

## LEGISLATIVE COUNCIL.

FRIDAY, JUNE 12.

The Speaker having taken the chair, announced that his Excellency the Governor had been pleased, on the behalf of her Majesty, to assent to the Bushranging Act, the Jury Law Continuation Act, and Savings' Bank Act.

## COAL BILL.

A messenger from the Governor having been announced, the Private Secretary was introduced, who presented a Message from his Excellency the Governor to the Legislative Council, proposing an amendment in a Bill which has been passed by the Council, and presented to his Excellency for the Royal assent, entitled "An Act to amend the Act for the sale and delivery of coal," which was ordered to be printed and taken into consideration on the 17th instant.

## BORDER POLICE.

The COLONIAL SECRETARY laid upon the table a partial return to the address adopted by the House on the 2nd instant, being a copy of the circular issued to the Commissioners of Crown Lands relative to the withdrawal of the Border Police. Ordered to be printed.

## VOTE OF THANKS TO HER MAJESTY, FOR THE CHANGE IN THE HEAD OF THE COLONIAL DEPARTMENT.

Mr. WINDEYER had been asked what good purpose could the motion he had placed on the paper effect. To what could it tend—either to promote the dignity of the colony, or to beneficially influence the policy of the Colonial Department of the Government at home? For himself he apprehended its good effects were very obvious, whether it should succeed, or whether it should fail. He regarded the motion in a two-fold light, with regard to the present, and with regard to the future; with regard to the present, it would serve as a check on the tone and temper in which that council had been treated by the late head of the Colonial Department of her Majesty's government. It would show that the council were not to be treated with that despotic contempt which had been exhibited on too many occasions. With regard to the future, and the pleasantest aspect in which the motion was involved, although at present not much praise could be lavished upon the new minister, yet whether the motion succeeded or did not, he at least should be taught that the despatches he forwarded to this colony would be critically looked at. He would confine his comments on Lord Stanley's administration to the period from the commencement of the present Council, and would refer in the first place to the first notice of that Council by Lord Stanley, a notice in which the root of all the subsequent evil might be discovered as follows—"In conclusion, I have only to express my anxious, but confident hope, that the Act which I now transmit to you, conferring upon the inhabitants of New South Wales powers so extensive for the administration of their own local affairs, will be received by them with feelings corresponding with those which have induced her Majesty, by my advice, to divest herself of so large a portion of her authority over the internal management of the colony, and, with the aid of Parliament, to grant so large a measure of self-government;—that the powers thus vested in the Local Legislature will be wisely and temperately exercised;—and that her Majesty may have the high satisfaction of witnessing, as the result of her gracious boon to the colony, its continued advance in religion and morality; its steady progress in wealth and social improvement; and the permanent happiness and contentment of her people." Now there was a great fallacy pervading this despatch, for it was no boon to grant the colonists what they were actually entitled to. The honorable member then referred to the despatch, a paragraph in which Lord Stanley assumed to himself a sort of patronage over the Acts of the Legislative Council, he would ask whether the Council sought or wished for the sympathies of the noble Lord. He would now refer to the last despatches which had been received from the noble lord; the one in answer to the demand of the Council to be placed on the same footing with Canada; the other, in reference to the appointment of the Honorable Francis Scott as Parliamentary Agent. With regard to the first—What did they ask with respect to responsibility? Simply to be placed on the same footing with Canada. They did not pretend to say how it was to be granted; that, of course was to be left to the wisdom of her Majesty's Government. And what was the answer they got? One in which it was evidently wished to be implied in this despatch that a responsible government had not been conceded to Canada—which they all knew was not the case. Perhaps indeed it might not have been conceded, and the address of the Council might with propriety have used the word extorted instead. But who ever asked that her Majesty should be advised to discuss abstract theories? They did not ask her to discuss any thing; but they demanded a plain practical concession, which they were justly entitled to. With respect to the appointment of Mr. Scott, it would be remembered that in a letter addressed to that honorable gentleman by the Speaker, it was distinctly stated that his appointment was to act as a check to the representations of the Executive here to the Home Government. Who ever thought for one moment of Mr. Scott acting as the Representative of the colony, at the expense of some other portion of the Representatives of the Empire? It was absurd to think they ever could have made such a proposition to a British gentleman, an elected member of the House of Commons; and still more absurd to think for one moment that that gentleman would accept it; and yet was the inference Lord Stanley drew. The dictatorial manner of the despatch throughout was offensive in the highest degree: but the attempt to tell them who they should appoint to the committee and who they should not was the most impudent of impudent things he had ever heard of. He would ask the House to go briefly into a consideration of what the effect of such a tone would be if submitted to. He was happy to be able to join with those of his friends who approved of the appointment of Mr. Gladstone. He hoped such an address would be prepared as would do justice to all parties. He would, therefore, move that a Committee be appointed to draw up an address of thanks to her Majesty for the change she has been graciously pleased to make in the head of the Colonial Department of her government.

Mr. DANGAR seconded the motion.

The COLONIAL SECRETARY could not give a silent vote upon the question. He thought the high personal character of Lord Stanley was of itself sufficient vindication against the attacks by which he had been assailed—a higher vindication than any humble efforts of his could give him. He had stood forth very humbly to defend Lord Stanley from what he considered the unjust aspersions that had been cast upon him; but he repeated that his defence might rest better on his high personal merits than on any vindication which he (the Colonial Secretary) could offer.

Dr. BLAND would deem it wrong to give a silent vote on the motion before the House, a motion which he regretted he should be obliged to vote against. It was, he considered, a most impolitic motion, and which would recoil with damning effect on that Council. When it was recollected that it was the noble Lord on whom they now sought to cast this censure, who had given to them what constitutional liberty they at present possessed, he

should be disposed, even if he had committed many egregious errors to forgive them, and to translate his intentions towards the colony by this one act. He thought they might shape a motion which would meet with the concurrence of a considerable number of the members of the house—would omit the praise, and merely state that the withdrawal of Lord Stanley from the ministry was an auspicious event for the colony: he should have no objection to vote for it.

Mr. LOWE said, that he had not heard the speech of the honorable and learned member for Durham, but he should not have hesitated, without hearing any speech on the subject, to vote for the motion which his learned friend had brought forward. He should not hesitate in any way to express his satisfaction at the removal of Lord Stanley from the Councils of her Majesty; a more arbitrary—a more dangerous adviser could scarcely be admitted into her Majesty's Councils. Neither did he think that the motion of his honorable and learned friend was ill-timed, or impolitic. The honorable and learned member then went into details of the pernicious policy adopted by the noble lord towards the colony, and concluded by observing that the colonies should be allowed to regulate their internal matters themselves, no matter whether Lord Stanley or Mr. Gladstone was the minister. The tone and spirit of the Press of England showed that this view of the question was taken at home, and many influential men were endeavouring to advance the interests of the colony in the same way. It was for honorable members to show that they were alive to their rights. He intended, as he had said, to propose an amendment, one which he had submitted to his honorable and learned friend the member for Durham, and which had met with his concurrence, or which he should not propose, concurring as he did with the motion which his friend had brought forward. The amendment was, that a Committee be appointed to prepare an address to her Majesty, praying for a total reform in the colonial department of her Majesty's Government.

Mr. WENTWORTH seconded the amendment.

The ATTORNEY GENERAL eulogised the course pursued by his Excellency the Governor during his sojourn in this colony, contending that he had uniformly advised such policy as he conceived for the general benefit of the colony. He should oppose both the original motion and the amendment.

Mr. ROBINSON supported the amendment.

Mr. WINDEYER having replied, by observing that he preferred the amendment to his own motion.

The SPEAKER then put the question on the amendment, when a division was called for, and the numbers were seventeen to five—the amendment was therefore carried.

## STANDING COMMITTEES.

The names of Mr. Parker and Mr. Windeyer were added to the Standing Orders Committee, and those of Mr. Parker and Mr. Lowe to the Library Committee, upon the motion of Mr. Cowper.

## MELBOURNE AUCTION COMPANY.

Mr. BREWSTER moved, for leave to bring in a Bill to revive and continue for a limited time, an Act of the Governor and Legislative Council of New South Wales, passed in the 5th year of her present Majesty, being the Melbourne Auction Company's Act. Upon which the house divided, and the motion was lost by a majority of 14 to 9.

## OFFICERS OF THE GOVERNMENT.

Mr. WENTWORTH moved, pursuant to notice, for leave to bring in a Bill to render certain officers, and other persons therein enumerated, incapable of being elected Members of the Legislative Council, and to make void the election of any Member who shall accept any Office of profit from the Crown.

The COLONIAL SECRETARY would not oppose the Bill at its present stage.

Leave was then given, and the Bill having been read a first time, was ordered to be read a second time on the 21st July next.

## CROWN LANDS.

Mr. COWPER moved, pursuant to notice, "that a Select Committee be appointed to enquire into the Bill to amend an Act for regulating the sale of waste lands belonging to the Crown in the Australian Colonies, and to make further provision for the management thereof, introduced by Mr. Hope into the House of Commons at the close of the session of Parliament, 1845, and to report on the provisions thereof, and the accompanying Despatches from Lord Stanley to Sir George Gipps, of the 7th and 30th August, 1845."

Carried.

## THE LATE SHERIFF.

Mr. WINDEYER moved, pursuant to notice, "That this Council do renew their address to his Excellency the Governor, in reference to the defalcation of the late Sheriff, adopted on the 23rd August, 1844." In proposing this motion, the honorable gentleman remarked, that owing to some communications which had been made to him, and particularly to one which he had received from the honorable member for Cumberland, he should have little objection to abandon the motion altogether.

Mr. COWPER was glad that the honorable and learned member had brought forward this motion, as it gave him the opportunity of stating the facts which had come to his knowledge as to this matter being in a fair train of settlement through the praiseworthy exertions of the late Sheriff's son, who had evinced the most laudable industry, and exposed himself to the most severe privations in a praiseworthy anxiety to arrange his father's affairs by paying twenty shillings in the pound, not only to the private creditors, but to those who had been losers by the deficiencies of the late Sheriff in his public capacity. These affairs were by the laudable industry of this young man in a most prosperous state, and as the value of the property was rapidly improving, it would be well if the present motion was withdrawn, in order that an opportunity might be afforded for settling the matter without the intervention of that House. It had been suggested that an advance should be made by the Government in the way of a loan to facilitate the settlement of these claims, and he should be glad if any arrangement of this description could be arrived at.

Mr. WINDEYER said, that he felt perfectly justified in withdrawing the present motion, after the statement which had been made by the honorable member for Cumberland, as to the matter being already in a fair train of arrangement, through the praiseworthy exertions of the young gentleman alluded to.

## DR. LEICHHARDT'S EXPEDITION.

Mr. COWPER moved, pursuant to notice, that the petition presented by him on the 9th instant, in reference to Dr. Leichhardt's expedition to Port Essington, be printed.

Carried.

## ADJOURNMENT.

Mr. WENTWORTH in moving, pursuant to notice, that the House at its rising do adjourn to Tuesday, the 21st day of July next. Messrs. Brewster, Cowper, Robinson, Bowman, Lowe, Dangar, and Lang, supported the motion.

The Colonial Secretary and the Attorney-General opposing. The question on being put was carried, by a majority of 18 to 6.

## IMPRISONMENT FOR DEBT.

Mr. LOWE gave notice of his intention, on the 24th of July to move for the second reading of the Imprisonment for Debt Abolition Act Amendment Bill.

## THE RENT OF GUNPOWDER.

Mr. WINDEYER moved, on behalf of Mr. Lamb, that the evidence taken at the bar of the House on the 10th instant, as to the effect of the rent on gunpowder, now paid to the ordnance Department, be printed.

Carried.

## ABORIGINES.

Mr. WINDEYER moved, that the Select Committee of last session on Aborigines, be re-printed.

Carried.

## LUNATICS ACT AMENDMENT BILL.

The above Bill was read a third time and passed. The remaining orders of the day were postponed until Tuesday, the 21st of July, and the Council adjourned.

## Original Correspondence.

## EDUCATION.

Mr. ATLAS—In presuming to approach the important subject of education, I do so with the greatest diffidence on my own part, and with the greatest deference toward the opinions of all other men.

Upon this subject the colony is divided against itself. To step in between the opposing parties, for the purpose of conciliating and gathering together the scattered fragments of bitter contention, and softening them into an amicable combination for the general interest and mutual benefit of the young and rising generation, would be an achievement worthy of some great and noble mind. To arrive at such a happy consummation I have no hope; yet if by casting in my mite along with the abundance of others, I can, in the smallest degree, assist in procuring a national blessing, I shall be perfectly satisfied and amply rewarded.

Civilized man, considered as an intelligent being, possessed of an immortal soul—living in a state of ignorance in a Christian country—a subject of one of the mightiest empires of the world—is an anomaly which can hardly exist under a good government. That such an anomaly does exist, under the superintendence of one of the best, most enlightened, and most liberal governments of mankind, is a lamentable truth, which cannot be contradicted. The census of this part of the British empire for the present year will disclose to public view the degraded condition of many hundreds of our fellow men in every part of the land we live in. The extent of depravity and crime arising therefrom places human beings below the level of the brute creation, and, at best, when employed to labor and earn bread by the sweat of their brow, they can only be made to do so by a sort of mechanical power; they know nothing of the duties required of workmen toward their employers. Ignorant men, individually and collectively, are always the worst to govern, whereas educated and intelligent men are a law unto themselves—legal subjects of the Crown, striving one and all to extend the public weal, and support the honor and glory of their country. That is, if the government is righteously administered; if not, the people are then placed in a position whereby they can at least remonstrate with their rulers, point out the existing evils and means of providing a remedy. I wish to be understood as speaking of men in the enjoyment of British liberty, excluding those parts of the world where the many are enslaved for the purpose of supplying the wants and executing the wishes of a pampered few.

Casting a retrospective glance at New South Wales, I behold it a monster head and tail, without a middle part; or, more intelligibly speaking, composed of two extreme classes—the yoke of slavery and bondage imposed upon the necks of the one, without the means of resistance, and the rod of tyranny and oppression in the hands of the other, with power to wield it. This state of society has mostly passed away, but with regard to education throughout the colony, it is making no progress, and instead of emerging from darkness and death, to light and life, the apathy of the people is holding themselves in thralldom, and placing them in a retrograde movement. Notwithstanding this gloomy aspect, the beam is yet on the balance by which the dearest interests of the colony must be weighed; and if the scattered intelligence of the thirsting wilderness would but gather itself together, and by its reflecting influence emit some of its brightest rays, so that they may shine forth and bear upon the proper scale, then education must go a-head. Every formidable obstruction must be firmly opposed and finally overcome. If the powers of perception are allowed to be unveiled, so that men may clearly see what is placed before their own eyes, then let their reflective faculties scrutinize the awful realities brought before them, by the numbering of the people in 1846, and behold the melancholy picture presented to them. Let them ask themselves what the dignitaries of some of the Christian churches have done toward the advancement of education since last session of the Council. If men think for themselves and let conscious truth reply, the question is answered in one word—Nothing! Nothing have the Denominationalists done to instruct or improve the minds of the ignorant. Verily, the harvest is plenteous, but the laborers are few!

Orville Dewey says, "Make of truth itself an altar of slavery, and guard it about with a mysterious shrine—bind thought as a victim upon it, and let the passions of the prejudiced multitude minister fuel, and you sacrifice upon that accursed altar the hopes of the world." The position of religious truth in this colony is nearly parallel with this statement, not universally so. The truth, which high Churchmen (who have so strenuously opposed a national system of education) have flocked around to guard with a mysterious shrine, is made an altar of, upon which they would also bind thought as a victim, then, by a sort of agitative influence, inflame the passions of the prejudiced multitudes, who are unwittingly ready to put a fire-stick to the trunk of the tree of knowledge, and willing to gaze upon the work of their own destruction, until they are unconsciously smothered in the ruin their own hands have brought down upon themselves—this is the work of men whose thoughts are not their own—

Thoughts long enslaved and victimized,  
And ignorantly sacrificed,  
To powers of their own making.

Those priestly powers, long idolized,  
Are now respectfully apprized  
Their influence is shaking.

Freedom of thought and speech much prized,  
Are now both freely exercised,  
Without equivocation;

And all priestcraft the least disguised  
Must all be stripped and critised,  
By close examination.

The souls of men are not in danger, because they conscientiously withhold their assent from what their clergy may sometimes earnestly solicit them to support. Every man should have a mind of his own, and exercise it with freedom, according to the dictates of his conscience—that dictation having been duly tried and weighed by

the standard of Divine revelation, which ought to be the universal guide of all professing Christians.

I have been seriously told that I could never go to Heaven, unless I entered upon the way by the door of one certain Christian church upon earth. When I replied that two men might set out on a journey to a far off country, that they might go different roads, yet might arrive at the same place, I was most sincerely informed that what I stated in reference to the going to the blessed abode of departed spirits, was an utter impossibility.

Under the destroying influence of such a delusion, there is no room for the light of reason—no room for Christian charity, without which all professions of Christianity are nothing. Though I give all my goods to the poor and my body to be burned, yet if I have not charity, all this availeth me nothing. Portioning off a certain number of human beings, or people of a certain church, to the inheritance of Heaven, who walk in a certain road of men's own making, smoothed and levelled by men's own hands, according to men's own minds, is a great deception, too extensively diffused amongst the human race by those who ought to teach a more charitable doctrine. Members of any sect or communion who judge and condemn all other sects, and exclude them from salvation, are unworthy of being called Christians. I would charitably think that none do so, except those who are held in the bondage of ignorance or under subjection to the persecuting spirit of fanaticism and superstition. But the clearest reasoning and most eloquent language addressed to men whose minds are darkened by sectarian principles, and biased by sectarian prejudices, may fall upon their ear like the sound of a tinkling bell, and pass away without any good effect or lasting impression.

If the clergy have any desire that the sons and daughters of this fair sunny land should be educated in what is necessary to make them good and intelligent members of society, and a religious people, they (the clergy) must freely give all their influence and support in favor of a national system of secular education, then the religious instruction, what is strictly religious, will come under the superintendence of the clergy. When education is thus divided, the clergy have a better opportunity of attending to the religious department in a proper manner, than when it is mixed up with all the other affairs of the present evil world. A division being drawn between secular and religious instruction, the duties of the clergy would be greatly lightened, duties which they seem quite unable to perform at present, in their relation to a mixed education, with any degree of satisfaction to the country, and, I presume, with very little satisfaction to themselves, if they but cast an eye upon the mournful ignorance with which they are surrounded. How can the apostolically descended clergy of the nineteenth century, who cannot preach the gospel, nor administer the sacraments to poor and needy sinners, without being appointed and constituted to the ministry by a bishop, whose apostolical succession in a direct line cannot be doubted, (excepting the exceptions). How can they deem their appointment by apostolical succession alone so indispensably necessary to the saving administration of saving graces to ensure man's salvation, when so many hundreds, nay, thousands of their fellow-creatures within the reach of being reclaimed and saved, have neither the word preached to them, nor sacraments administered by the said clergy? Respecting the deplorable condition of those men, and so far as some of the professed ministers of Christianity are concerned, they either do not sincerely think the preaching of the word and administering of the sacraments necessary to salvation, or if they do, they do not love their neighbour as themselves, nor even think the souls of certain men, or certain classes of men, worth saving. This is a hard saying, but the awful realities which force themselves upon me oblige me to make the observation, although reluctantly. Every man in holy orders, whether a twelve thousand pounds (or more) per annum bishop, or fifty pounds per annum curate, should look upon every man as his neighbour, or as a way-faring brother on his earthly pilgrimage to a heavenly resting-place—like the great apostle of old, make himself all things unto all men, that by so doing he might gain some.

If certain clergymen think it is indispensably necessary for all ministers of religion to be appointed to their sacred calling by bishops of apostolical succession, otherwise their services are of no value or benefit toward the saving of souls, surely it becomes all those professed servants of the Most High to minister unto all men who are not placed beyond some impassable barrier, whereby they cannot possibly be brought within the hearing of the word of life. Perhaps I may be told that there are public places of worship, where the gospel is preached, and where all men, if they will but come, may hear the gospel truths expounded to them. But all men do not go thither, and the duty of clergymen is to go to those who do not come to them. Draw me and I will follow thee. The clergy of the present day, in this country, overlook this maxim. Their maxim is, all those who come may come, and those who stay away may stay. One great cause of so many staying away is their want of education, consequently they have no inclination to hear a sermon or lecture, of which they can have no knowledge. If the want of education prevents men from going to church, education must undoubtedly pave the way to it. Educated men will go to church, though some, perhaps, through curiosity to hear the preacher and criticise his abilities, others, perhaps, to scoff, yet all may remain to pray with sincerity. Not so with men destitute of education, who can have no pleasure nor feel any interest in hearing what they do not understand. To obviate the rank growth of the obnoxious evils of ignorance, the people must be educated; yet there is a possibility of education being either good or bad. To provide and establish a system of good education must be the paramount object of all good men. The Irish, or Lord Stanley's system, has been denounced by those whom I believe to be good men, as a "Godless system." They may be mistaken, yet I will not venture to dispute their statement—I am not particularly intimate with all the parts of the system, therefore I cannot say yea or nay—however, notwithstanding, I cannot see why a system, though purely secular, which teaches men how to transact the business and affairs of the different callings through life to which they may be appointed, and which inculcates the principles of morality and justice between man and man, can be considered a Godless system of education, when there is a provision of time, &c. made for to teach a Godly system, or a religious system, apart from that which is secular. Religious and secular education taught together, and taught separately, amount to the same thing at last, with this difference, that religious instruction taught apart from other concerns can be attended to and imparted in a more proper manner than when it is too closely connected with worldly affairs. Neither of the two systems are deserving of the appellation of Godless, if properly carried out. But the present existing (in too many places non-existing) system is quite inadequate to meet the wants of the colony, and under the control of the present managers it is very badly managed.

Some of the honorable members of the Legislative Council, in supporting the national system when before the House last session, said that it would be cheaper (they were more for cheap things than they are now) than the denominational system, but before their constituents can be persuaded that it is so, honorable members must produce a satisfactory calculation of expenses at-

tending the teaching of secular and religious instruction apart from one another, and together, with the balance in favor of the one and against the other. Our legislators, who are entrusted with the bellows of political wisdom, and the blowing of them with a fair, not a foul wind, are not instructed by the people they represent, to make the subject of education a question of pounds, shillings, and pence. The reclaiming of the people from ignorance is a consideration of far higher importance, and must be accomplished otherwise than by adopting some theoretical system, merely because it is supposed to be cheap. I am perfectly convinced that a national system can be brought into operation with the general assent of every denomination of Christians—such a principle must be agreeable to their minds and principles—not such a system as that to which people would be under the necessity of being compelled to commit the tuition of their children. Robin Goodfellow recommended last year that they should be compelled! Such a coercive method of diffusing knowledge would be fraught with enormous evils, yet I can scarcely refrain from laughter when I think of the idea that must have given birth to such an expression. It reminds me of Cowper in one of his cheerful moods—

What! Hang a man for going mad;  
Then farewell British freedom.

when Robin conscientiously discovered and suggested the necessity of compelling men against their own conscience, he must have been unconsciously laboring under the influence of the spirit of persecution—or else he must have thought them fools or madmen, who required to be compelled against their own will to accept what was really good (according to Robin's estimation) for them, although in direct opposition to the spirit of their educational insanity. A system of national education, really suitable to this mixed community, must be of another nature than that, which of necessity they must be compelled to accept. Even Mr. Wentworth's amendment must be amended. The honorable member for Sydney stated, that the children would be "at liberty" on one day of the week, beside Sunday, to go "elsewhere" for religious instruction. Thank Heaven for the blessings of freedom enjoyed, and the glorious constitution of the British nation—that is a liberty which cannot be withheld nor taken away. Why should a Briton, though born in New South Wales, talk about being at liberty, to go and receive religious instruction on one day of the week, set apart for that purpose? At liberty to do this in a British colony with a representative legislature!

Oh! what a privilege we own,  
Only by Wentworth making it known!

again, Mr. Wentworth's elsewhere, may be a curious place enough, who knows it. Elsewhere, may be some place or no place, it may be no place within the boundary of any other honorable member's ken, or it may be some place unknown. Mr. W's elsewhere is such a vague and undefinable site or situation, that he, who, of course, knows where it is, and what sort of a place it is too, must needs accompany it with some satisfactory explanation, or geographical notes or lines, whereby its locality can be accurately pointed out, so that men and children may not go astray in travelling to it, nor wander about without any direction in a way by which they might never find it. Elsewhere must be brought home to somewhere, and somewhere must be a known situation, before Mr. Wentworth's constituents can all be reconciled to its being anywhere at all.

Owing to the scattered state of the population, in many parts of the country, the collecting of the children together to receive education, at one place, is a point which must not be lightly passed over by the representatives of the people. Under such circumstances, I would humbly intimate, that a board and lodging residence attached or convenient to the school of education, will be indispensably necessary to meet the desired object. How a board and lodging establishment can be most economically and most efficiently conducted, I will, at present, leave to the cool calculations and mature deliberations of honorable members of Council. Respecting the cities and townships of Australia, I do not deem this mode of collecting the children necessary. But where families will be living many miles distant from the site of any national school, such a system should be adopted, and could be carried out with great satisfaction to all parties if placed under a proper superintendence.

By the side of this national residence, another object immediately presents itself, namely, a national School of Industry, where little girls could be taught needle-work, and other little things, which would be very useful to them in more mature years, and boys would be employed in gardening, &c. By such employment they could supply the whole establishment with fruits and vegetables, and in some instances, even the labors of the agricultural field might be successfully entered into. This would be an innocent, amusing, healthful, and in other respects, beneficial relaxation from mental studies. And if it did not defray any part of the expense of their necessary support, it would, at least, teach them the rudiments of the art of industry, which, when applied through after-life, would not only be an individual but a national good, increasing individual wealth, and flowing from every point of the land would naturally increase the wealth of the national coffers.

Under such a system of education, ignorance and idleness would become banished to lands unknown—unknown to the Britons of Australia.

An American, looking out of his bed-room window, fronting the east, felt his mind gratefully impressed by the first appearance of the rising sun, and involuntarily exclaimed, "The glory of the world is rising!" His better-half, who was rising at the same time clothed in her flowing night-gown, thought her loving husband referred to herself, and with a fascinating smile, interrogatively replied, "What would you say if I had on my silk gown?" Without going all the way with the American lady, and without thinking that the glory of the world is rising when Australia only is rising, yet one and all may hope that her glory will arise by the establishment of a national education, then she will wax great among the nations of the earth, glorying in her strength of mind, clothed in a robe of pure intelligence and holy light.

I am, &c.,

AMICUS.

June 1, 1846.

#### FATHER SHANDY AND CORPORAL TRIM DRILLING THE CHURCH OF ENGLAND LAY ASSOCIATION.

Preserve the rights their zeal and courage won,  
And perfect that which they so well begun;  
Again let bold reforming thousands rise,  
And cleanse each church of its impurities.

The Reformers—Rev. B. Noel.

"We have at length seen the report of the Church of England Lay Association, and, as we expected, it is indeed an inflated bulky production, more remarkable for its size than for its information; whoever has had reason to complain, we conceive the printer at least must be satisfied with having had a windfall.

"The report assures us 'of the deeply rooted hereditary attachment of the members of the Church of England to her, as a national church,' but that this attachment is, 'in a great degree, latent,' a description of attachment of so doubtful a character,

that we conceive a fair lady would at once discard her lover should he evince nothing more ardent than *hidden love*. We can, however, only suppose, in this instance, that the hereditary ruts have penetrated so deep that neither pickaxe nor spade can bring them to light; certain we are that the Lay Association with all its workmen never will.

"Next comes the laudation:—'The association has advanced from an humble origin to a position of influence, which has attracted towards it, with no inconsiderable expectations, the eyes both of the clergy and the lay members of the Church of England.' As for its origin, we had always mistaken it; we conceived it to have been the bantling of self-sufficiency, and the offspring of bigotry, but we are glad to be undeceived, and to discover that what we attributed to pride, arises from excessive diffidence and the extreme of humility, and that, in this instance, the scripture has been literally fulfilled—'the humble shall be exalted.'

From nothing they have sprung  
To be the praise of ev'ry tongue;  
Behold their influence now—  
Parsons before them bow,  
The Bishop himself declares  
They have his daily prayers:  
So, like the little grub,  
That swims about the tub,  
And then becomes a fly,  
Attracting ev'ry eye,  
They who were so late  
Of such humble state,  
Have risen high in station,  
The Church's admiration.

But the proof of the pudding is in the eating, Trim;

This bombast  
Will not last,

Trim."

"Your Honor," saith the Corporal, "order the squad out to drill, and we will see how they will support the first position—of exalted 'influence, numerical and pecuniary support; for it is to these points the eyes of both the clergy and the lay members of the church,' so says the adjutant's report, 'are attracted with no inconsiderable expectations.' But, first, Trim, is the adjutant an Irishman? for he writes with feelings of surprise at 'unseen operations being overlooked,' and 'visible marks' being the only marks that can be 'pointed out.'"

"He is a true Saxon your honor, neither bred in Dublin nor Tipperary, but he may be a believer of fairies, witches, and the second sight, and so, thinking, your honor, he was conversing with these visions of his fancy, he has written in their jargon."

"Well, well, Trim, every man has his fancies, some good, some bad, and why not this poor devil of an adjutant have his, we must not be hypercritical with this infant association and its nurselings, mayhap they will improve under our drilling. Call over the roll, Trim, and see how many Episcopalians you can muster."

"Your honor, that would be hard to tell, for many of them have gone out of the camp, and never muster even on Sunday; but say, your honor, from 80,000 to 100,000, 25,000 of these, your honor, reside in and near the capital."

"Well, well, Trim, all the adjutant has enlisted in this squad, is about "500 sons and daughters," and with this little handful of breeches and petticoats, school-boys and school-girls, he demonstrates "the deeply rooted hereditary attachment of the great bulk of the people to the national church;" nevertheless, Trim, the statement of attachment is true, but the proof is bad, for the best and most numerous friends of the church look upon this association as hostile to Christian liberty and a tractarian movement."

"Aye, quoth the corporal, your honor, they have drummed out many good soldiers from the ranks because they had not right facings, and spat in the face of many who tendered them their good will and their money, rather taking money (from every dirty source from whence it may be collected, infidels, drunkards, Pagans, Jews, publicans, and sinners,) out of the Queen's treasury than from the hands and pockets of good and honest men."

"Oh, Trim, it is not the facing, that is but tailor's work, but the man they should look to, and as for the money, Trim, though it may be unclean in the getting it is sanctified in the application, the only wonder, Trim, is, that the staff officers should exclaim so much against infidels, publicans, and sinners, while they so freely pocket their cash, but it is a military feeling, Trim, we say God bless the pay whatever may become of the pay-master."

"Aye, your honor, because there is virtue in the pay however much it may be wanting in the pay-master, the end, your honor, sanctifies the means."

"Well, Trim, the numerical proof of the position fails, turn, Trim, to the adjutant's accounts."

"Why, your honor, it is a scurvy reckoning such as no miserable conventional in the land would boast of, the balance sheet for near eighteen months, signed by three auditors, makes the collected revenues £328 1s. 1½.; near £100 of which has been expended in barrack accommodation and other commissariat requisites, leaving £230, your honor, applicable to the mighty undertakings contemplated."

"Aye, Trim, the cash proof is even more miserable than the proof numerical, why Trim, the recruits are few the money scanty, the lord in command disappointed, and the adjutant himself desponding, for here, Trim, are the despatches. In August, 1845, his Lordship speaks of the 'increasing extension of this very admirable association;' in May, 1845, he declares the association 'as established on a firm and permanent basis,' describing the movement 'as judicious and temperate,' but in April, 1846, his Lordship's under lip has fallen, his tone is less congratulatory, and though he does not 'admit the experiment as unsuccessful,' he says, 'I recollect [what any man not possessing half his Lordship's knowledge of algebra may have done] from your statements and observations, that its progress has been less rapid and number of enrolled members smaller than might have been expected, considering the preponderance of the Church of England in all parts of the colony;' a sad evidence, Trim, of increasing influence; while the adjutant, in his neat little circular despatch, imploringly 'and earnestly begs the kind aid of the several subscribers in promoting the objects of the association.' Then, Trim, the influential position is on paper only—

It is mighty funny,  
Without men or money,  
They do intend  
To work a mighty end!

Yes, Trim, they have spread themselves out too far; weakened the centre, exposed the wings, and, therefore, make no impression; the modern tactics of concentration they overlook."

"Aye, your honor, they dabble too much in the funds. There is the cathedral fund, the district churches building fund, the additional clergy fund, the residence clergy fund, the church education fund, the grammar school fund, the college fund, so that nothing less than an income tax would supply all these."

"Aye, Trim, with all its official staff, its sweet company of singers and its minstrels, it is to be feared there is something wrong in the camp, although the Lord in command certifies to the society 'collectively and individually' being as wise as serpents and harmless as doves."

"Aye, your honor, they have much of the serpent in them; they