews,  
No stockman harder rides than me,  
Nor longer out continues—  
My flocks across the open plains,  
My cattle through the forest,  
I follow in the winter rains  
And when the droughts are sorest;—  
Me hinders not the tangled brush,  
Swamp, creek, nor gully frightful,  
Nor log-nor sawpit in the bush,  
When mounted and in flight full.  
O glorious is the squatter's life,  
With but this drawback to it—  
No tidy home—no loving wife—  
I can't afford to do it!

“Where is thy lonely dwelling found  
Thou wild and fearless squatter?”

“Beyond the territorial bound,  
Upon the Barwyn water—  
A little hut of slabs and bark  
O'erlooks the pastures grassy,  
Behind it frowns the forest dark,  
Dark-shadow'd, tall and massy!—  
My fleecy coats are thousands ten,  
My horned heads ten hundred,—  
There I and twenty shepherd men  
From social life are sunder'd,—  
No church, shop, tavern, near the place,—  
Nor letter-bag goes through it,—  
Nor lovely woman's smiling face—  
We can't afford to do it!”

“How dost thou fare, thou squatter brave,  
Thou interesting savage!

What help and comforts wilt thou have  
When wounds and sickness ravage?”

“A quart of tea three times a day,  
Wood-roasted steaks and damper—  
Tobacco—grog to cheer the way  
Of rare and casual trumper.  
But champagne bottles now no more  
We shy, like lazy lubbers,  
Nor meet from far at whist to score  
Sheep points and bullock rubbers.  
There's something ever doing still,  
And stoutly we pursue it,—  
We have not leisure to fall ill—  
We can't afford to do it!”

“Why live so hard and lone a life,  
Young, handsome, thriving squatter?  
Why don't you look out for a wife,  
Some worthy neighbour's daughter?”

“Ah, I do love a gentle one,  
None better is nor fairer!  
But can I put her on my run  
Of sylvan life a sharer?  
I cannot offer to my bride  
A floorless habitation!—  
No, I must jog along a while  
Upon a single ration.  
The “squatting” license I must pay,  
If Government will screw it;—  
The “special” one must bear delay—  
I can't afford to do it!”

X. S.

## MR. RAE'S LECTURE ON THE GENIUS AND CHARACTER OF ROBERT BURNS.

MR. RAE'S introductory lecture on this topic, so interesting to all admirers of genuine and native genius, was delivered at the School of Arts, on Monday evening, the 5th Instant.

We were much delighted to see a lecture, on a subject not supposed to be generally interesting, attended by an overflowing audience, who shewed, by the greatest attention, their full appreciation both of the merits of the subject and the capability of the lecturer.

The talented lecturer commenced with some preliminary observations on poetry in general, strengthened by a few beautiful and striking extracts, from popular writers, in favor of the position he took—that the subject (poetry) is not unsuited to, nor unappreciated by, any class of the community; also, that, even at the worst of times as regards monetary depression, there is no necessity for depriving ourselves of the pleasures of imagination; or that we should consider poetry as “a mere frivolous accomplishment”—“a chain of gilded nothings”—“a homied lie”—“a fiction dressed up with the plumes of reality”—“a thing to laugh and wonder at, though not to be believed”—but rather that we should turn to it, among other resources, as a relaxation from the cares of business, and as conducing greatly to the improvement of the mind.

We cannot refrain from quoting Mr. Rae's remarks at this part of his lecture.

Life and nature are full of poetry. ‘Wherever, says Hazlitt, there is a sense of beauty, or power, or harmony, as in the motion of a wave of the sea, or the growth of a flower that spreads its sweet leaves to the air and dedicates its beauty to the sun—there is poetry in its birth. If history is a grave study, poetry may be said to be a graver—its materials lie deeper, and are spread wider. Fear is poetry—hope is poetry—love is poetry—hatred is poetry; contempt, jealousy, remorse, admiration, wonder, pity, despair, madness, are all poetry. Poetry is that fine particle within us that refines, rarifies, raises our whole being. If poetry is a dream, the business of life is much the same—if it is a fiction, made up of what we wish things to be, and fancy that they are, because we wish them so, there is no other nor better reality. Plato banished the poets from his commonwealth, lest their descriptions of the natural man should spoil his mathematical man, who was to be without passions and affections, who was neither to laugh nor weep, to feel sorrow nor anger, to be cast down nor elated by anything. This was a chimera, however, which never existed but in the brain of the inventor; and Homer's poetical world has outlived Plato's philosophical republic.’”

Mr. Ray proceeded—

“Poetry, then, is not a mere plaything for children. If its finest conceptions require the highest powers of the highest minds, they can be fully understood and appreciated only by kindred spirits. It is one of the highest of God's gifts to mankind. Take away the poetry of life, and what is left worth living for? Poetry has been pre-eminently instrumental in the civilization of the world in all ages. It lifts the soul above the sordid affairs of life—whispers peace to the troubled mind—carries us away from the present, and lulls us to repose in the lap of the past—revives the delightful recollections of childhood and youth—places before us in fresh and undying colours, the green fields of the home of our nativity—opens up the storehouse of human feelings, affections, and passions, ‘knits us by new ties with universal being; and through the brightness of its prophetic visions helps forth to lay hold on the future life.’”

“‘The poet's eye in a fine frenzy rolling,  
Doth glance from heaven to earth, from earth to heaven;  
And as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shape, and gives to airy nothing  
A local habitation and a name.’”

“But this is not the whole of the poet's art. His range of subjects is unbounded by time or space. The material and immaterial world are open to his view. The past is present at his bidding, and the film falls from his eyes as he glances into the womb of futurity. Things which are common-place to common men, are to him arrayed in surpassing beauty, and awaken the finest feelings of his nature. The man of the world, or the heartless sentimentalist, would find but few materials for poetry in the simple accident of a plough-share turning up the nest of a mouse: but to a man with the large warm heart of Robert Burns beating in his breast, such an

incident gives rise to some of the sweetest verses that ever gushed from a feeling soul. The whole poem is beautiful, but how exquisite is the moral with which he sums up the mouse's misfortunes.

“If anything in poetry can surpass the touching simplicity of these lines, it must be looked for in the pages of Burns himself: and if we turn to his verses to a Mountain Daisy which was broken down by the same ruthless ploughshare, we shall find a common-place occurrence giving rise to a series of moral similies which for propriety and beauty can hardly be surpassed.”

Here the lecturer read these two pathetic pieces with a taste and feeling that must have touched the sensibility of every auditor; and continued

“Say not then that the poet's song is all a lie. The philosopher, the moralist, or the divine, might be proud to have produced such sentiments as these; but it was only the poet—and such a poet as Burns—that could have extracted such honey from such a flower. Say not we are wrong in calling the public mind from the harrassing cares of the world, and fixing it for a time on the genius, and character, and writings, of this extraordinary man, who gave birth to these exquisite verses, and to thousands besides which are destined never to die.”

The lecturer remarked, that the finest pieces of the Scottish poet, were written in his native dialect, so that the English cannot fully appreciate his beauties. He then proceeded to give a slight sketch of that dialect—its gradual deviation from the old English, from the time of Bruce up to the sixteenth century—with its gradual return or assimilation since the incorporation of the two nations—and a considerable approximation in the language even since the time of Burns, so that in another century it is probable the dialect of Burns may be as unintelligible to his countrymen, as that of our first great poet Chaucer is to us at the present time.

Speaking of the enthusiasm felt by Scotchmen towards this poet, (which, before we had the real pleasure of listening to Mr. Rae's eloquent description of the beauty of his poetry, we thought, as do many Englishmen, was carried to excess,) and the instruction and delight afforded to the Scottish peasantry, the lecturer said much that we are unwilling to leave altogether unquoted.

“Without attending to the comprehensive meaning of his phraseology,” said Mr. Rae, “and allowing for the tender recollections and agreeable associations which the language of our early years invariably calls forth, it would be impossible for Englishmen, I will not say fully, to comprehend the merits of his poetry, but even to account for the delight and enthusiasm with which his works are perused by every leal-hearted son of the ‘Land of Cakes,’ more particularly when far distant from the home of his nativity.

“No poet ever lived more constantly and more endearingly in the hearts of a whole people. No man ever did so much to elevate the character of his peers and companions—the Scottish peasantry. A peasant by birth—and a ploughman—a flax dresser—and a gauger by profession—enduring by his own account ‘the cheerless gloom of a hermit, with the unceasing moil of the galley slave,’ he was well qualified to tell from bitter experience the sorrows that affect the poor.

“Need it then be surprising that the cottagers of Scotland look upon Burns as the greatest poet that ever lived? Speaking a language which they understand—celebrating in his verses their own sports and pastimes—painting their manners and customs—vindicated and exalting their character—and singing sweet songs of themselves on the banks and braes of their own darling streams—Burns has a just claim to their admiration, and he receives it. . . . His name is engraved on the hearts of his countrymen. The name of Burns is one of the first which the children of Scotland learn to spell. His works have found their way into the hamlets of the humblest dweller amidst our heather hills—they have cheered the hearts of thousands returned from their daily toil; and they will fail to communicate instruction and delight, only when the natural feelings of mankind are extinguished, or the language in which they are written ceases to be spoken or understood.

“To those people who are compelled to earn their bread by the sweat of their brow—who work more with their hands than their heads, the contemplation of such a character as Burns, must be both interesting, instructive, and consolatory. In Burns they will find that the noblest sentiments—the most refined taste—the clearest insight into human character—are not inconsistent with the humblest conditions of life. They will find that the hardest and most constant bodily labour—the greatest amount of privation and poverty—the most

uncongenial occupations—and the least advantageous circumstances and situation to the development of the finest powers of the intellect—are not sufficient to chain the soaring spirit of man to the dust. They will point with pride to the achievements which have been performed by one of their own order—they will hold him up as a pattern to themselves and their children—and they will rise from the contemplation of the character and genius of this extraordinary man, better satisfied with the condition which Providence has assigned them—and more confirmed in the belief that the bounties of Providence—although unequally are not unjustly distributed.”

The lecturer then dilated upon the character of the Scottish peasantry, as shrewd and intelligent—the great advantages accruing to them from the parochial system of education—their love of music—and ended with a description of their strong domestic attachments and ardent love of country.

Mr. Rae concluded amidst great applause—notifying his intention to continue the subject, by the delivery of at least, three additional lectures, on the Monday evenings, at half-past seven o'clock.

The above quotations and remarks were intended to be inserted in our last publication: thinking they will not now be uninteresting to our readers, we have not omitted them. We must congratulate the Managing Committee of the Mechanics' School of Arts on their obtaining a lecturer so deservedly popular as Mr. Rae, and so fully master of his subject.

### LEGISLATIVE COUNCIL.

#### WEEKLY ABSTRACT.

WEDNESDAY.

THE SPEAKER read to the House a letter received from Mr. Elwin acknowledging the intimation of the resolution which had been passed, relative to his services as Chairman of Committees of the House.

After several notices of motion, Mr. Cowper moved for leave to bring in a Bill for regulating Marriages in New South Wales; and also a Bill for the registration of Marriages, Births, Baptisms, and Burials in New South Wales.

Leave being given, and the Bills read a first time, Mr. Cowper moved for a Select Committee, which was granted.

Petitions were presented by Messrs. Foster, Winder, and Bland.

Mr. YOUNG moved for leave to bring in a Bill to provide for the erection of a Medical Board at Melbourne, similar to that which existed in Sydney, to which Medical men arriving at Melbourne might submit their qualifications, in order to enable them to pursue the practice of their profession.

Leave was granted, and the Bill was read a first time.

Mr. WENTWORTH moved for leave to bring in a Bill to regulate the sale of fermented and spirituous liquors in New South Wales.

Bill read a first time.

Mr. WENTWORTH moved for leave to bring in a bill to amend the laws relating to the distribution of fees, fines, and penalties in certain cases.

The COLONIAL SECRETARY moved for leave to bring in a Bill to continue for a further limited time, an Act, intituled “An Act to facilitate the apprehension of transported felons and offenders illegally at large, and of persons found with arms and suspected to be robbers.”

Leave having been given, the Bill was introduced and read a first time.

The COLONIAL SECRETARY proposed the consideration of the Governor's Message on the subject of the salary of the Chairman of Committees.

The Message having been read,

The Council resolved itself into a Committee of the

whole House to consider the subject, and the sum of £103 9s. 10d. was appropriated to meet the salary of the Chairman of Committees for the remainder of the present session, being at the rate of £250 per annum from the 1st January last.

The Council then resolved itself into Committee for the purpose of considering the Supplementary Estimates of Expenditure for the year 1844. After having voted numerous items, the Council resumed.

The Law of Libel was read a second time, upon the motion of Mr. Robinson.

THURSDAY.

After some notices of motion, the House resolved itself into Committee on the Supplementary Estimates, when the sum of £280 was voted for the making of the Electoral Lists, and £2000 towards building a bridge over the Yarra Yarra, Melbourne. The House then resumed, and the Chairman of Committees reported the votes, which were agreed to.

In reply to Mr. Robinson's enquiry, whether the Government intended to take steps with the present almost impassable state of the Parramatta Road, the Colonial Secretary replied that the Government really had no means of providing for the necessary repairs.

Mr. WENTWORTH then rose to move, “That this Council do not proceed to the consideration of the Estimates for 1845, until so much of the territorial and casual revenues of the Crown, as is not appropriated by the 5th and 6th Victoria, c. 36, be placed at the disposal of this Council, and if this Resolution be adopted, that an address be presented to the Governor, communicating the same.”

In supporting the motion, Mr. Wentworth grounded his argument on a supposed compact between the Legislature of the Colony and Sir Richard Bourke, and concluded with proposing a slight alteration, namely, in lieu of the last paragraph of the motion as above, that the following be substituted, “in pursuance of the compact entered into between Sir Richard Bourke, Governor, and the Legislature of this Colony in 1835, under the direction of the Lords of the Treasury.”

After considerable argument, an Amendment moved by Mr. Young was carried upon a division, by 24 to 7. The Amendment moved by Mr. Young was, that an address be presented to his Excellency the Governor, requesting that he will be pleased to take the necessary steps to induce the Home Government to place at the disposal of this Council so much of the Territorial and Casual Revenues of the Crown as is not appropriated by the 5th and 6th Victoria, c. 36.

FRIDAY.

After some notices of motion,

Mr. COWPER moved an address to the Governor—the purport of which was to inform His Excellency of the opinion of the Council relative to the District Councils, as shewn by a resolution passed on the 25th July. The address proceeds to request the Governor to be pleased to make such a representation to the Home Government as will procure a repeal of those clauses of the Act of Parliament, which refer to the erection of District Councils; and concluding by a request that the Governor will be pleased to place upon the Estimates for 1845, such sums as may in his opinion be necessary for such objects as it was intended should be provided for by the District Councils.

The motion was supported at great length by Mr. Foster, Mr. Berry, Mr. Walker, Mr. Bland, Dr.

Nicholson, Mr. Windeyer, Mr. Lowe, and Mr. Wentworth; and opposed by the Colonial Secretary, the Attorney-General, Mr. Hamilton, and Mr. Therry.

The motion was carried on division by a majority of 12.

The Port Phillip Insolvent Act Amendment Bill was read a second time.

The Bushranger Act Continuation Bill was read a third time and passed.

The Colonial Spirits Exportation Bill was read a second time.

The Hawkers and Pedlars Bill was considered in Committee and reported.

### Shipping Intelligence.

#### ARRIVALS.

August 8.—The steamer *Sovereign*, 119 tons, Captain Cape, from Moreton Bay, the 5th instant, with tallow, &c.

August 9.—The steamer *William the Fourth* 53 tons, Captain Wiseman, from the Clarence River the 7th instant, with 29 bales of wool, &c.

August 10.—The schooner *Waterlily*, 155 tons, Captain Hayle, from Hobart Town the 31st ultimo, with flour, &c.

August 10.—The ship *London*, 612 tons, Captain Atwood, from Hobart Town 31st ultimo, with sundries.

August 12.—The brig *Soundraporvy*, 268 tons, Captain Espinasse, from Port Phillip 3rd instant, with potatoes &c.

August 12.—The schooner *Will Watch*, 63 tons, Captain Taylor, from Launceston the 3rd instant, with wheat, &c.

August 12.—The steamer *Maitland*, 103 tons, Captain Parsons, from Port Macquarie, with maize, &c.

August 13.—The barque *Ceylon*, 253 tons, Captain Bézaley, from the Downs 6th April, with a general cargo.

August 13.—The brig *Alfred*, 123 tons, Captain Robinson, from Manila 5th April, and Singapore 25th May, with sugar

August 13.—The brig *Prince Albert*, 170 tons, Captain Craib, from the Cape of Good Hope 28th, May and Port Adelaide 30th July, with wines, fruits &c.

August 14.—The ship *Meg Merrilies*, Captain Thompson, from London 2nd May.

August 14.—The schooner *Mariner*, Captain Ford, from Port Phillip via Port Albert, with bark and salt.

#### DEPARTURES.

August 8.—The barque *Giraffe*, Captain Grant, for Launceston via Newcastle, in ballast.

August 9.—The schooner *Wanderer*, Captain Burns, for Launceston, with sundries.

August 10.—The schooner *Star of China*, Captain Tinley, for Port Nicholson, with sundries.

August 10.—The brig *Calypso*, Captain Harrold, for Launceston, with sundries.

August 13.—The schooner *Martha and Elizabeth*, Captain Devlin, for Port Phillip, with sundries.

August 13.—The steamer *Sovereign*, Captain Cape, for Moreton Bay, with sundries

#### Birth.

On the 12th instant, at her residence, Castlereagh-street, the lady of Mr. Thomas Lipscomb, solicitor, of a son.

#### Marriage.

On the 6th instant, at Jamberoo, by the Rev. M. D. Meares, A.M., William Fanning, to Oriana, third daughter of the late G. A. Richardson Esq., M.D.

#### Death.

On the 9th instant, at Wollongong, at the residence of Dr O'Brien, J. F. Church, Esq., aged fifty-four, after a long and painful illness. Captain Church, after frequently visiting these colonies as the commander of a merchant vessel, was induced in 1831 to bring from England his amiable family, and to settle in Sydney as a colonist and merchant, in which capacity, for his well-known integrity and punctuality, he was deservedly respected and esteemed. From the formation of the dissolution, he was Surveyor to the Australian Marine, and the Union Assurance, Companies, and gave the most perfect satisfaction to both, as well as to the public. He will be long remembered, and regretted by all who had the pleasure of his acquaintance. His remains are to be brought to Sydney for interment on Friday, at the hour of nine in the morning.

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TO ENGLAND, IRELAND, SCOTLAND, AND ALL THE WORLD BESIDE.

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AND

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