

is very easy to do this; but to regain the lost ground at some future period, will be found a labor of no trifling magnitude.

Now it is as facile to bend the popular taste in theatricals as in anything else; perhaps more so. We have a profusely stocked refectory, and therefore ample means of gratifying every section of the play-going community, without being offensive to any.

The preceding homily is induced by the recent repeated exhibition of an insensate, disgusting rigmarole, professing to be a burlesque on *Richard the Third*. It is an accumulation of gross buffoonery, coarse sentiment, and coarser language. In a word, it is an unmitigated abomination. In what possible way it could recommend itself to the management, we are quite at a loss to conjecture. It is true that Mr. Lazar plays the principal character, but we are sure that gentleman could never be influenced by so paltry a consideration, seeing that he is thereby damaging his own credit as manager, and the interests of the proprietors, who, from the spirit of liberality they invariably evince, desire better things.

Since his accession to the managerial duties, Mr. Lazar has given frequent occasion for animadversion, but as he has resumed these lapses by the production of many unexceptionable pieces, put on the stage, too, with great accuracy and effectiveness, we were disposed to put him on the credit side of the balance-sheet.

But the presentation of such vile trash as *Kinge Richard ye Third*, interspersed as it is with vulgar local allusions, must be denounced in the most unexceptionable manner, as an unworthy offering even to the lowest grade of intellect.

The *Beggar's Opera* was produced last Monday, but, much against our will, we are constrained to say that it must be considered as little better than a failure. Mr. J. Howson's *Macheath* was a terrible abortion. Instead of the dashing, reckless, vivacious gallant, we had a puny, spiritless dullard—certainly the most unattractive *Macheath* we have ever seen—the poorest excuse for rival mistresses "tearing each other's caps." *Lucy* and *Polly* were also very tame impersonations. *Perchum* and *Lockit* were very well sustained upon the whole. While, however, we commend the effort to produce this charming opera; (although some of our more fastidious friends question its fitness for this colony at present) we are compelled, though reluctantly, to say that it has by no means succeeded as we could wish.

Want of space prevents us from saying much respecting that very questionable piece, *Tom and Jerry*, brought out on Thursday evening. This affair is perfectly out of date. It was relished in London by certain classes at the time it was first brought out, because it embodied the favorite freaks, follies, and orgies, of various phases of life in London at that time. But the whole thing is now obsolete, and is so considered in the great metropolis. But more anon.

Miscellaneous.

EXTRAORDINARY CIRCUMSTANCE.—Two young men, the Count de Brechtenstein and Baron Liefert, lately lived together at Porth, in Hungary, on intimate terms. The former always boasted of his intrepidity, and declared that nothing could frighten him. "What! not even supernatural things?" said M. de Liefert. "Even less than others," said his friend, "since they do not exist." The upshot of the affair was, that a bet of 100 ducats was made by M. de Liefert that he should be able to terrify his friend. Four months passed over, and nothing was heard of the wager, when one evening Mons. de Liefert persuaded his friend's valet to permit him to hide himself under his master's bed. He took care to draw the balls from a pair of pistols that always hung at the head of the bed. M. de Brechtenstein returned home as usual, and went to bed. As soon as he had fallen asleep M. de Liefert came out from under the bed, threw a sheet around himself, and put on a mask representing a skull. He then drew the quilt to awake his friend, who, on seeing the spectre, cried out, "Be off, and leave me quiet!" Seeing that the figure still remained, he took down one of the pistols and fired it at him. M. de Liefert then rolled on the bed one of the balls which he had taken from the pistols. M. de Brechtenstein, who was sitting up, on seeing this, fell back in the bed. His friend immediately ran forward to assure him that it was all a trick, but M. de Brechtenstein was dead; he had been struck with apoplexy. M. de Liefert immediately gave himself into custody. The valet has been arrested, and both will be tried in the course of next month.—*Galignani*.

INDEPENDENCE OF MIND.—There are some men who go in leading strings all their days. They always follow in the path of others, without being able to give any reason for their opinions. There is a proper mental independence which all should maintain; self-respect, and the stability of our character, require it. The man who pins his opinions entirely on another's sleeve, can have no great respect for his own judgment, and is likely to be a changeling. When we consider carefully what appeals to our minds, and exercise upon it our own reason, taking into respectful consideration what others say upon it, and then come to a conclusion of our own, we act as intelligent beings should act, and only then. This proper independence of mind is far removed from presumptuous self-confidence, than which there is nothing more severely to be condemned. Presumption is the associate of ignorance; and it is hateful in the extreme to hear some half-taught stripling delivering his opinions with all the authority of an oracle. This is not what we mean by mental independence; and it is hoped none will mistake what has been said. We refer to a modest yet firm and independent exercise of judgment upon subjects which the mind understands: in short, we intend only the opposite of that slavish habit which makes one man the mere shadow of another.

There are some who complain that the day is too long; others that it is too short. For the former there is no excuse; and many of the latter would find it difficult to produce one, were they told of the desultory manner in which they pass their time. Those who will sit an hour idle over the fire at dusk-light, to save an inch of candle, must not complain of being busy: it is as probable that if others were to value their time no more than they appear to do themselves, they would resent the apparent injustice.

SELF-ACTING VENTILATOR.—A self-acting ventilator, for hospitals, public schools, theatres, and other places of public resort, has been recently invented by a Mr. Thomas Wroughton, an American, which, from its evident simplicity and utility, is worthy of extensive introduction. The apparatus consists of a ventilator connected with a mercurial valve, which is acted upon by heat, and by means of a float acting upon a sort of slide, a spring opens the ventilator, so as to admit precisely such a quantity of external air as will purify the internal atmosphere, and bring it down to a determined point. We will suppose for instance, that it is desired that the temperature should be a fixed one of sixty degrees of Fahrenheit. The thermometer connected with this mercurial valve is fixed at sixty. As soon as the heat of the place, from the breathing of the persons assembled, or from any other cause, has raised the temperature beyond this point, the valve opens of itself, and admits as much pure air, as will cool down the temperature to the point desired, while the heat and foul air escape.

Unbroken worldly prosperity has a natural tendency to harden the sympathies: when life comes so easily to ourselves, it is difficult to fancy it going hardly with others. Without any permanent object for exertion of any kind, we are apt soon to sink into habits of indolent indulgence, and such are inevitably selfish.

Let us hope the best rather than fear the worst, and believe that there never was a right thing done, or a wise one spoken, in vain, although the fruit of them may not spring up in the place designated or at the time expected.

The late Duke of Kent was the son of a king, the brother of three kings, and the father of a queen, but never a king himself. Love, like the ivy, is sure to find something to cling to.

Original Correspondence.

TO THE REVEREND WILLIAM HORATIO WALSH.

(Per favor of the ATLAS.)

REV. SIR—Our attention was some time since called by a correspondent in the ATLAS to a resolution passed at the anniversary meeting of the Saint Lawrence's Parochial Association, in which the writer alludes to the self-gratulation evinced by the parties principally composing that meeting, at their own acts, in appropriating the funds raised and expended for building the church. Now, Sir, if this matter involved nothing further than the improper expenditure of a few pounds on poppy heads, it would have been scarcely worth notice, but there appears in the resolution itself, and in the subsequent proceedings in the church, such a palpable sacrifice of public principle, that we cannot avoid drawing your serious attention thereto; and in order that no misunderstanding may arise upon our interpretation of the resolution, we insert it here, although it was most unusually repeated in the *Herald*.

"It was moved by the Chief Justice, and seconded by T. G. Collyer, Esq., J.P., and

Resolved:—That the statements made to this meeting, on the subject of the funds raised and expended for the building of the church, have been most satisfactory, and that the association feel bound to express not merely their conviction of the prudence of the expenditure, but also their deep obligation to the gentlemen who (at much sacrifice both of time and money) have, at their own personal risk so successfully and nobly brought the work to its termination."

To the last portion of the resolution, in which the meeting declare that "the work has been brought to its termination," it is our intention to address our remarks. Unless language was given us in order to conceal our thoughts, the terms of the resolution could not be more distinctly drawn; and any person with ideas the most obtuse would infer, that the necessity for raising any further amount for the purposes of the church had ceased, in consequence of its completion—but the facts are quite in the opposite direction—the church is incomplete, and the offertory is collected as vigorously as ever. As the chairman of that meeting, how was it that you allowed a motion to be submitted and a resolution passed which contained a statement so untrue? As the minister of that church, how is it that in the face of that resolution, if true, you continue to read the sentences for, and to receive the offertory from your congregation? and for what purpose? this surely is not ingenuous, is it honest? But what is this Parochial Association, whose resolutions are put forth with so much ostentation, to satisfy the public mind that the affairs of St. Lawrence's church are duly and properly administered—it is verily a self-constituted body, *sui generis*, without descent or similitude, without any legal foundation, and therefore can rightly have no control over the parish church funds. The learned mover of that resolution, in descending to exercise his rights of citizenship, cannot divest his mind of that judicial acumen for which he is held in such high respect; and he will see, upon reflection, that as a parochial association, the resolutions of that meeting might be poppy-water, to soothe the apprehension of some of the parties then present, but could not in the slightest degree exonerate those parties from the consequences of any error they may have fallen into in the application of the funds of the church: but, admitting that a legally and properly constituted meeting of the parishioners of Saint Lawrence's parish were held, that meeting could have no control over the funds of the offertory—the moment, Sir, the alms are collected, for any purpose whatever, and received by you, and consecrated at the communion table, by the services of the Church, they are under the Law, the property of the poor; and it is not the *ex post-facto* resolution of a legal parish meeting, nor resolutions of any sort, that can apply a remedy in this case, much less the resolutions of a parochial association.

The wiser persons at home formerly pointed at by your friend and apologist, have settled the question of the offertory and the surplice: The fourth estate of the kingdom—public opinion and the press—has scotched the snake if it has not killed it; and it is only now in *here* and *there* a solitary instance, that an ephemeral attempt is made to renew the dispute. This mode to obtain funds for church purposes in this colony would have been unnecessary, had the appeal been made to us in a candid manner: we would have borne the ministers on our shoulders through the slough of despond, instead of our being now compelled to pass through what is little better than a vanity fair.

It appears that an attempt is now making, by the progenitors of the new sect (which has unhappily obtained too much hold in this colony) to follow out the Jesuitical doctrine of probabilities, and to reduce the proof of apostolical succession to a mathematical proposition. Mr. Gladstone assumes that an approximation to the truth of this doctrine may be expressed by the ratio of 125 millions to 1, (500 × 500 × 500 : 1) or, in more moderate numbers, of 8000 to 1 (20 × 20 × 20 : 1); but Mr. Gladstone's numbers of 125 millions or 8000 are as nothing as compared to the truth in the Gospel, which he is thus attempting to reduce to the level of an arithmetical calculation, and to forge a connecting link between earth and heaven, by means of a *pons-astinorum* of his own construction. We must here premise that Mr. Gladstone has erred most egregiously in taking the proportion of 125 millions to 1 as the probability of there being one unsanctified person amongst the ordained clergy; because, assuming for argument sake that 125 millions to 1 be the correct proportion (but which by the by he has obtained by the rule of thumb only, there not being so many clergy in the Christian faith of all denominations) it will form a part of the question whether, that scape-grace is within the pale of the church or not. Should you desire to work out this question correctly, you will find in De Moivre's *Doctrine of Chances* all the guidance required.

As you, sir, are well read in natural philosophy, we will give you an expression (which is not an approximate proportion) for the truth itself:—I like Zero, and Zero, and subject those quantities to the operation of the four first rules of arithmetic, (i.e. 0 + 0, 0 - 0, 0 × 0, &c.) involve the results, and the expansion will bear the same proportion to an unit, as the whole created universe does to the unity of the Godhead. Do not reject any of these quantities at first

sight, as involving an absurdity, but subject them to metaphysical analysis, and you will find that as $\sqrt{-1}$ (the square root of minus a) although in itself imaginary, is a quantity perfectly under the control of a skilful mathematician, so will you be able with those qualities to arrive at the truth. It is most unaccountable that Mr. Gladstone, and the rest of his school, should have made the fatal omission they have done in their attempts to pourtray the truth; but he has omitted to draw into his expression the CONSTANT required to make it correct—that CONSTANT being, the mercy of the Almighty, the propitiation of his Son, and the sanctification of His Holy Spirit, as the three persons in the Trinity, being continually multiplied into Mr. Gladstone's expression (or indeed any other expression emanating from his coadjutors) and which alone will satisfy the Justice in the Godhead of the Unity.

Has this sect discovered the inutility of their visionary proceedings, and by adopting the opposite extreme, degenerated thus rapidly into materialism, that its authors are now wishing to teach us to grasp the universe, and to measure infinity with a span by calculation! If we are to proceed through nature's laws to nature's God, we shall be compelled to admit, after contemplating the works of creation, and being thoroughly convinced of a great first cause, that our worship of that Almighty Being would be cold and idolatrous as the heathen, unless Revelation had made His attributes known to us. Where knowledge derived from nature leaves us; faith in Revelation takes us up.

What are we? Memory cannot say!
Whence are we? Knowledge will not show!
Bound whither? Ah! away, away,
Far as eternity can go.

In order to show the fallacy of Mr. Gladstone's theory, we will examine a few of the *relatives* of the natural world. The discoveries in physical astronomy have proved, that in our solar-system a geometrical ratio governs the distances of the several planets from the sun; and by carrying out the series, the exact position of other planets attached to our system beyond the orbit of the Georgium Sidus (and there is every reason to believe there are such) can be calculated with the utmost precision. A ratio of distance also governs between each planet and its satellites. You must observe that this series is not infinite, but limited by the distance of our sun from the nearest fixed star, (itself a sun and the centre of a system) because the last term of the series would form the limit of our system, and any body beyond that, would fall within the attraction of that fixed star and revolve about it as a centre.

This theory of distances was disputed for a considerable period, from an apparent deficiency in the series, which required that a planet should be found revolving between Mars and Jupiter, and it was not until the discovery of the four asteroids that the theory was admitted to be correct; for those smaller planets are found to occupy the position required to make the law perfect. Although from some physical operation (which it is not our object here to inquire into) that planet must have been shattered, and has left these portions as memorials of its previous existence.

As the laws of nature are universal, we are justified to reason by analogy, that every system of which each fixed star is a centre, has its own ratio of distances at which its planets revolve. What created being shall pretend to say *where* is the centre of this universal system; let him travel in imagination, orb beyond orb, and he will find himself still, according to his senses, at the centre, as much as we imagine wherever each of us may be situated on the surface of the earth, that we alone are at the apex. The azure sky has no real existence, but is an optical illusion, being merely the boundary of man's vision. What value then can be assigned to Mr. Gladstone's ratio, in comparison with these distances which are beyond the power of enumeration; if it were possible to affix any value thereto, it might be called the infinitesimal portion of an idea.

But in order to compare like things with like, and to meet the visionary imaginings of this new school; let us suppose, on the one hand, that by the abstraction of heat from our globe, all animate and inanimate nature were condensed into one mass, and we were "imprisoned in thrilling regions of thick ribbed ice,"—or, that on the other hand, the heat were so much increased that every particle of matter should become sublimated, and "our spirits bathed in fiery floods,"—in the first case, the denser body would still be subject to the laws of matter, and would also exercise its inherent power, the same whether in a point or in an extended sphere—but in the latter case although there would be no destruction, there would be a removal of the particles of matter, and that law of relative distance, which at present governs our system, would be destroyed. And yet either case is possible, although not coming within the probability of this school. Archimedes said he would remove the world if he had a place on which to fix the fulcrum of a lever; but, David has said that the Almighty has fixed the foundations of the earth so strong that they shall not be removed. Are we to believe the philosopher or the prophet? Are we to receive the philosophy of the new school, or the word of God? A constant reference to Scripture will invariably afford us a safeguard from the presumptuous imagination of man: for it is there written as with a sun beam, "thus far shall you go and no further."

Again, the particles of water are known to be of a globular form touching at the superficies, and the interstices are occupied by globules of air; the interstices between which are occupied by globules of a less dense nature in succession: for nature abhors a vacuum: the size of these globules respectively, no attempt has yet been made to define, but to this fact has to be attributed the small force which is required to disturb the placidity of fluids. Ascending from the surface of the earth through ethereal heights in the regions of space, we find the lighter fluids more attenuated, and are enabled to examine with the most minute accuracy their "form and pressure." Air, electric, magnetic, and a resisting medium—the last at present supposed to retard the motion of Encke's comet in its orbit) are successively developed, as they are each more distant from the earth,—but as none of these investigations carry us so far as the orbit of the moon, you need not apprehend that we shall ultimately become the advocates of materialism. The discoveries recently made in electricity, are of a nature so astounding, that it could not have entered into the mind of man, to imagine that he could exercise dominion over a fluid in so high a state of subtilization. By the experiments recently made in magnetism in the southern hemisphere, it has been ascertained, that the form of the earth is more correctly described as resembling an egg, the larger end being at the south-pole, and not that of an oblate spheroid as heretofore imagined. This theory will do more to settle the dispute, in the affirmative, between geologists and their opponents, whether the earth had an existence for many ages before the creation of man, than has been done by all the volumes that have been written on the subject.

A ray of light having been decomposed, the point of a needle immersed into the violet ray became magnetized, and upon being placed upon a centre indicated the north with as much precision as though it had been subjected to the influence of the solid magnet that is dug from the bowels of the earth, thus showing that a

component part of a ray of light is material, that it can be subjected to the power of man's intellect, and used and converted to his purposes, in the same manner as the solid magnet; although it has travelled uninterruptedly through a space of 95 million miles, and is not grasped by him until it arrives at the surface of our earth. Will Mr. Gladstone's theory supply us with the proportions of the quantity used in either of these operations—the fluid moving with great velocity—the magnet being quiescent?

These great discoveries having been effected, the mind of man is called into operation to contemplate them; but because these two qualities of mind and matter are brought into contact there is no chemical union effected between them. The senses of sight, of hearing, of feeling, &c., are called into action as each may be required to convey intelligence from the outer world to the reflection and thought of man's intellect; and the results are stored in his memory, to be used at after periods as his future occasions may require. This operation of memory has, for many years, been a convincing proof to us (above all the reasoning put forward by other arguments) of the immateriality of man's soul. However varied may have been his employments, distant his travels, severe his sufferings, or multiplied his joys, the recollection of some one or other of these is continually forcing itself before him uncalled for; and, at times, the occurrences of his childhood are presented to him in the most vivid colours. Now, if the soul of man were material, the emanations from his mind would be material also, and those experiences which had been stored in his memory would be deposited in successive layers, as atoms thrown off from their source and collected together, and the superincumbent portion must be removed before the earlier deposited thoughts could recur, or be again brought into contact with the mind—thus much for the *thoughts of man*; but in order to arrive at a just conclusion on the position of Mr. Gladstone, we must take a still higher range of enquiry. We have said that the atoms of water, air, and the lighter bodies, are of a globular form. Sound is produced by the undulation of these atoms, and conveyed, through the sense of hearing in a man to his mind; and according as the state of the atmosphere is rare or dense, so will the sound be more or less readily conveyed.

Young has said, "it is possible to imagine a height above this world to be of so great an extent, that the silence will be most awfully oppressive, and that nothing can there be heard but the *thoughts of the Almighty*." If, then, sound is produced in this nether world by the force or action of matter upon matter, it becomes a mysterious investigation when we endeavour to ascertain the manner in which man's thoughts (those of a corporeal being) can be embodied in language, and the particles of matter subjected to its influence. How much more difficult must it be to contemplate that Heaven of Heavens, where the thoughts of the Almighty (those of essence) are proclaimed and conveyed to man's intellect, it is written, "God's thoughts are not as man's thoughts," and, also, "God's thoughts are always upward." You, sir, will probably reply that the words of Young were used in a figurative or highly poetical sense. Be it so; shall we not accord to him some tribute of thanks for exalting our ideas even by a stretch of the imagination, to a contemplation of that Almighty Being, "whose thoughts are to usward," proceeding from his sympathising mercy towards a fallen race. We can scarcely find language to make the comparison between this view that is presented to us, and the view offered by the present position and opinions of your new school—deserted by its founder and many of its leaders, who have "pinned cushions to their elbows," and gone over to a polluted church. Those who remain in their endeavour to realize their idea of ideality, abandoning their logical deductions and metaphysical disquisitions, now that their *via media* is changed into a milky way, are reduced to a most miserable shift—that of relative proportion; and we can only advise those ministers of our church who are of the order of the surplice, to convert them as soon as possible into a change of clean linen.

The thoughts of the Almighty made known to man by the operation of the Holy Ghost, who is neither made nor created, nor begotten, but proceeding, are, by Mr. Gladstone's theory, (incorrect even as it is in itself) sought to be reduced to the capacity of man's understanding, and subjected to laws which govern only material things, as compared with material; whereas, Young's endeavour has been to take the soul of man alone into the presence of the Deity, and thereby to exalt the lesser, instead of debasing the greater.

The doctrine of apostolical succession we leave in the hands of the clergy, to prove by scriptural evidence, and not by the aid of the schoolmaster. Revelation was not given to teach natural philosophy; otherwise the erroneous systems which have prevailed would not have corrupted the mind of man, although you, sir, must be aware that the prophets of the day spoke to their hearers through their senses, adapting their teaching by allusions to the prevailing opinions and the laws of nature. But that now those laws are correctly understood, a different meaning is made apparent—which fully carries out that awful denunciation, "that seeing they should see, and not perceive; and hearing they should hear, and not understand; because of their many inventions."

Many charges have been made against the clergy of this colony, of the tendency of their opinions and actions towards Puseyism; and it might have been expected that they would, for their honor's sake, have disavowed so serious an accusation. We are not aware that a single denial has been made by any one of them; but a distinct denunciation has been pronounced against the temerity of that person who should presume to pass a remark upon their conduct. It was not so in the days of John Baptist, "who confessed, and denied not." But if any doubts upon the subject prevailed heretofore, they must be entirely removed, since, sir, your "thoughts have been heard"—"for out of the fulness of the heart the mouth speaketh."

With the text Proverbs 28, 13, "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy," we should have expected that a minister of the Reformed Church would have guarded his congregation against the possibility of their falling into the errors of another Church on the subject of confession; but, sir, where is our "watchman on the tower," when you assert that "the golden days are passed away, when one having fallen off, he would not until after the observance of a penance, duly enjoined, and proper repentance of his offence, be again admitted into the communion of his church." Confession! penance!! purgatory? It may be that your eyes are turned back to the flesh-pots of the Egyptians; it may be that you regret that the *palmy* days to which you alluded have passed away, but, thanks be to God, our pardon and salvation has been purchased by other means than by Cæsar's coin, if we can make our calling and election sure.

As it has been our purpose to allude to natural philosophy as far only as would enable us to part the chaff from the wheat; to separate the dross of the knowledge of this world, from the pure gold of that knowledge which passeth all understanding, we would willingly place ourselves under the guidance of our ministers in the latter respect, could we do so in perfect safety—but, when it is now boldly asserted by the Puseyites that subscription to the Articles of our faith is evaded by *mental reservations*, we

can perceive no safeguard for the scriptural administration of the doctrines of our religion, but from such ministers as shall abstain from all the outward appearances of the heresy, as well as from the promulgation of those errors. If this appearance of evil be not quickly put down, there may be no limit to its destructive effects. The State as well as the Church may be contaminated, and the coronation oath be taken with a *mental reservation*, (we use the expression without fear of being charged with disaffection) and the King in a future day cease to rule constitutionally—even this event may fall within the rule of Mr. Gladstone's probabilities.

We most deeply deplore the necessity which forces us to bring these matters thus publicly under your notice, and assure you that it proceeds solely from a conviction of its being our paramount duty. Presented to the church by the sacrament of baptism, we adopted that church at the renewal of the vows made on our behalf; and we declare ourselves not ashamed to confess the faith of Christ crucified.

In requesting you to return into the bosom of our church—for with all your faults we love thee still—we have to point out another incongruity in the services of Saint Lawrence's church. It is usual during the holy and penitential season of Lent, for the services to be conducted with the most quiet solemnity; but, sir, you have made not the slightest approach in adapting the services to the season. On the contrary, you have caused the "Benedicite" to be chaunted—of all others the most inappropriate—thus sacrificing all things to an over-weening preference of music. Without further remark on this point, we have, sir, to request that the services of Good Friday may be conducted in accordance with the solemnity of the day; and that the *chaunting* of the *Te Deum*, or the *Benedicite*, and of the Psalms, may be omitted, and that we may be allowed on one day in the whole year to approach the Throne of Grace, with the still small voice of our consciences, with broken and contrite spirits.

We remain, Reverend Sir, faithfully,

YOUR PARISHIONERS.

Sydney, 30th March, 1846.

SILK SPIDER.

MR. ATLAS—When I sent you the small sample of silk in September last, I intended to have had it accompanied by one of the producers, but, the insect having met with an accident; I was disappointed. I did not consider the specimen complete without the spider itself; therefore, I now dispatch three to the ATLAS office, one of which has made its last will, the other two are yet living in all their native beauty—

And beauty too, which needeth not one line
Of glowing eloquence—nor simple praise of mine
To show it: 'tis obvious at first sight—
In sun, or shade, or viewed by candle light.
That beauty is admired when first desired—
And very much enhanced when magnified.

If with the beauty of the insect its value could be ascertained, I presume to think what the ladies would say, and very justly too, "A dress manufactured from such silk is no cobweb."

The silk spider might be extensively cultivated, and a great quantity of silk obtained from it. My circumstances, or situation in life, at present, afford me neither time nor convenience to attend to it.

That which you have seen was wound only at night, when it cannot possibly be done so well as in the day time, that is, if it was made an object of industry.

When the spiders are closely confined, their means of living must be given to them, that can be done by having some small flies caught and killed, one at a time put on the point of a quill, (which I generally use for that purpose) and gently directed towards the insect's feelers, the touch must be *very gentle*, for the spider is easily frightened in its imprisonment. By the feelers the fly is introduced to the mandibles by which it is masticated. When they are placed in a suitable situation, natural to them, their spacious net provides for them and supplies all their wants.

As the spider may be preserved along with the silk, I hope some one may see it, who, through curiosity, or some higher and nobler incentive, will feel a pleasure in making it become valuable to the colony.

I am, &c.,
J. W.

Anywhere, New South Wales,
March, 1846.

LIVERPOOL.

MR. ATLAS—Upon the 7th instant an old man of the name of William Guillan died in this town, after an illness of only a few days' duration, from causes of course best known to his medical attendant. The poor fellow dying intestate, scarce was the breath out of his body, and scarce could "the spirit have returned to him who gave it," when one of the most revolting scenes upon record took place—the doctor and the landlord of the premises quarrelling and scrambling over the corpse for the possession of a few pounds which had been hoarded up by the deceased. Humanity recoils with horror and disgust further to depict this performance; suffice it to say, that eventually the landlord secured the money, and that *vi et armis*.

The doctor, finding himself foiled in his attempt to obtain that to which he had not the slightest claim, either in law or equity, immediately sought the assistance of Mr. Moore, J.P., who, notwithstanding the late signal discomfiture he received at the hands of no less a personage than the Attorney-General, in an attempt to accommodate this worthy, ascended the bench with astonishing celerity, and again "alone," adjudicated, satisfactory, of course, to his *fidus Achates*, the complainant, who had therefore the rare but glorious satisfaction of pocketing the price of his professional lubrications before the body of his patient was cold.

To the benefit of this disciple of Galen, the feelings of the public were again outraged upon the 20th instant. The body of a ticket-of-leave holder, named Joseph Burford, and who had been missing for some days, was discovered floating in the river, upon Friday morning last, and the circumstance was reported to Mr. Moore as early as two p.m. of the same day. His friend, the doctor, was, by his orders, immediately summoned to view the body, but as that gentleman was in Sydney, the body—already in a dreadful state of decomposition, from macerating for several days in the water—was kept awaiting his return for upwards of 20 hours upon the bank of the river, affording a loathsome spectacle to the bystanders, and a source of prey to the birds and native dogs. The two surgeons (Drs. Eckford and Lee) in charge of the hospital were, I suppose, deemed unworthy to receive, in addition to their miserable pay, the paltry pittance allowed for professional attendance upon inquests, which was, therefore, reserved by Mr. Moore for his friend, and, as I have already shown, at the expense of public decency.

At the petty sessions yesterday, an amusing, and, at the same time, true statement (to which, by the way, I have now the honor to solicit the special attention of his Excellency the Governor) was

made by constable Denbigh, to the effect that since his appointment to the constabulary, he had been employed by our senior J.P. to look after two entire horses, to clean boots and shoes, knives and forks, &c., &c., and that in consequence of his intimating to his worship that this employment, together with the performance of his duties as a constable, was "rather" more than he could manage, he found himself superseded, much, of course, to his astonishment. To the honor of our junior magistrates, who have, at length, discovered the necessity of asserting their prerogative, and speaking and acting as independent gentlemen, the discomfited and discarded constable was reinstated forthwith, whilst some extremely significant, though much too gentlemanly, hints were made as to the impropriety of a magistrate converting the services of a servant paid by the public to his private emolument.

As it is more than probable that ulterior proceedings may emanate from this case, I forbear to comment further, and therefore beg to subscribe myself,

Yours truly,

A LIVERPUDIlian.

25th March, 1846.

SUPREME COURT—INSOLVENCY JURISDICTION.

WEDNESDAY, APRIL 1.

(Before their Honors the Chief Justice and Mr. Justice Therry.)

CERTIFICATE.

The certificate of discharge granted to Henry Perrier was confirmed.

ESTATE OF EDYE MANNING.

An account current having been filed in the above estate, and not objected to, was confirmed.

ESTATE OF RICHARD JONES.

In this estate a supplementary plan of distribution was confirmed, showing a dividend of five shillings in the pound for such creditors as had proved their claims subsequently to the confirmation of former plans.

ESTATE OF WILLIAM HENRY SAWYER.

A supplementary plan of distribution in the above estate was confirmed, showing a dividend of four shillings and nine-pence in the pound to such creditors as had proved their claims since the filing of the second plan.

ESTATE OF JOHN TERRY HUGHES.

A plan of distribution having been filed in the above estate, showing a final dividend of sixpence two-ninths in the pound, and a caveat lodged against it.

Mr. Fisher appeared to support the plan of distribution on the part of the Bank of Australia, and submitted that there had been no objection filed which could be properly termed a caveat; and upon an inspection of the document alluded to, it appeared to be a mere notice of objection by Carr, Rogers, and Owen, as the attorneys for the estate of Archibald Mossman, "because Mossman's claim was not entered in the plan," he therefore moved that the plan be confirmed.

Mr. Lowe *contra*, contended that by the ninety-first section of the Insolvent Law, the trustees were not entitled to come to the Court for the confirmation of a plan of distribution, while there was any objection to such plan which had not been decided by the Court, and whether the document in question was formal or informal, it was at least an objection upon which there had been no decision.

Mr. Fisher replied that no document of this description could be regarded as an objection within the meaning of the Act, unless the grounds of objection were clearly and distinctly set forth, which was not the case in the present instance.

Their Honors were of opinion that the course of proceeding laid down by the Act was quite plain; and although there was nothing as to the particular form in which objections of the kind were to be made, the provisions of the Act were quite accordant with the practice which had been pursued under the decisions of the Court. The Act required that any creditor, or person interested, who objected to the confirmation of a plan of distribution, should file a notice in writing, setting forth the grounds of such objection; and although the document before the Court was a very informal one, it might, they thought, be regarded as a notice of objection according to the meaning of the Act. The next question to be considered, however, was, whether the objection was a sufficient one, and they were decidedly of opinion that this was not the case: for the only ground of objection alleged was, that the claim of Mossman's estate did not appear upon the plan of distribution. There was no affidavit in support of this objection, neither was it even stated that Mossman was a creditor. It was consequently quite open to Mr. Fisher to move, as he had done, for the confirmation of the plan; but, in accordance with the decision of the Court in the cases of Stephen Coxen and Charles Coxen, the objecting party might have precedence in applying for a rule *nisi*, to show cause why the plan of distribution should not be altered or amended, which was the course pointed out by the Act. Although therefore, the notice of objection could only be regarded as an insufficient and irregular one, it would be quite open for Mr. Lowe to move now for a rule *nisi* before the confirmation of the plan.

Mr. Lowe then moved for a rule *nisi*, supporting his motion by affidavits, by which it appeared that a claim of £8,820 had been proved against the above estate by Mossman's trustees, which claim being disputed, was the subject of proceedings still pending, and was not noticed in the plan of distribution.

The Court decided that the rule *nisi* should stand over until the question at issue should have been decided, and that in the mean time the trustees should be authorised to retain a sufficient portion of the funds to meet the demand of the applicant, if sustained; paying over the remainder to the creditors.

ESTATE OF PROSPER DE MESTRE, DECEASED.

George Richard Griffiths, Esq., was removed from the trusteeship of the above estate, being absent from the colony.

EXPARTE HUGH TAYLOR v. RICHARD HUNT.

This was an application on the part of Mr. Hugh Taylor, of Parramatta, for a compulsory sequestration of the estate of Mr. Richard Hunt, of Gundagai, upon the ground of his having failed to point out sufficient property for the satisfaction of a judgment debt.

Granted.

ESTATE OF JOHN LORD.

An attachment was directed against Mr. Robert Craig, the trustee of the above estate, for having disobeyed an order of the Court to pay into the hands of the Chief Commissioner the amount of the assets then in his possession.

There were two appeals against the confirmation of Mr. J. T. Hughes's certificate—one on the part of the Bank of Australia, and the other on the part of Mr. Henry Macdermott; both of which were postponed until Wednesday next, in consequence of the insolvent's counsel being absent from Sydney.