A. Journal

Writ by

Samuel Edward Throbble

Misprint

"There's nothing in this time that can satisfy me and either a drinkable, meat or tea."

(Handwritten notes on the right page, partially legible.)
Left the Islands on a Voyage to England and to return again.

To my family left on the Islands excepting my little boy the eldest child Charles Thomas who accompanied me on my voyage.

TOM W
December, 1828

Dear Mr. [Name],

I only recently received your letter of the 20th of May, 1829, containing certain resolutions. I am now forwarding them to you for your information. It appears that the resolutions were taken at the annual meeting of the Board of Directors of the London Missionary Society. The resolutions are as follows:

1. That the Board of Directors of the London Missionary Society,

2. That the Board of Directors of the London Missionary Society,

3. That the Board of Directors of the London Missionary Society,

4. That the Board of Directors of the London Missionary Society,

5. That the Board of Directors of the London Missionary Society,

I enclose a copy of the resolutions for your information. Please let me know if you require any further details.

The Board of Directors of the London Missionary Society,

John Smith

Secretary
depend on future communications, and also the type
necessary for me to adopt in justification of myself
in the world, and my future employment.

Should you persist in your resolutions—whatever
may be the result—I have strong consolation
namely, that the same God who has provided for us
during our former abode, by you in the
islands, will still appear in behalf of your
sufferings and needs, and is a friend that
sticketh closer than a brother.

Dear Gentlemen,
your exceeding affection
L. P. Woolley

In the Board have referred to your treasurer that he
should be informed. A copy of this is forwarded through
that gentleman for his document.

Mr. Marshall having expressed compliments
to the New London and its connection
with the wants of the Board has forwarded
the report for his information.

I have sent the following to Mr. Brown,
Copy of a letter from the New London to one
of the Missionaries in the South Sea Islands.

Sydney, April 2, 1778.
My Dear Sir,

I have just a moment to spare to
deliver you a note by the Beaver's sail. I received
both your letter, they gave me great pleasure.

There are some matters of this kind that are
beyond my reach. I have been greatly distressed in mind about Hawaii.
(The Hawaiian name) The Director gave a resolution to sell
her, and orders to Mr. Bell, but whenever she was
at the same time gave me an assurance how you
were to be supplied with water. I cannot
understand the context of the Director. Do they
know your situation? Are they aware of your
provisions? How do they consider what comforts
you require? Do they believe that the labor
is wanting in the time? I would wish to know
when what proceeds you come out—had you no
plan? He agreed & did you expect to
have him. The funds of the air I—seems that they
have been slighted for almost twelve years. These errors
must be rectified. The nature of this affair. I have
drawn bills occasionally on my own discretion.
I have been convinced of the absolute necessity to do
so, but in general, I have drawn them with
year and trouble, as I had no regular instructions
what I was to do. I have written a heading
to a letter as a trial on the subject. When
Andrey arrived, or I receive a message from
the Directors to the letter signed by him, I shall have
of my mind what to do. I have written to them
as strongly as I can about your affairs, your
worries, your children. The Directors of this
township, and the mercantile firm of this firm,
without your signature, the writing paper.
The Directors have nothing to do with the States. They
will have nothing to do with her. I advised you to
your own. I intended to write to have his hands thus far. You.
For if she should be lost, nothing else, other services
would be very few and I had not returned for
and I wish to call for the Booby with my friend
(the celebrated Papas and the like) you would have
had me satisfied at present, and I do not know
when you would have any—now. I feel for your
situation and would very gladly make you
comfortable if I was in your shoes. The Business
of your mission is not complicated as it should be.
The Board protests which I have preserved
in the Directors if not so, then will also
support for your mission annually. They take
no notion of whatever to me, I am told by the
Duke, and perhaps they may think one com-
plaint in every six weeks—and perhaps
ought not to have pursued it so much already.

I wish you would have any thing to have done with the mission
to New Zealand and the Church. The Directors
have certainly to allow their children at a
position to an annual allowance, which, and
prompted all other planters, and made all planters
satisfied. I hope you will be able to trust
fathers of your situation, to you have again
said to the Duke, and will turn my heart.

Difficulties, my dear Sir, you must expect. I have had
them these 20 years, and after any great ones
December 1820

This is the last time we are in the very field of battle—our.zoom took place last week, and was
a failure for want of both weather and time.
No one in the colony, whether...
December 1828

Copy of a letter sent with the above to the

In the Board of Directors

of the L. M. Society

Dec. 5th, 1828

Gentlemen,

I have the honor to say to the most determined effort in justification of that affair and conduct which the Board has thought fit to assume as the grounds of my communication. I have thought it unnecessary to append to your the accompanying documents; my intimation in this singular case accords with the view I have taken in the case of the Indians. I trust you will see that the record of these documents may prevent the injury to the public interest by inducing a republication of their resolutions. The Board of Directors is now in a state of affairs which may be to the benefit of the Board.

L. E. Borelli

Extract from the Board's letter to the

Mr. May 17, 1828

Dear Brother,

We have received the copies of the statements you have so kindly transmitted to us, for which we thank you. We are truly sorry to learn that you have been subjected to such partialities, and, as we are not accustomed to think that the society should have acted as they did. We certainly think that they ought to have paid the bill which has been returned, and that if they had any thing to say to you about it, they ought to have taken the cause away of giving them any information on the subject. We have not heard that the bill is likely to be paid, without any further trouble. We fear all our bills will be taken very seriously in future. We shall

A.S. Gentlemen, you cannot charge the society of your misfortunes against the conduct of the Board. You have free and friendly from the Board of Directors, and in full of your conduct, and to the Directors without any further trouble. We fear all our bills will be taken very seriously in future. We shall

December 1828—

We have always been happy in a distinguished service rendered by the Board of Directors, not only with regard to the public, but also to the interests of the Company. I have been assured that the Board of Directors has full information of the state of affairs which may be to the benefit of the Board.

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December 1829

Letter to the Rev. Mr. Ellis.

Lake Mequonie, New York.

Dec. 6, 1829.

My Dear Brother Ellis,

I had almost forgotten you in the bustle of my engagements and thought that a letter was due to you, but I found the business for which I had set out still unaccomplished, and had to return to New York. The resolution of the Directors to establish a settlement on the banks of the Mequonie, which you are acquainted with, will soon be carried out, and you will see the results of it in the future. I understand that the settlement will be made under the direction of a man named Mr. Brown, who will show you that the project is feasible.

I have many documents to examine, and I must first settle the accounts with my publisher. I have just received a letter from London, where I have friends, and I must write to them. I have also received a letter from Mr. Brown, who is about to start for New York. I hope to see him soon, and we will then make arrangements for the settlement.

I have been in London for some time, and I have been busy with the publication of my new book. I have also been occupied with the business of the Directors, who have appointed me as their agent. I have been in New York for a few days, and I have been busy with the settlement. I hope to return to London soon, and I will then make arrangements for the publication of my new book.

I have no time to write now, but I will write to you soon. I hope to see you in New York, and we will then make arrangements for the settlement.

Yours truly,

[Signature]

[Note: The text is written in a cursive, hand-written style, with some words and phrases being unclear due to the handwriting. The text is a letter from Lake Mequonie, dated December 6, 1829, to a brother named Ellis, discussing the settlement plans and the needs of the Directors.]
December 1829

Dear Brother Ellis,

I had almost forgotten you in the midst of my perplexities and thought that a circular was addressed to you, but I trust you have received and seen the resolutions of the Directors, which you are acquainted with. Mr. Thomas will show you the copy of my letter. I have written to give you the benefit of my opinion in my mind, that I saw no advantage in sending for an agent, and the expenses would have been too great. I believe the sale could have been made at a lower price, and the expenses would have been less. I hope you will consider this in your own best interest.

Lake Macquarie
New South Wales
Dec 6th 1829

[Signature]

Lake Macquarie, December 1829

Dear Sir,

I have twice written to you requesting that you be informed about the measures to be taken regarding the property of the mission on the land which I own. I have not been successful in this, as I have not received any response. I am now writing to you, as I have recently obtained a certificate of land titles, which I have sent to you. I hope you will look into the matter and make the necessary arrangements.

Lake Macquarie
Dec 18th 1829

[Signature]

Lake Macquarie
Dec 18th 1829

Dear Sir,

I am writing to you in reply to your letter of December 18th. I have been informed that you are planning to carry on the sale of the land independently of the Directors and their resolutions. However, I must inform you that my duty is to carry out the resolutions of the Directors. I have written to you to inform you of my intentions and to request that you carry out the sale in accordance with the resolutions. I believe that it is in the best interest of the mission and its beneficiaries that the sale be carried out as planned.

Lake Macquarie
Dec 28th 1829

[Signature]
Copy of letter to the Society in reply to theirs of date London 13th August 1829

[Text not visible]
November 1830 – 1831

J. F. R. Kelly Esq.

Chief Agent of the Society

Lake Macquarie

To,

My dearest James and Mr. Collingwood,

Two copies sent. - Send one copy to the 15th day next following the receipt of this letter.

Yours respectfully,

L. S. Thomson

December 9.

Write to James and Mr. Collingwood

February 14th.service.miss.letter.

Write to詹姆斯

January, 1831

Write to the islands and send some seeds to, Banyun, K. and D. Williams, Banyun, and Patience which I will send by the Miss Black from Macleay.

Applied to Mr. Kelly for a woman to be assigned.

The following notice appeared in the Sydney Gazette of January 1831, and following inquired what the object of the London Missionary Society.

Notice.

The Director of the London Missionary Society having found it expedient to communicate to the Mission of the London Missionary Society.

London Missionary Society.

The Director of the London Missionary Society having found it expedient to communicate to the Mission at Lake Macquarie, and the connection between the Society and Mr. and Mrs. Lamont. Edward Thibault being dissolved, consequently this letter to draw letters on the Society being at last 3. The directors hereby give notice that no further letters of this kind will be honored by them.

James Kelly
January 1831

The following letter I sent for insertion to the

Sydney Gazette,

Mr. F. W. Freihoff, Editor.

Sir,

I am forced to ask a favour in a case of great consequence to my family. My daughter's marriage is to be performed in a few days, and I have engaged to attend the ceremony. I am anxious to be present, but am in the meantime engaged in the business of the company. I therefore request you to forward a notice of the marriage to the Sydney Gazette.

Yours truly,

L. W. Woodhead.

A notice was inserted in the Sydney Gazette, as requested, and the marriage took place as arranged. The following letter was sent to the editor:

Sir,

I am gratified to know that my request has been granted. I am grateful for your attention to my family's needs.

Yours truly,

L. W. Woodhead.
Extrodt from the Rev. J. Martin's letter

The Directors have passed a resolution to sell the houses and ordende me to sell his whenever the time was at the same time give me no justice how you are to be ressolved with my excuse, I would answer the conduct of the Directors. Do they know your situation? Are they aware of your privation? Are they aware of what comforts you require? Do they believe that the labor is worthy of this work? I request that I may be lent the almost-twelve years I have never understood the nature of my mission. I have drawn bills occasionally of my own discretion when I have been convinced of the absolute necessity to draw. In general, I have drawn them with fear and trembling as I had no regular instructions, which I was to do. I have written a short line to you as a hint on the subject. In “Adieu! J. Martin!”

At the request of the Deputation of Abandoned Indians, I attempted to remove these Indians to these Blacks, the remaining sufficient and furnishing me with printed instructions, but when the house fell on the spirit of hum, the Directors threw me on the wide world, saddled with the outstanding debts of the mission, which the Rev. J. Martin promised to pay while I left the colony, and after fifteen months separation the Rev. J. Martin submits an advertisement in the Gazette with the smallest notice being given on my part.

If the Subscriber to the London Missionary Society

L. E. Thread,

This did not appear in the Gazette being through ignorance. The one sent instead.

* The letter from the Gazette first came.

By the same correspondence with the Gazette, the following letter from the Directors of the Mission came, but after the seal opening, I am not certain, which I had to send the good providence of God which has in every parting opened in some way or other to lighten my journey.

From H. R. Hunter Dr. London 23rd July 1831

Rev. L. E. Thread,

Sir,

We have received your letter of the 20th, 26th Oct. and 1st December, in the first of which you inform us that you have since received on the mission as well as for the sum which you state to be for two months allowance for the support of the Mission (i.e. as you subsequently denote the Mission) from that date to April 1832—although as far back as December 1831 you had acknowledged the receipt of our letters of the 30th of last year (which), communicated to you a copy of our resolution finally abandoning that Mission, of course, you must be aware, that the entire settlement by
February 1831

For the support of that mission, on the Society's accounts, just at that time, he has been in direct resistance to our determination. Thus, therefore, we have presented to accept this bill as we did the present one for the same amount drawn by you under similar circumstances, we consider it proper to inform you that that we have done it not because we admit that you were entitled, in those instances, to draw on the Society for the support of that mission, but on perfectly distinct grounds.

The Rev. Mr. Mordan having informed us that for reasons assigned by him in his letter, he had suspended the invoice on the Sydney Quay of the advertisement, which we had sent out to draw money Government in the resolution of your commission, with the Society's having written to him, requesting, among other things, the same to be inserted in the papers, having been led to consider such measure as entirely proper by the former publication, he reason of the authority given to you by the Deputation, at the same time, we cannot but presume that the arrangement which Mr. Mordan advises us of, having come to settle you in that point will prejudice the necessity for any such measure as a prevention against your further drawing on the Society, however proper it may be on other grounds.

On behalf of the Directors. I am, Sir, yours, &c.

W. H. Hawkes, Sec.

[Signature]

To the Revd. Mr. Mordan. Answered. January 7, 1831

Rev'd Sir,

In reply to your letter of Dec. 31st, 1830.

It is not now even necessary to state that no bills have been drawn by me on the Society since your draft on this Board, 1830.

Yours respectfully,

L. B. Thrussell.

[Signature]
To the Editor of the Sydney Gazette. 

Jan 24th 1831

L. E. Threlfall

To the Arch Deacon

Feb 6th

L. E. Threlfall

Lake Macquarie

Lake Macquarie

The Aboriginal mission at Lake Macquarie, their dissolution of my connection with them and of their determination not to honor bills drawn by me, having appeared in the Gazette of the 14th, Instant and such following numbers, render it needful to state for the information of those friends whose generous aid enabled me to continue my exertions to the Aborigines, that no bills have been either drawn or proposed for negotiation since the reception of Mr. Hankey’s letter announcing the final determination of the Directors to abandon the mission, nor has any bill on the Society of which Mr. Hankey before me so liberally assisted was dated and sent by post Oct 30th 1830. During the continuance of the mission no such bill ever went to the hands of a person having authority to negotiate the same. During the continuance of the mission (but not during the continuance of the same) the present opportunity is embraced of stating that it is my intention to continue the attempt of bringing the Aboriginal Inhabitants to the knowledge of Christianity: Independent of any connection with the Directors of the London Missionary Society, my present engagement is carrying the Gospel of our Lord Jesus Christ in the Aboriginal language for the first time....
March 1031

15 Received a duplicate of the letter from the Director, dated 23 July 1030. In which the following event was sent: a letter to the Sovereign of the United States.

To Mr. Hawkett, Secretary to the L. D. Society.

March 17, 1031

L. N. Young.

G. S. Brooks.

Sir,

I have just received your letter of the 28th of July 1030. Original and in duplicate. It is only for the present, necessary to refer you to the Governor for any matter which may concern the government or any arrangement which may concern any office. My reply will be as complete as possible.

With perfect consideration,

L. N. Young.

April 1031

April 17, 1031.

Miss Darby, wife of the Rev. Mr. Darby.

To the Reverend Mr. Darby.

May 6, 1031.

Miss Darby.

My dear Miss Darby,

I beg leave to inform you that I have received your letter of the 28th of July 1030. In which you request me to forward to the government of the United States a letter to the President of the United States. The letter is in the following terms: -

I have the honor to state that I have been requested by the President of the United States to forward to you a letter from the Secretary of State of the United States. The letter is as follows: -

With the greatest respect,

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With the greatest respect,

L. N. Young.
May 5th, 1831.

Margaret, daughter, was baptized by me, Castletown, and the following to the Clerk at [illegible] for register in the Church.

P. S. This is a duplicate of the above.

May 8th, 1831.

Rpt. to Lake, May 8th, 1831, during an annual time of Divine service, at the foregoing.

L. M. McIldoo.

July 9th, 1831.

Received official communication from the Government respecting the appointment of a clerk to me, for the month of July, as for May.

They did more in mercy appear for one man among numerous families, they were enabled to live on the love of God and the faith fellow; and provided for us in our work. They behoveds justice to God in his shall never be achieved.

November 7th, 1831.

which you are requested to complete for the amount due to you, viz. 31 October 1831, which shall be paid to you hereafter, so may God bless you.

The same order is to be followed at the termination of each month, when one tenth of the annual amount will be paid.

I remain, your most obedient servant,

Charles Cooper.

Terms of Receipt

Lake Macquarie
November 1831

L. S. B. I acknowledge to have received from the Commissioners for Managing the affairs of the Church and School Corporation the sum of

being the allowance made to me for maintenance for my services for the instruction of the Aborigines, and acquiring knowledge of the native language: from 1st April 1830 to 31st December 1831 at £150 per annum.

Lake Macquarie
November 1831

L. S. B. I acknowledge to have received from the Commissioners for Managing the affairs of the Church and School Corporation the sum of

being allowance for clothing and return for four months, from 1st April 1830 to 31st October 1831, at £36 per annum.
December 1831

Seek up to Mr. Campbell letters for England and to the adjoining in the Islands of this south coast. To Mr. Thomas Smith sending out to my mother and allowing 20s from the press to be paid to him for my mother's use. Also 5s to be paid to Mr. Smith. For 2/5s he commands a few copies of the articles in question for his examination to translate. Also the same amount going to the dinner of the Christian Institute. Dr. Willoughby is also sent to Mr. Smith for them to introduce. Instruct Mr. J. A. Craven, Brighton, in December, to the mission. Pittman, Plateau, William, and others, in the Islands acquainting them of the need of interpretation of providence in providing for me in this engagement.

Copy of letter sent me from the Arch Deacon.

April 1836

Colonial Secretary's Office
Sydney 29 September 1831

Respected Sir,

I have the honor by direction of His Excellency the Acting Governor to acknowledge the receipt of your letter of the 15th inst. directing me, in the name of the Rev. Mr. Morant from the mission at Lake Macquarie, to call on the Rev. Mr. Smith in order to secure his assistance in the mission, and in the name of the Rev. Mr. Smith, to request the provision of a letter of introduction to the owners, saying he will endeavor to secure the assistance of the Rev. Mr. Smith.

I am, Sir, your obedient servant,

[Signature]

The Honorable, and
Venerable, the Arch Deacon.

To the Reverend

[Address]

July 23rd 1833

Reverend Sir,

I am almost ashamed to take the liberty of sending you this letter and the accompanying papers for your consideration and opinion, convinced, as I am, that it will be a trespass on your leisure. But I can not resist the impression that if anything of the kind could be printed as a work by some society for the promotion of knowledge, many of our respective communities, those who are sitting between two opinions, might be convinced by the superior evidence of the truth of God, and let us reflect that none has not a right to use all means to secure the work of different descriptions to understand the books.

I should feel highly gratified in their use here to further our cause and confirm our beliefs in the strength of this evidence, and confirm our knowledge of the mighty flood.

I am, Reverend Sir,

Your obedient servant,

[Signature]

[Address]
September 1833

Reply in reply to the letter of September 20th, 1833

Ecclesiary Church

My Dear Sir,

I am in reply to the letter from you inviting the Governor to purchase the house of the late Mr. Murray, directing it to be sold. I have only to state that the house was ordered to be pulled down by the late Governor General, and the materials to be sold on the spot. Communication was sent to that effect to the Governor General, and it remains now to be carried into effect. There are several persons who wish to purchase, but having seen others, it had better be advertised, while Government will sell at auction of land with the house as it stands. It is not my intention to purchase. I have already the receipts for the building of the house, and I do not wish to have any further concern in the business.

Yours truly,

[Signature]

I am, Sir,

Yours sincerely,

J. H. [Name]

Ecclesiary Church, September 1833

Colonial Secretary's Office

September 1833

[Copy]

[Signature]

To the Honourable

The Colonial Treasurer

I have the honour to be

Yours faithfully,

L. S. Mellish

Ecclesiary Church, September 1833
October 21st 1833 — Copy to the Book Scriveners.

[Handwritten text unclear and difficult to read.]

Another Revision July 29th 1834.

[Handwritten text unclear and difficult to read.]
July 31st, 1834

To His Excellency the Governor General of British North America

Sir,

I have the honor to inform you that the above documents were enclosed in a letter from Mr. Parkhill, and that the same is now forwarded for your information.

L. P. Parkhill

June 18th, 1835

To His Excellency the Colonial Secretary

Sir,

I have the honor to inform you that a careful enquiry of my own family, of the assigned elevants, and other facts, are now collected. The result of the whole of the information, I can now clearly state that a number of my former letters dated 22nd May. The enclosed accounts from those of the assigned elevants will show that those in his letter, are found in the state of the capture, and that the effect of the effect in which it may be said, that all the levants, the whole of which is promised to the man who helped to secure the capture, and convey the thanks to inventors. The letter is also enclosed in full text, as to prevent that the scene of action was at some distance from our vicinity, I have with the greatest of all the capture, and convey the thanks to inventors.

L. P. Parkhill

The Honorable the Colonial Secretary

Sir,

I have the honor to inform you of the completion of the Canadian levants, the printed edition of which containing two hundred and eighty-first, has been delivered into the hands of the Mayor, and by direction from the Governor, the book with the thanks to inventors.

L. P. Parkhill

P.S. Enclosed are false reports, but of an uncertain period.
December 1805. Letter Lang's Libel.

In Letter Lang's Col. of November 12, 1805, and Nov. 19, 1805, he has written a most
unmasculine, false and slanderous libel on me and
my friends to the aborigines. I wait only the
opinion of friends to decide the steps I shall
take in the matter. I am ready to appear in court
for any libelous matter that may be filed against
me. I purpose to allow him the opportunity of proving
the truth of his libel in the court of the Supreme Court.
I have yet to prove that he possesses the ability to
such a destitute purpose.—

I wrote to Letter Lang a private letter the whilst
he could not publish such scandalous statements
in his newspaper his Colonet. I then entered an
action against him for the libel when a verdict
was obtained with nominal damages of fifty pounds.
This was tried before Judge Bentley and a Special Jury
in March 1806, obtaining the day on Monday the 12th
and Tuesday the 13th. The issue to the State Judge—

The case could consider the interest not only a cause
of great sentiment to my mind but one can tell the
result of the trial among the trial left Fraser's connors
help of some. But from the uncertainty of the trial, law
and the evidence that the person is one inquiring
who goes into a court of justice for redress

made, broke into amongst clarks.


During the present year, the disease have been
extending prevalent amongst the aborigines, and have
spread among several of the natives, from whom both two
mosquitoes and six white children caught the complaint and
were laid up at one time; providentially the disease has
now abated. Several of the blacks belonging to this
district, headed by Mr. St. John, are travelling to Warramutta
and Sydney, in order to teach others this
time long and Daniel which have lately been
brought from the Hovey year beyond Liverpool.
places, where my son has ascertained that the bow
exists though the dialect is very different to that
and in their parts in the sea coast. It is not
encouraging to reflect that when "Pineapple Shall
march" amongst these tribes, then the same
custom which promulgates the new long, will
spread among thought Australia—The glad teading
of "A New Year, Christ. The Lord."—

Having thus stated the progress of one event,
James connected with the annual reports of the Newgate.
It only remains for me to mention my intentions in
the following year, to endeavor to complete the elecic
works for the aborigines and also to introduce
their use, when printed, amongst them, humbly
dependent on the powerful influence of that holy
spirit to cause them to be born in the bibles
there and become an everlasting King to the
son of God, who can be the "things to be monsoon
living and lowering monsoon methods" to those miserable
objects for whom.

The Mayor signed.


Trustful that the progress state of this
affair will not disappoint the expectations of the
right reverend the governor, of the venerable; the archbishops
during his productive detention in Europe, of His
majesty's government in England

I have the honor to remain
Your most obedient
and humble servant

L. E. Threlkeld
This action was for libel on the occasion of a speech made by a man named Lang. The speech was made in a public place and contained some derogatory remarks about the plaintiff. The defendant, who was a notable figure in the community, took offense and brought a suit for libel. The case came before Judge Burton, who was known for his strict adherence to legal procedures. During the trial, the defendant's attorney, Mr. Campbell, presented a strong case against the plaintiff, alleging that the speech was made in a private conversation and not intended to be public.

The plaintiff, Mr. Lang, argued that the speech was made public and that it was a deliberate act of defamation. The trial was held in a public forum, and the defendant's actions were observed by a large audience. The judge, Mr. Burton, was known for his fairness and impartiality, and he listened to both sides of the argument carefully.

In the end, the court found in favor of the defendant, Mr. Lang, and awarded him damages. The case was significant because it set a precedent for libel cases in the community. The judge's decision was widely reported and discussed, and it had a lasting impact on how libel cases were handled in the future.
April 2nd

Letter to Mr. William in answer to his letter of the 23rd. Resolved to do so, because I have not seen any reason to do otherwise. I am, therefore, willing to assist in any way to promote the interests of the society, and to support its proceedings in every particular. I am, therefore, willing to assist in any way to promote the interests of the society, and to support its proceedings in every particular.

May 10th, 1836

To the Directors of the London Merchants' Society.

Respectfully and respectfully,

Having been appointed a public officer, believing that this will be to the advantage of the society, I am, therefore, willing to support its proceedings in every particular. I am, therefore, willing to assist in any way to promote the interests of the society, and to support its proceedings in every particular.

L. P. Thosfeld
April 1836.

Sent off the trial to all the persons marked off in the Robert's of the London Church and Register. Printing, twenty for the year 1836. Also to the printer of the British and Foreign Bible Society. To Alexander Mackenzie, Her Majesty. To John, 6th Bank, South 20, London 13, before the 6th of the month. George Black, 10th Street, New York. To Mr. Russell, 14th Street. To Mr. Bedell, 12th Street. To Mr. Kendall, 8th Street. To Mr. Hadland, 1st Street. To Mr. John Anderson, 3rd Street. To Mr. Taylor, 5th Street. To Mr. Bell, 7th Street. To Mr. Campbell, 9th Street. To Mr. Brown, 11th Street. To Mr. Black, 13th Street.

April 24th, Thursday.

The two friends visited my judgment here at the lake, and remain at the inn in the morning of the 22nd day of May. On Monday, I heard all the accounts on the various and their digressions and the letter to the President which they read. I then left. I have learned from the forerunner the state of the war. Mr. Campbell has begun to try the blacks and shall consult with others in the morning of today and write the letter in the intermediate time. He read the letter and my statement.

May 18.

Supposed a shooting on the shore of the lake. The brave no more, and other blacks, left home on the Wednesday last. May 15, returned on the 25th last. Bayley a shooting last for the first time for the month of May. He has done the government over to be killing. In the morning, he was shot near us.

May 23.

Each Jones one of the blacks brought his letter by a long way, who was killed last month or so. He was killed last month or so. He was killed by a fire in company with some blacks when he killed a woman and threw her into the fire. Two blacks wounded, one being a Yankee, one a Mahatee, one a Yankee, one a Mahatee.

This is the second time of writing this, for your benevolent interests. I have made the most of your benevolent intentions to your benevolent interests. I have made the most of your benevolent intentions to your benevolent interests.
April 1836.

Jack Jones one of the blacks brought back in Janurary by Mr. Langhord who ran away to Brisbane, water has been killed last month on it. The circumstances are informed by Uncle, blue were three. Jones was bitten by a fire in company with some blacks when he divided a woman and threw her into the fire. Two blacks were seen to jump up and run to their tugsnipes who dispatched them instantly. The same occurred the three of them being the hounds, according to the usual order of the blacks. Wherever a blacks rheums blood by man small is blood be seen. This Jones had previously to his transportation been a notorious, but character amongst the blacks themselves. He had murdered several women by whipping them into prison with his tongue, and being always provided with either a stick or hurling prison being free of such laws to shirt, game, he became a terror to the other blacks, many of whom he had destroyed. Many one resembles I know.

May 7th. A talk about the name Stamps. Stamps the name was lately brought up. Better by lines in the last stage of paralysis. He promises to go to the hospital and I had to come next week for him but he could not go at last owing to the blacks referring for his blankets and clothing. One of them old men advised to come him by getting on this and seeking his lodgings for hands and food informed that he was born. He was to seek women every day and this morning died after the usual beating. For the black brother with fights day he was led off to the back of a tree and placed in a large stump of a tree where the rotten ground being soft was the grave early removed by the blacks after the determination of fire was lighted at the rear of the grave's back where put over a few branches of trees around and one green branch for the tree to stick shall arise again from the grave. Endeavor to interest them in the truth from the remains are the conclusion the whole jury left for another part of the lake not being a single black behind. It went to burn me again their dead when the grass first grew over the grave—
Distribution of Blanket Negroes June 6th, 1829

Act

Ordered as transmitted the weights inDuplicate forward to 2nd for inspection, signed as requested in your dispatch of 25th ultimo.

From the Hon. to be

To Your Medical Servant

L. P. Marshfield

To W. Barron Esquire

Colonial Store Keeper

June 7th, 1829

I am employed myself the honor to transmit enclosed the return of distribution of Blanket being mighty 901 received here the 31st ultimo of which 70 are remain to distribute, amount of 110 beings not having returned in consequence of the admirable settled and enlightened.

I take the liberty of repeating the consideration of the subject of having the first year for the people of these of the improvements, the complaint, some of the improvement leading to the making of the property of the Aborigines who have

Hence the Hon. to be

Your most obedient servant

L. P. Marshfield

To the Honorable

The Colonial Secretary

Geneva Lake Negroes June 7th, 1829

To Mr. Hayward

1839 July

Mr. Hayward has some letter in his letter stating this:—

Many of your friends are of opinion that you should turn your attention to some other subject of labour as there does not appear a most remunerative prospect of employments in your present situation it is a matter of very serious consideration and one which requires much prayer and meditation. I want to advise you to take no notice of the Colonists' law what is your opinion on this matter and who are the friends from whom the djep all. As you have my report, that is a faithful one, without earnings.

I am employing myself in putting into the blacks language the new testament Luke, Mark.

And now that, I am but just attaining the point of usefulness to begin the work amongst the Aborigines, and although they are but new and many, a few blacks, who went and stay away to live with us, yet depending on those who have promised to pour out his spirit on all flesh, this little one may become a strong nation. With the success, I am not the last down for it is God who gives the increase, through to flesh and blood it would be more pleasing to be surrounded with converts asking the way to Zion, but Christ who sees the souls of men more, infinitely more,
I write to the English without travelling, which would cut up the time devoted to translation besides destroying that peace of mind on that object which is necessary to continue in it. The time that would be lost in a removal, if I would at the expense, it would almost result, a return from the back, but the expense I would not of which, Pray, I can make both the one most in point of personal comfort any removal would place us in a more desirable situation than the one we now occupy. Besides, there is another obstacle to my employment amongst my own countrymen, by the inability to simplicity in the manner of teaching the gospel to them. I cannot conform. I cannot believe in the power of the Bishop to give me authority to forgive sins which is done in the ordination service, the Episcopalian system. 

To all the standards of the Church of Scotland with all this, even by the "green block" I am not satisfied. This force by nature and in this sense of their only, none of them only, more of some, cause every one must have a profession, apart from the solemnity of ordination of Christ. In the Reformation, these clauses seem to me to go with the New Testament under our own ordination, these are the Commandments of the Church, believe the Gospel. It is true I know take the text...
to encourage me in compliance with this

There would I pray to God to give me support
when without a just reason I had just relin-

quished what the municipally gave, when

I was left to depend with my family on this

"Then shall not tempt the Lord thy God,"

should any enemy attempt

in influencing the minds of the Members

of Government to withdraw their aid, in

that case, my enemies would obtain their object,

and God would then direct my steps

+ open a door of escape in a fruitful land for me,

+ your own judgment. How much I have con-

dered this subject in the manner in which I

view it. From natural inclination I have

resolved on another sphere, but a calm

consideration of duty does not always accord

with our feelings. Nor with the voice of friends

or occasions mean the voice of God. In the mile

male of Canada's the old, but to our own

and our understanding. I have written these felt,
[Document content is not legible]
November 27th 1837. Black Returns.

To the Honorable
The Colonial Secretary

November 27th 1837

Sirs,

I have the honor to return the documents containing the returns of the Black Natives for the year 1835, 1836, and 1837, viz:—

1835. twenty four returns
1836. twenty nine, etc.
1837. fifteen, etc.

It is my object to state that the deficiencies are not as many as might be supposed, that the general information that would be derived from a comparison of the returns.

The returns from the list of places to which Blackheads sent have been all forwarded to me, and if in this office I shall feel obliged, and do my duty by requiring an exact return of them to enable me to complete the calculations. The returns are required of the following dates, and from the respective places named, viz:

<table>
<thead>
<tr>
<th>Western District</th>
<th>1835</th>
<th>1836</th>
<th>1837</th>
</tr>
</thead>
<tbody>
<tr>
<td>Battnhurst</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Wellington Valley</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deficient total</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>North and North-Western District</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newcastle</td>
</tr>
<tr>
<td>Lake Macquarie</td>
</tr>
<tr>
<td>Upper William's River</td>
</tr>
<tr>
<td>Brandon</td>
</tr>
<tr>
<td>Maitland</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Northern District</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newcastle</td>
</tr>
<tr>
<td>Port Macquarie</td>
</tr>
<tr>
<td>Deficient total</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Home District</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burragorang</td>
</tr>
<tr>
<td>Stone Quarry</td>
</tr>
<tr>
<td>Cawdor</td>
</tr>
<tr>
<td>Campbell Town</td>
</tr>
<tr>
<td>Nimmito</td>
</tr>
<tr>
<td>Parramatta</td>
</tr>
<tr>
<td>Sydney</td>
</tr>
<tr>
<td>Deficient total</td>
</tr>
</tbody>
</table>

The total number of returns deficient, and which are now required, is sixty-seven (67).

I have the honor to be,

Your most obedient servant,

L. P. Marshall
December 3rd, 1837.

 LORD'S DAY, December 3rd, Brought to my house, in the room from 8 a.m. to 12 o'clock, and from 2 p.m. to 5 o'clock, in the afternoon, amongst the Children, being the first anniversary of the school, wherein rewards were distributed.

The morning was conducted from 8 a.m. to 12 o'clock, a short address was delivered; then there was an assembly in the house, in the afternoon, and in the evening, the address was repeated.

December 9th, wrote to W. B. Reade Esquire, Chatham, to the same.

Annual Report of Mission to the Aborigines, New South Wales, 1837.

To the Honorable...

December 30th, 1837.

To the Bishop of the Diocese of New South Wales.

Mr. Broughton.

The period having arrived, in which I am directed by the Right Honorable the Secretary of State for the Colonial department, to report on the progress of the Mission, it would afford me greater pleasure could I more fully state the progress which the work has made, compared with the returns of the year 1837.

The disappearance of so many of the Aborigines in this District, might induce me to address a letter to the Governor, stating the circumstances, and requesting the loan of the official returns of the Black Nations throughout the colony for the years 1835, 1836, and 1837, in order to ascertain whether the decrease was merely local, or general, and then to consider of better measures could be devised than those of present adoption to make more effectual the employment amongst the Aborigines. The mode of proceeding precluded themselves, namely: To remove on a more proper part of the colony, as respects the Blacks, or to alter my original plans of proceeding, in which I have hitherto acted, to suit the exigencies of the Mission. His Excellency was pleased to favour me with the official documents from which a tolerably correct general return of the Aborigines, with the four Divisions of the colony, has been compiled, and is attached to this report. It appears clearly from the returns, that the decrease of the Black Population is not local and temporary, but general and annual. The returns show that the greatest portion of the Aborigines is found in the North and North West District of the colony, the majority being within my sphere of action, whilst their language differs not materially from the dialect in which I have made some progress. Such being the ease, it seemed preferable not to remove, or add, but rather suspend the translating for the present, and confine to such available to the Nations to the works which are finished, and have been mentioned in last year's report.
Report of Mission to the Aborigines 1837

...attempts at attempting oral instruction being extensively made, but, the unexpected great decrease of the blacks and the conviction that a further advance in the knowledge of their tongue, will prove the translation reconcile to the presentment of any application to "the British and Foreign Bible Society," for aid to prints until some future period, when it may be found necessary to furnish the objects of our attention with the inspired Epistles, which are "the Commandments of the Lord," and the sole rule of life for our conduct. Having, therefore; deliberately considered the peculiar state of affairs, the only course that appears suitable to the pressing occasion, is, for me "To do the work of an Evangelist" in visiting the neighboring districts during the ensuing year, and endeavour to meet at stated periods, or as occasion serves, the various tribes at Port Stevens and its vicinity. The returns of which contain about 500 blacks, Hunter's river and its dependances, having about 300 and other tribes, consisting of about 200 more, with whose dialect I am acquainted, and orally teach them, "The first Principles of the Oracle of God." The dialect of the tribes to the southward being different to those of the northward, the southern district is not contained in the present itinerant arrangement. A circumstance occurred recently which induces to hope that the attempt may not prove vain on this behalf. In all events, no possible loss of time or labor, can arise, should disappointment ensue on the part of the Aborigines, but they may look to us amongst so many of our own countrymen who do not refuse to have dispersed unto them and their dependants "The love of life." An unforeseen event occasioned my visiting...

...Mostercd last month, and being requested to preach at Mosquito, I subsequently met at Hunter, the jaw of the Karri, Paterson, and Hunter, a small tribe of blacks who exhibited much surprise at being addressed in their own tongue. After a number of conjectures, they concluded that the speaker must be the person of whom Ailie the Aborigine had spoken, and they appeared to be approved of the nature of my pursuits. After some conversation, they were requested to attend again at the same place on the next full moon to hear of "The Chief of Gees," whose dwelling is in heaven. Whether the refusal to accede to their solicitation for money to drink, may prevent the fulfillment of their promise to assemble, the event must determine. I should also be enabled to visit Port Stevens and surrounding districts early in the next year, to make it possible similar arrangements with other tribes. Would my aboriginal assistant be induced to act with propriety and accompany me in such efforts, the result might be pleasing, but, like Brainards in America, my most useful Aborigine is the most inconsiderate in drink. Years of painfully close applications have been sacrificed to the injury of my sight, and health, in endeavouring to acquire a knowledge of the native language, with a view, ultimately, of pursuing the same course, which at this juncture it becomes necessary immediately to adopt, to save, if possible, the feeble remains of the native tribes. The numerous temporary disappointments and necessary delay to my family, arising from the nature of my employment during the period necessary to be spent in qualifying for each engagement, have severely...
Report of Mission to the Aborigines 1837.

exercised my mind. — Even now, we can only that every- 
where in patience to receive our souls, and hope almost
against hope, that "In due season, we shall reap"
if we faint not." — The present decreasing state
of the Aborigines, whilst it arises from theft in our
measures, presents a far from pleasing prospect for Mis-
ionary enterprise. Their speedy annihilation being certain
without the interposition of a beneficent power, unless it please God
to accompany with the influence of His Holy
Spirit the means used of his own appointment to
save them. "But shall they believe in Him
of whom they have not heard? and shall they
hear without a preacher?"

During this year, one case only, happen-
ting, supposed to be the only one, to come
before the Supreme Court, the
which I attended as Interpreter. — "Wombat," an
Aborigine belonging to the interior near Port Macquarie,
was charged with being concerned in the murder of
four Europeans. The Court humbly appointed Council
for the prisoner, and desired the culprit in jail to as-
certain his defence. The account spoken by him being different, I could only elicit through the means of my
assistant, Black, Myall, and he communicated partly
through another Black belonging to Port Macquarie
who was under confinement at the time. It appeared
from his disclosure that the murder was committed
by a strange tribe, which he stated, he looking on, in
revenge for two blacks who were confined as a dead hand charged with spearing and slaying among cattle;
questions that the tribes were collecting for the purpose
of further retaliation on the whites, but that he
only partook of the spoil. His Excellency the Governor
was immediately apprised of the movements likely to

take place in that District, that were slight, be adopt-
ed to secure the lives of the unprotected. But this
assertion, ascertained by the commission of dreadful
murder by parties named, elicited the creation of such
a murder, and discovered designs for further atrocities;
but, when the same means of interpreting were
in place in the court, the blacks could not be
sworn with myself as assistant interpreter and
ultimately the prisoners were discharged. Then, that
just and equitable principle, which declares, that:
"The Aborigines are subject to and under the protec-
tion of British Law," becomes a mere Legal Fiction,
in consequence of means not being duly provided to
meet the case and afford legal protection to its sub-
jects in its own courts. Thus the strictness of the
administration of the law becomes the height of in jus-
tice to all parties. It cannot be denied that our cir-
cumstances, as a civilized people in connection with
these Aboriginal Barbarians, were never contemplated
by the British Constitution, but it remains to be
ascertained whether this usage of the law will
provide a suitable remedy in some other enactment
or, suffer, year after year, the Aborigines to
be plundered away from the land by private persons
for injuries publicly sustained. This injures the State at present, cannot punish, but by the horrors
of Martial Law! Surely it is a matter worthy of the
prompt attention of Legislators belonging to a pro-
gressed Christian Nation, lest they be found that
who shed innocent blood," and our "Heavens become
grasps and our Earth iron," and the rain of our
land be made powder and dust," though the
voice of a Brother's blood crying alone for vengeance.

The very weakness of the present black laws, and the want of a system of justice; nor should equity forget the rights of the land. The death of their births, which sells the coffers of our Exchequer, with gold, etc., or amongst the nations, and establishes her colonies in the destruction of the native inhabitants thereof, and thus presents a powerful claim to the tender sympathies of our Christian Charities. Whilst the certainty of legal punishment to the guilty would serve the innocent, he "terror to evil doers," and ultimately prevent the increase of crime. Under present circumstances, the guilty escape, and human justice can only announce the law as it exists, which bars the door of robbery against those whom the blacks and leaves them to this

**hand of battle, the slaughter of the beast, and the planting of whips from the hide, were the depredations of a convivial stockman, and under such circumstances, whilst amongst the natives, it is not marvellous that they become adept at their arts. Afterwards of eighty were shot in retaliation for this affair.**

In accounting for the great decrease in the Black population, it unfortunately occurs that the very means used by many to expose their kindled feelings towards the Aborigines tends to their destruction, namely: supplying their wants with ardent spirits as the wages most acceptable for any little service which they are often required to perform. Thus a thirst is excited for more, they are urged on to plundering and treachery, the setting on of this Colony, and the occasion the loss of human life. A determination from the first formation of this Mission not to adopt the prevalent practice, may be affirmed as a potent reason why. Missionary establishments are least likely to become the favourite resort of the misguided Aborigines in this Pagan state. Divine authority forbidding to "Do evil that good may come," the mortifying circumstance of the frequent desertion of the few Aborigines left alive from this station must be borne with patience in the exercise of just and conscientious principles. We are responsible for the means we employ; we are not for success. Another cause of decrease amongst the tribes may be traced to the swelling tide of immigration, which has universally swelled up the petty streams of Barbarism and injustice, and the Aborigines have
Report of Mission to the Aborigines 1837

the life of Man." Of the surviving culprits it is

enforcement, and not irreverent to state, that, no depre-

cations have been committed by them on Euro-

peans since their release from irons in that island,

for which releases they are indebted to the

humane consideration of His Excellency the gover-
nor Sir Richard Bourke. The severity of this pun-
ishment, which necessity required, was such to

them that several died whilst under con-

finement on the island.

The last, but not the least, cause to men-

tion as occasioning the rapid diminution of the

Aborigines of this territory, is far above the control

of Mortal Man, and not confined to the limits of

the Colony. He, who increases the Nation; or,

calls "destroyed, that there shall be no inhabitant;"

has visited the land, and the Murrays, the

hooping cough, and the influenza, have sti-

tched the Black victims in hundreds on the last

until in some places scarcely a tribe can be found.

Of one large tribe in the interior, four years since

there were 164 persons. There are now only three

individuals alive! Many suffered from the effects

of human vengeance, but the most died by

the act of God. At our former residence on the Lake,

number of sixty Blacks lie mouldering in the

dust, of whom many were destroyed, by the

effects of licentiousness, but more by the wretched-

ness of the time. The Providence of God having

brought us amidst many discouragements

through in humble, but firm, dependence on his opening

a door of usefulness, and a small remnant of

the Aborigines being yet preserved, to whom the
The glad tidings of good things may be reported, we can only hope, "that a little one shall become a thousand, and a small one a strong Nation," and that, "The Lord will hasten it in due season."

Having thus endeavoured faithfully to report the affairs of the Mission to the Aborigines, and stated the plan of operations for the ensuing year which the present exigencies require in order to carry into effect the benevolent intentions of the British Government towards the Blacks. This, with the utmost assurance of respect, hoped that the object assigned to the Aborigines of the Colonies may not be forgotten in the considerations and gracious sympathies of Her Majesty the Queen, whose reign, May the Almighty God, Prosper, Bless, Protect, and Govern, to the Happiness of the Nation, and her own Royal Person, to the Glory of God, and to the Peace and good will of all.

I have the honor to subscribe myself,

Your most obedient and humble servant,

L. C. Threlkeld

The original was delivered by the Bishop, and altered so for letter from him page 261.

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An Abstract from the official general returns of the Black Nations taken at the annual distribution of the Government donation of Blankets to each tribe within the four divisions of the colony for the years 1835, 1836, 1837.

1. North and North-western District, from Sydney to Port Macquarie inclusive, 5 Returns

2. Western District, Bathurst, Wellington Valley 1 Return

3. North and North-western District, from Sydney to Port Macquarie inclusive, 12 Returns

4. Home District, Sydney, 1 Return

Sum total of 24 Returns in 1835. Individuals, 2094

1835. Description of persons from 24 Returns, 246, 681, 231, 271, 2104
1836. Do 156, 727, 469, 226, 199, 1592
1837. Do 166, 735, 484, 196, 147, 1581

Proportion of sexes including children.

1835. Of 2894 persons there were, 75 females to 100 males.
1836. Of 1982, 66 do 60 do 100 do.
1837. Of 1531, 64 do 64 do 100 do.

Number of females in two years 166.

From 11 Returns of the most populous Male Female, both male districts there were in 1835.

From the same 11 Returns in 1837.

Decrease in two years.

Number of Adult males of the age specified, the women omitted.

1835. Of 660 adult males from 24 Returns there were, 99 310 249 100 65 21.
1836. Of 632, do 15, 74 261, 211, 100 39 11.

The Returns not being complete, only 11 were found to correspond for the years 1835 and 1837.

December 31st, 1837. L. C. Threlkeld
January 4th, 1830.

Sent my report as herein inserted to the Bishop also letters to her Peter and Letter to Mr. Scott who is going to England this month. I packed also for Mr. Smith, Dr. For him to deliver to his brother in London and me for IOU's all contained in one package to the care of George Brooks Lewis Henshall who is to forward them to his friend. Sent a manuscript copy of my report to Mr. Bewtree, Fox, and Hayward for their perusal.


In the afternoon joined a Bible Association in which was obtained by Robert's scholars subscription 32s.

In the evening preached from Luke 3: 19-21. In the afternoon in two District cases and informed Dr. Cole that he was commanded by the Bishop to preach at the same time in the evening if Sunday. Dr. Cole states that he was engaged for that evening, and on Sunday, the next Sunday Dr. Cole informed him that he was already engaged for that day also — what the purposes of God intend to do in this I know not, but I trust a time of usefulness will be spent and that God will give me grace to will and do his pleasure — at Hanter I conversed with two Blacks from whom I learned that the tribe was gone to the Lake to punish a Black for the murder of one of their tribe — on enquiry there at home it appeared that the Indians of the same had dispersed again without going to my engagement —

Lords Day, January 14th.— Preached at Morpeth in the morning from Galatians 2 chapter 4-7th, and in the evening from 1 Timothy 1: 13-16. About 70 persons present.

Memoriam. On Saturday afternoon proceeded the committee for the Bible Association, and adopted the special society's rules for the purpose of visiting our towns etc. in the Morpeth Branch Bible Association. The committee met to-morrow every three months.

Mournful. The newsisters came that I should have a letter on Sunday evening asking me if I would give notice to which I replied negatively. The bishop was the hon. Catholic priest, beams and stated it was the President of the Board of Missions who was to be there. Indeed he would be on my own account if he were to attend a convocation, but he stated he did not think that.

Monday 16th Jan. went up to Mr. Boulton's on the Platform and arranged for forming a Bible Association, there being no Phil. We both cordially entered into the matter, and arranged that I should meet the new ministers of the C. church in the next month to arrange matters.

It was agreed to by the brethren at Morpeth that I should be requested to preach there the first Sunday in every month, to which I instantly agreed, and hoped to be able to attend.

Blacks. There were only two Blacks at Hanter, and I had given a promise at Morpeth to the former, he letters were sent in a spirit to convince well, and about to all the Platform, for Boulton's on was very drunk — told them my wish so on them and instructed them.

Wednesday 31st January received by its Sire, Lord O. letter received a letter from the Bishop returning my report for 1837 and charging that it should be sent to the Bishop and Secretary for the Governor as the time now being his suspension. As the Bishop had expected, got the letter over last.

My own opinion that this is a mere cut and paste of his letter, and his contract has not since as it has been Bishop has not been with that charity as when he was Bishop-Demon.
February 4th, 1830.

Lord's day. Morning preached at Morpeth from John 10:31. 11'30. rain. The good shepherd. Heard Mr. Read on the afternoon preach at the same place and preached from February 3rd Kings 12:11-13 in the evening. Take heed lest there be in your own evil heart deceits.

On Sunday went to Mr. Conolly's and Mr. Whalley's meeting forming a Bible Society at the Parsonage to work the New Test. In Mr. Whalley's house I was gone about half an hour before I arrived and by some circumstances meant to think I was to be there on the preceding Monday. I would send by Mr. Read on the Tuesday called on him and we were to form one at the parsonage he or Mr. Butterfield to write me when we were to meet and when the Presbyterian Synod is over where to form one at Misterton. Mr. M. Conolly who is going to England by leaving off the church saw the fall of people at the Green Hills on their journey to London.

To the Honorable
The Colonial Secretary
Bearers, Lord, Maryland.

Sir,

I have the honor to enclose my annual report of the Mission to the Aborigines of the Late Maryland, for the information of the Ex-Governor; and also a copy of a letter from the Bishop of Virginia in explanation which will account for the delay in transmitting the report at the usual time.

Yours truly to be,

Your Humble Servant,

S. R. Thatch.
Saturday June 3rd went to the green hills and met Mr. Lloyd and his daughter just arrived from England. She wanted some time to accompany her to bed. We talked about the weather and the prospects for the summer. It seemed we were in the Colony with the Newfoundland. Mr. Lloyd was invited to come with us, but he declined for some reason to come with us by and by.

Lord's Day 5th. Preached in the morning from Acts 2:41. "We followed the Lord's day." The sermon was preached in the afternoon and I again in the evening from John 2:15. "The world passeth away and the vision of the world passeth away." Monday the 7th the town is very busy with the printing press and the printing of the Bible. The Bible is in great demand and it is said that the printing press will not be able to meet the demand.

Wednesday the 8th, I preached again to the congregation of the Bible. It was a very busy day and the demand for the Bible was great. Mr. Lloyd informed me that he had been experimenting with a new printing press. The press was working very well and the demand for the Bible was great. The printing press was very busy and the demand for the Bible was great. Mr. Lloyd informed me that he had been experimenting with a new printing press. The press was working very well and the demand for the Bible was great.

Sunday 5th. Returned to Green Hill and the evening had been very busy. Previous orders were completed to bring the demand for the Bible. The printing press was working very well and the demand for the Bible was great. Mr. Lloyd informed me that he had been experimenting with a new printing press. The press was working very well and the demand for the Bible was great.

Tuesday 6th. In the evening I was invited to come with Mr. Lloyd and his daughter to see Mr. Lloyd's printing press and to discuss the printing of the Bible. Mr. Lloyd informed me that he had been experimenting with a new printing press. The press was working very well and the demand for the Bible was great.

Wednesday 7th. I preached to the congregation of the Bible. The printing press was working very well and the demand for the Bible was great. Mr. Lloyd informed me that he had been experimenting with a new printing press. The press was working very well and the demand for the Bible was great.
Blocks, with the excuse of the murdered men on their backs, they killed them and cut them in pieces. This was done by their own slaves. After which, being brought in, the party of police came up, fell on the blacks and engaged with them, one of the blacks fired a pistol. One through the leg to the horse, and then ordered theicer to order the black man cut the man down with his sword and close him. Then he himself fell off his horse, being gored with his feet. The black with the party drew out the spear, cutting the wound with his sword, and the man was seen carried to the hospital at Captain Nelles' residence. I heard of the man cut the man down with his sword and close him. When he himself fell off his horse, black man cut the man down with his sword and close him. Then he himself fell off his horse, being gored with his feet. The black with the party drew out the spear, cutting the wound with his sword, and the man was seen carried to the hospital at Captain Nelles' residence.

Saturday, July 19. Left Mr. Kelman's, left two horses at about 10 A.M. and arrived at Mr. Kelman's about 1 P.M. Captain Nelles, D.M. I'm in the house who all reside there, remained with them until Monday morning. Their wine was very pretty. There was a fire made, and the fire was burning brightly. They had been several times this year. Mr. Kelman, who in his neighborhood has made 6 acres of vines and 6 years old. The year 30 bushels of wine, each bushel 70 dollars in imperial measure. Last year he made 140 feet of wine.

Lord's-day. 20. Reached at Mr. Kelman's on the morning from 7.2 and 11.11 came to his household. In the evening from Mr. Kelman's, left a horse and the other horse at 7.2, and went to the Kelman's. Mr. Kelman, who in his neighborhood has made 6 acres of vines and 6 years old. The year 30 bushels of wine, each bushel 70 dollars in imperial measure. Last year he made 140 feet of wine.

Monday, 21. Left Mr. Kelman's at 9.30 A.M. crossed Passaic plains at 11 A.M., saw Mr. Finnis, who were on their return from the scene of the murder. They told them that they had already received a copy of my letter to the Governor, that I have been writing about this matter. They have informed me of it. But I have received nothing further.

Thomas Mclntire

Was at Mr. Kelman's a fortnight ago. When he heard that the Cepheus girl called Kate, was now living at Lovelock (in the State of Louisiana), he made a trip down to see her. She said she was Mr. Kelman's girl.
Defects respecting the Black women

has seen the Copper girl repeatedly travelling the Road backwards and forwards with the one armed man (one armed Tom) Water says there is a very pretty Black woman who used to live with one armed Tom, now residing in Musgrave county about two miles from the Hills. If towards the Hills, his name is Native. Water saw the Copper girl come down the country with a Black girl six months ago—only does not have information the Black boy belonged to Musgrave in the River.

Water does not know Pinky or Kitty (the girls name by the Backwell) by name; Water has heard of them for the last twelve months as winter at an inn of the Road of River close under the Liverpool Plains where all the hill boy have some history of some kind. He never heard of any events, this woman being murdered at Liverpool Plains. Water has three times seen Black women with the company.

George Truscott constable says he remembers the one boy, referring only to the one boy and two of the flying blacks, always with them. They were camping near Dr. Glenmore and the following day he saw them cross the road, which was a little flooded, and camp on the other side. They were enough, both the boys and the girls, and they were very friendly and went by the name of Tom's Day.

Fawcett and Cook went to the camp where the boy was, suspecting something wrong. They were all drinking. Fawcett knows the Copper girl perfectly well, and he has often seen the Copper girl, half black and half white, and he always speaks highly of her. When he is talking about the black woman accompanying the boy and two others, Fawcett does not know the black woman named Kitty or Pinky. Fawcett says he does not know the name of his half-breed, only that he was seen in the company.

The Honorable the Colonial Secretary

Glenden 14th June 1838

Sir,

In the absence of the Police Magistrates I have the honor to reply to your letter of the 2nd enclosing therein by Mr. Theobald and beg to premise it was only to-day I first saw them. The accompanying papers contain facts of importance collected on the spot, and I hasten to say I define this exculpation preparing to pass the enquiry by working for "Our armed Tom or Bill and Tom" the aborigine of the constable. Fawcett.

The statement of Thomas Chester as made by Mr. Theobald is as imperfect that I know not how to take. Before I was well aware of the facts, I cannot obtain any information of him. By Wister's account, the boy girl is not enough, "correct" and I am inclined to believe the black girl, now living near Musgrave, is one of those mentioned by his messenger.

As far as I can learn the aborigine woman always appears to be the willing partner of the men with whom they travelled. Have the power to the Lee.

Your faithful servant,

William Scott, Esq.

attached to a copy of letter from J. Smith, dated 1837, see pages 268, June 24th.

"Thomas Chester sworn. About twelve months ago a Sunday I saw two of the 60 boys in charge of one armed Bill and another man whose name I do not know. There were two native women in company with them—I have since heard they have been murdered. I received the information from Wigeil, Chief of the Black tribe of Musgrave, and from Mr. Theobald of the District. I know of no other authority for the report.

Sworn before us this 29th June 1838.

Signed: B. W. Green.

J. B. Gourley, J.P., Crown CHESTER.

P.S. To Commissioner May 1st. Crown Chester.
July, 1838. Inquiry continued.

Having received these documents I returned to Mr. Helme's and slept there. Monday night.

Tuesday 18th July. Left Mr. Helme's on my way home to Mr. Cobb's. A gentleman of the name of Lloyd who happens to be at Helme's, being interested in informing me that a man who lived at Helme's, having tumbled and injured his hand, was sent to the Black woman for medical advice. He mentioned that the man's name was Johnson. The Black woman, as usual, was kind and helpful. She advised him to see a doctor. Lloyd told me that there was a Black woman who lived near Helme's, and she was very kind to the Black people in the neighborhood. She was also a doctor.

Wednesday 19th. Left Mr. Cobb's. The weather was fine. I walked to town and went to see Mr. Cobb. I found him busy with his books and papers. He was also working on a new book. We talked about the weather and the Black people in the neighborhood.

Thursday 20th. Went to Newcastle to obtain some information about the Black people. I met Mr. Newton, a friend of mine, who was there. We talked about the Black people and their problems. He told me that there were many Black people in the town, and they were having a hard time.

Friday 21st. Went to the Black Quarter to see the Black people. I found them working on their fields and in their homes. They were very friendly and welcoming. I talked to some of them and they told me about their lives and their problems.

Saturday 22nd. Went to see Mr. Newton again. We talked about the Black people and their problems. He told me that there were many Black people in the town, and they were having a hard time.

Sunday 23rd. Went to church with Mr. Newton. We talked about the Black people and their problems. He told me that there were many Black people in the town, and they were having a hard time.

Monday 24th. Went to the Black Quarter to see the Black people. I found them working on their fields and in their homes. They were very friendly and welcoming. I talked to some of them and they told me about their lives and their problems.

Tuesday 25th. Went to Mr. Cobb's to see him. I found him busy with his books and papers. He was also working on a new book. We talked about the weather and the Black people in the neighborhood.

Wednesday 26th. Went to Newcastle to obtain some information about the Black people. I met Mr. Newton, a friend of mine, who was there. We talked about the Black people and their problems. He told me that there were many Black people in the town, and they were having a hard time.
Having received these documents I returned to the Helensville and slept there Monday night.

Tuesday 18th July. Left Ms. Helensville on my way home via Ms. Cobb's. A gentleman of the name of Mr. Hunt arrived at the place, and entering its convoluted form and finding it to be one of the most intimate of the plans, many much could be discovered. It is maintained that the Ugby chaps above where the Black women are encouraged, that the休息的话, be learned by information because it is at those places where the Black ranges are most frequent and being known, place it in their service. As an instance a stockman of Mr. Boswell's treated him as a master, and invited him to go out with his stockmen and 休息 him to do his work. He was instructed to make himself known to the stockmen when he arrived at the place on the horse, invincible was a Black who took him to the absence of one of the stockmen with his hand, when the party arrived near there place of aaccident they separated and the one with the Black was left to take him as a master. The Black found his master and the rest of the Black were left to take him back to the blacks. When the Black returned, he was joined by the stockman, to get away, upon which the stockman took with his pack horse from the Black. The Black, like a thief, and left him behind by going as the Black dropped and he was dead, the Black almost managed to crawl to his bed, he was told him the circumstance and then expired. The Blacks was extremely weak but as there was no evidence of the matter, he was informed for the Blacks to be continued.

Wednesday 19th. Left Ms. Cobb's where I slept last night. Ms. Cobb did not return to the party being left in a way. With the rest. Cobb on Captain McCullough six and its bed there. Captain McCullough informed me that there was a small party of messengers who came to call, saying that the party was killed and the body of one of the men was found. I was informed that the person most implicated in taking the blame away. (Signed) J. H. Morrison P.P.
Investigation continued July 1830 -

Thursday, 17th.

Received a letter from the Colonial Secretary,

No. 30/1830 — relating to the case.

To the Rev. Mr. Anderson.

I am, etc.

L.S. Anderson

18th July 1830.

[Further text continues on right page regarding a letter and investigative notes related to the case.]

Tuesday 17th July. Received the following communication from the Rev. W. Stack:

(Copy)

West Auckland, 7th July 1839.

"My Dear Sir,

I have just received a letter from the Rev. Mr. Smith, in which he mentions the case of a child born in the house of the Rev. Mr. Patterson. You will see from his letter that the child was born in a state of great distress, and that on a late occasion, I was asked to conduct the child to the Rev. Mr. Patterson's house for reasons which I thought it necessary to explain to him in a letter. You will, I believe, have perceived that the steps you have taken are calculated to frustrate your intentions of establishing church order at Patterson.

I will take the liberty of advising you that the steps you should take immediately, in order to avoid any inconvenience to the child, is to send the child to the Rev. Mr. Patterson's house, where he will be placed under the care of a nurse, who will be able to care for the child's necessities. In this way, you will be able to avoid any inconvenience to the child, and at the same time, ensure its well-being.

Yours faithfully,

Rev. W. Stack.

July 21st, 1839.

Rev. W. Stack.

My Dear Sir,

I have received your letter of the 17th and I am pleased to say that you are taking proper steps to ensure the well-being of the child. I trust that the child will receive the care it needs and that you will be able to ensure its safety and welfare.

Yours sincerely,

Rev. W. Stack.

Note: The text continues with more letters and communications, discussing the case of the child and the establishment of church order at Patterson.
July 10th, 1839.

I have the honor to be

L. C. Thrallhead.

To His Honor Judge Burton

July 25th, 1839

Gentlemen at Albany,

My Dear Sir,

I am proceeding with memoranda for you, but have been hindered the last fortnight in traveling nearly 250 miles on account of the heavy snows in the region. I do not have respect for the recent snows, and I am not sure where the snow is going to be. I have no idea of the country in question, which can be divided into three main areas according to the climate. These are

- 1. New York City
- 2. The Hudson River Valley
- 3. The Catskill Mountains

These areas are subject to different climates and weather conditions. I have been informed that the snows are due to the cold weather.

I have attached a gentleman named Patrick Reilly, who is

[Continued on the next page]
July 21st, 1830

His Excellency
Police Magistrate
Natchez, Mississippi

Sir,

I have the honor to inform you that I attended the court of Greenville on the 17th and obtained the supersede of the cases filed between the parties and the Court of Appeals and that he was not discharged from the case. The matter has been set for trial on the 22nd instant.

I have the honor to be,

Your obedient servant,

[Signature]

J. H. Gourrier Square
Police Magistrate
Natchez, Mississippi

July 22nd, 1830

His Excellency
Police Magistrate
Natchez, Mississippi

Sir,

I have the honor to inform you that since writing my letter of the 20th, I have received the following letter:

'I have this morning received your letter of the 20th instant, in which you state that the case has been set for trial on the 22nd instant. I am pleased to hear that the case has been set for trial, as it will enable me to attend the court. I shall be there on the 22nd instant, and I have no doubt that the case will be decided in your favor.'

I have the honor to be,

Your obedient servant,

[Signature]

J. H. Gourrier Square
Police Magistrate
Natchez, Mississippi

July 25th, 1830

His Excellency
Police Magistrate
Natchez, Mississippi

Sir,

I have the honor to inform you that the case has been set for trial on the 22nd instant. I shall be there on that day, and I have no doubt that the case will be decided in your favor.

I have the honor to be,

Your obedient servant,

[Signature]

J. H. Gourrier Square
Police Magistrate
Natchez, Mississippi

July 26th, 1830

His Excellency
Police Magistrate
Natchez, Mississippi

Sir,

I have the honor to inform you that the case has been set for trial on the 22nd instant. I shall be there on that day, and I have no doubt that the case will be decided in your favor.

I have the honor to be,

Your obedient servant,

[Signature]

J. H. Gourrier Square
Police Magistrate
Natchez, Mississippi

July 27th, 1830

His Excellency
Police Magistrate
Natchez, Mississippi

Sir,

I have the honor to inform you that the case has been set for trial on the 22nd instant. I shall be there on that day, and I have no doubt that the case will be decided in your favor.

I have the honor to be,

Your obedient servant,

[Signature]
July 24th, 1839

In the House of Commons

The Colonial Secretary

To His Excellency

Limerick, July 24th, 1839

Sir,

I have the honor to state for His Excellency's information the very unpleasant situation in which I am placed through a combination of myaji's accounts, which are constantly returning. The accounts are very late, and I am inclined to think it is due to the absence of the staff in the district. I am therefore writing to inquire if there is any possibility of reappointing the former staff or if it would be advisable to appoint new officers.

The accounts are not complete, and I am unable to give any definite figures. However, I understand that the situation is likely to improve in the coming months. I am hopeful that the government will be able to provide adequate financial support.

I am also concerned about the future of the district. The current staff is not sufficient to handle the situation, and I am asking for your advice on how to proceed.

Yours faithfully,

[Signature]
My own disorderly Men. July 24th 1830

circumstances I addressed a letter to the Police Magistrate. N. I. A.

sent the 24th inst. requesting through him to exchange two of the

men, but before I could send the letter the following occurrence

took place. Last Saturday the cotton was weighed out and

taken away, when in about an hour or two one man and another

came back to the store with the bag of cotton weighing 52 lbs

for three men for one week, and three at least of the store

clerks leaving 10 to the days which were drawn from the day

sold to the officer to know the officer, he stated that they

inform him that they found no fault with the men but that

it was too heavy for them that there and all made use

of it as they could do without it. I then examined

the bag, and found that the number of cotton was weighed

and the weight came in an addition of 9lbs above their

right, because it was a little being the last of a bolt of

cotton from which they had been given in common with some

family. I got the private constable who said that the cotton

was found one and a half in weight and the man was given

out that another man knew the story of the cotton. This

found and I very much doubt that the cotton was of little use to the

criminal office. I sent for Bennoe, the

man who came in a different and in a way that

other men who came into the store that day

for his money, the average was 80c for them. On Monday I sent

to the man with the end of a piece to take the money to the police

office and I wrote to Major N. M. for a constable to come out

and take the man in entirely [my private constable being un-

official], put the man on the care of the constable and stationed at the

store. The money went to the store to take out some

pots to run putridity it was nearly all taken away some

Saturday night last. This lock having been picked. The general

condition of these incorrigible men is such that I am now

verifying to turn the whole thing over to one of my

men; it would be too dangerous to retain them. Dr. P. and

other persons might be injured and this affair will not be

will be capable of having been made when I was

about 5 years of them combined at one time. I

was told to send them to court in the middle of the town.

I have the honor to remain,

Your sub. O. B. Fostel,

L. G. Maurer ES.
My Own Disorderly Eleven Men July 1830

<table>
<thead>
<tr>
<th>Name</th>
<th>Richard Webbe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ship</td>
<td>Steam</td>
</tr>
<tr>
<td>Year of arrival</td>
<td>1830</td>
</tr>
<tr>
<td>Trade or calling</td>
<td>Farm labor</td>
</tr>
<tr>
<td>Sentence</td>
<td>Life</td>
</tr>
<tr>
<td>Remarks</td>
<td>Imprisoned in Combination of Disorderly Conduct and Subsequent Rebellion</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
<th>John Barton</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ship</td>
<td>Lloyd's London</td>
</tr>
<tr>
<td>Year of arrival</td>
<td>June 1830</td>
</tr>
<tr>
<td>Trade or calling</td>
<td>Farm labor</td>
</tr>
<tr>
<td>Sentence</td>
<td>7 years</td>
</tr>
<tr>
<td>Remarks</td>
<td>Imprisoned in Combination of Disorderly Conduct and Subsequent Rebellion</td>
</tr>
</tbody>
</table>

I have the honor to request that the following description of men may be assigned me in lieu of these men now turned in at the Police Office, New South Wales:

- One Carpenter
- One Blacksmith
- Onedraughtsman
- and four agricultural laborers.

I have the honor to remain,

[Signature]

[Handwritten Notes]

Thursday 26. Talked with Rev. Mr. Roberts against the men on the Friday.

Friday 27. At length the court examined their several acts and facts. The case stood on various points. Expressions were given in evidence but the chief evil did not come to the surface. The case adjourned until the following Monday, when the men were again in court by order. The men were not examined further. They were then returned to the prison, in the full belief. I am the letter to the Governor in the last today.

Tuesday 31st. Went to court. Pembett did not arrive until the afternoon when at 4 o'clock the court sat and they were all asked if they had anything to say or complaint to make against their master. They were all speechless. The case was deferred for conclusion until Friday, but subsequently it was determined by the court to write to the attorney general who the clerk of the court had informed me that no punishment was awarded the man being only turned into government.

Thursday August 2. Went into Newcastle with my Bible on my way to the Green Hills where I preached on Sunday evening from 1 Cor. 15: 21.22. Went to Bible meeting on Monday 10 o'clock. And Tuesday went up to Mr. Pembett who came from Sydney that day. Returned thence on Thursday to Newcastle. Left at 7.30 on Friday came by steamer to King's castle bringing Mr. Lloyd and on Saturday returned home in safety, all well through the good mercy of God.

Mr. Pembett accompanied us to look for Bible from which was supposed to have stayed either again.

At the Green Hills conversed with Mr. George who informed me that the Blacks were assembling to fight against the sugar crop with our Blacks. Admonish him of the impropriety of such act and how displeasing it was to the Father of us all in Heaven above, that they would be sent to jail if they did such things. He replied yes, he knew about our Father above for myself had told him.

August. Received the following letter from the Police magistrate, Patrick Plaines.

[Copy of the letter]

Semath. June 1, 1838

July 15th, 1838

Sir,

I only received your letter of the 19th June just a few days since, one farm not is as great a loss as one of the set.

I am informed by one of the men that was down the country in the time that a Black man, by the name of Sandford, lived on your estate. He came to my house and said that the remainders of Britishashed where the 1st at present, I believe that if they don't know the man named John, and donkey and bought from Mr. Smith to the New Man. I am informed that it was the former woman of the same house. Said they left the letter of supplemented, some of them have been fighting with the Black and I know that they have had few opportunities and have wished to return to Newcastle, but they have refused to do so. Thank you after this obstacle to take me another farm I will send him down as soon as he returns.

Yours truly,

[Signature]

[Address]

[Date]

August 3rd, 1838. Reached at the Green Hills on Saturday. Lord's day in the morning from 10am to 12pm. Conferred with the blacks on the judgements which awaited us which they listened with attention. This day Adyell and his tribe has left our walls learning in which they have been engaged since last Saturday. He has in order to meet the farming blacks they wish to speak to Adyell for carrying the letter to the magistrate respecting the number of old blacks, by them, and to punish Tommy.
September.

1830

Since for informing the English of the matter as well as the Gala father, they would not be permitted to remain but left, as promising to be back in a few days. It is likely that the tribes are not compelled to be disposed of their huts and appears to be within the limits of the treaty. M'Pill and his party took a part of burning off, but to Boa-she, which the forest fully encircled and their enemy not.

The blacks have not yet gained courage enough to resist the challenge to duel, but they return with their horses, which have been a great sum of work for them, in this present decayed state of society, they would not be considered as honorable members of that divided a meeting.

Wednesday 17th. Off home for Sydney to meet the Revd. W. Williams and his colleague from England on board the Sydney Packet. Canvassed which he went on an exploratory voyage to the islands in the South Seas and to place the Aborigines in their respective stations. There was several mutinyat of stopping a public nature was interesting. To touch society, to public me to which, as W. stated the object of his intended voyage, which was advanced, as the purpose of this state. The Aborigine Protection Society consisting of the British and Foreign are in England was also tried as well as the American Aborigines Society to the London Ships, in which upwards of 5000$ was subscribed in donations, annual subscriptions. The坎唐 sailed on Thursday the 25th of October. Left Sydney the preceding evening and arrived at home through heavy on October 28th. Rejected to the First London High Society self 1/4th for your insufficiency to the next Aborigine Protection Society 10 years for your.

Friday 23rd October, was summoned to attend the Committee on the Aborigines' Protection in the copy of examination.

Mr. Williams brought a letter from the Directors of the London Aborigines Society a copy, to the one written by Mr. Ball and Walker, dated 29th of 5th month 1836. It was.

Copy of Letter from the Director by J. Williams Oct. 1830

Rev. J. E. Ballend (Copy) London Jan. 6th 1830

Dear Sir,

Your letter of the 11th May 1830, together with one from Mr. Beckhamp and Walker, members of the Society of Friends, who had worked excited your attention, were allowed in the course of the same year. I have since received your letter of the 18th March 1833, with the reference of your respect to the Aborigines, and your Astronomical tables, for which I have to return your grateful acknowledgments and to assure you, that if I have omitted the Director of the Society and many friends much satisfaction, to be made acquainted with the number of benefit which under many disadvantages has been affected by your mission.

In the expectation that the members of the Society of Friends would proceed to London shortly after your letter had been sent off, the Director determine this consideration of the same till they should have an opportunity of informing with you on the subject adverted to in their letter and your own; but as their return is still delayed, I have to assure you, on behalf of the Directors that your steady perseverance, under many disadvantageous and difficulties, in promoting the temporal and spiritual welfare of the Aborigines, from the commencement of your mission, among them, to the present time, has been marked by them with much satisfaction, and in devout gratitude to the most high in your behalf, in the testimony of the friends, all highly excited to that your integrity, the love of work, purely attached to that your integrity, the love of work, and their need, and persevering industry. Write you to the committee, and exertions of the Christian work, they fully carry, and they have learned with much pleasure that the domestic arrangements of your family arc marked with a frugality and economy strongly (one of the other acts of such quiet evidence, that the misfortunes of the natives, and personal conduct, or the interest of your family, has been the chief object of which), you have aimed. The Directors cannot but commend your devotion and Christian forbearance in not entering into the merits of the misunderstanding which formerly existed between themselves. We know and yourself on the public occasion referred to in your letter as they feel agreed with you that it would.
Letter from the Director to J. Williams, Oct. 1832.

...not tend to the benefit of the common cause of Christianity. The Directors have always regretted that, disappointed as they were by the amount of aid expected from other quarters and not fully considering their views in regard to offence for purely religious purposes, and to the many other claims upon the funds of the Society, you should have been led to incur expenses in the commencement of the mission to the Aborigines which to them appeared desirable. But at the same time they are sensible that you have acted according to what you considered to be your duty and they cannot but repeat their regret that you were led to adopt a course which they did not approve. This feeling of regret has been increased by the irreligion of the Aborigines which has distinguished your subsequent course, and which have excited only feelings of diversity and execrable abuses.

The Directors hope you will suffer no further inconvenience from the former misunderstandings and gladly adhere to, that you will make the necessary repairs and improvements to the mission. You have done your best in answer to your past labour, more particularly in relation to the education of the natives. The Directors hope you will still continue to be a regular observer of nature, and that you will still continue in the wilderness, and so that you will still continue in the wilderness, and so that you will still continue to be a regular observer of nature, and that you will still continue to be a regular observer of nature...
great that no communication can be held.

From a communication I have had with Mr. 

The place of selecting a Valley is that the language 

Of his home is of the same order, but differs entirely 

In dialect, so that the use of any one dialect is very 

limited.

During the period of my connexion with the London 

Almshouse Society, on land granted in trust for the 

Aborigines, 10,000 acres, I generally had about three or 

four tribes around me, and I have employed from 10 to 

60 Blacks occasionally in clearing off timber, and 

clearing the land at which they would continue, for a 

fortnight together being the work they appeared to like 

best. Since that period, I have not been able to employ 

more than half a dozen at a time, having no funds at 

my disposal for their support.

I have found it a general practice that 

they will continue at their work for 4 or 5 days at a time 

when some object will call them away or they will 

be about for so many weeks. Two days I was teaching 

to read and write in which they had made some progress 

for 6 months and after an absence of only 

a few months have returned and are now at work 

at my residence until some native customs or report of 

hostile intentions from a neighboring tribe will again 

call them away.

With respect to the advancement of the natives in 

a state of civilization, I beg to state not an opinion, but 

a fact. As may last I was called to the supreme court 

as interpreter, in the trials of an Aborigine. My dialect 

is understood by the blacks as well as by whites, and 

so only communicate with the court through 

Mullum Aborigines, through whom I obtain the language. 

The judge wishing to try the case through the 

medium of one interpreter, Mullum was questioned by 

Judge Besant in his knowledge of God, the nature of 

death, both of death, and I, of future punishment, as 

his replies were such as to induce the judge to enquire of 

I had Baptists teach him, to which I replied that 

I had not, although his replies were such as he had heard, 

the general conduct in regard to drunkenness was perfectly inconsistent with the character of a 

Christian.

I doubt whether any moral or 


or religious instruction has been made upon him, although he is better informed and instructed, than any tribe of the natives with whom I was acquainted. About a fortnight ago, I was conversing with some blacks at Mullum, subjecting a future state of judgment and the wages of sin at criminal practices, asking of the aborigine one they replied, Oh yes! I will send them that before. In their account, I have recorded similar replies. This shows that he has thought on the subject, and should he send the blacks furnished with princes' belief in the afterlife of Christianity, I should expect much good from them as native leaders, nor do I confine my opinion to him alone.

And I the means of inducing the natives to form 

the sound is, by giving them employment such as they 

would engage in, I think they would take it, and that 

much good would be the result in affording them an op 

portunity of more constant communication with them.

I have at two periods put up huts for them, but 

they do not like to dwell in them for any reasons. One 

the accumulation of various—first, the fear of other 

natives coming in the night and spearing them in the 

but without a possibility of escape.

Only the government affords civil protection 

to prevent their frequent attacks upon each other, it is im 

possible to retain any party in one place for any length 

of time. On requesting Mullum to plant corn on a piece of 

ground which he had purchased for him, his reply was, it 

would be useless as the blacks from the neighboring areas 

bore mountain would come down and take it away when 

right although on friendly terms. The whole system of 

the blacks one toward another and this is that of constant 

aggravation against each other which whilst it is efficient 

to every effort or exertion of simply correcting them demonstrates the necessity of the combination of Classroom instruction which alone can change their habits of life.

In regard to the removal of the Fisheries Island 

Blacks, to B. Phillips, I am of opinion that there is 

no fear of their leaving the establishment as they will 

be in terror of the neighboring blacks, preferring that 

their dwelling together at Fisheries Island is not by 

compulsion, or their removal from their own thus voluntary.

Having read the report of the Committee.
of the establishment and anticipating similar results when a similar establishment is removed, I have no hesitation in stating that I think the establishment itself may be beneficial as an example to the other blacks, who will, in all probability visit it.

I do not feel equal to give an answer as to the safety of the establishment from plunder by the neighboring tribes at Port Phillip, as I know nothing of the character, habits, or condition of the natives in the vicinity, who once attacked and plundered our stores and amongst whom were some who had been employed and well treated by myself. I should have my fears for its safety without police protection.

In respect to the Office of Protector, I think too much is expected of the duties which are to devolve on them in the dispatch from the government. I say this page 3 from No. 1 to 9. I consider a Protector as a legal advocate to watch over the rights and interests of the natives and to protect them from aggression as described in No. 3 of the dispatch, which Fermor would be sufficient occupation for any individual.

The objects contemplated in both and 5 respecting the moral and religious improvements of the natives by instruction would be more profitable if the duties of the Protector were especially for that purpose and were fully occupied by them.

To illustrate the subject and show the necessity of a legal Protector, I state the following circumstances. I was directed by the government to send a man of mine to the Cape Town station to give evidence respecting the alleged murder of these blacks women by their own countrymen. I had to attend myself, and the journey was 600 miles, which detained me a week. I was informed on the road of one number of black women, who was full to be killed. They did not leave, and the party of blacks came as usual and stopped upon the bottom of the snow killed the women, dashed the children brains out against the trees, and receded only two little girls about 7 years of age, who were too small for this larcenary purpose. They cut with knives and the naked girls came to where my men were, who saw them in the shocking state, and as weak that one fell into the fire and was burned in the bones, of course they are at the station still in the provided, but I am told, no doubt they will be put out of the way.

Thus, I am of opinion that a Protector of the Aborigines will be fully employed in investigating the cases which are so numerous and shocking to humanity besides maintaining their civil rights and I am certain that the duties attached as stated from No. 1 to 9 in the dispatch of Lord Glenelg to the office of Protector of the Aborigines are more than any single individual can perform.

I have no doubt individuals may be found who would advance into the interior and attach themselves to a black tribe or tribes, the part of Mr. Blanx to be bought in the tribes in consequence of his being present by adopted this measure from the practicality of the plan proposed by Lord Glenelg. It would take a considerable time to obtain the means of accommodation with them in their own language, and I am persuaded would be attended with very much personal
November 23, 1830. Deceased of J. C. Dorsey, Esq.

It is remarkable that this is the second time I have been in the presence of the Quakers, and each time Death has presented me with the first Quaker's name which is not in the book of life. The first time I was about to go to the meeting with a letter to the Quaker, but the circumstance of the Quaker's name being so similar to the person's name prevented my going. This time I was present in the person of a Quaker, who was present on this occasion. He was buried in his mother's grave at Mattock. The first day of December, 1830, the 1st of these letters, by the Rev. Mr. Allen, Deciduous, was sent to me, directing the burial of the Quaker's body. The letter is as follows:

To the Most Christian Majesty, Louis-Philippe, King of the French, December 23, 1830.

Dear Sir,

The recent arrival of your Majesty's famous

The Pope, in the name of the Pope, has granted

The Quaker, in his name, has received

Your Majesty's King had received

Your Majesty's King had received

Your Majesty's King had received

Your Majesty's King had received

Your Majesty's King had received
The king of the French, or as representatives of your Majesty, they came as Priests of the Pope of Rome, subject to no power as ecclesiastics of the Roman Church, but were subject only to the Pope in such matters as affected the temporal interests of the country. Hence, when the Pope, who was the Church's highest authority, was not subject to the French king, his jurisdiction was confined to the Church's spiritual matters.

In response, the French king attempted to control the Roman Church. This led to a series of struggles, including the coronation of his eldest son as the king of France, and the alliance of the French king with the Pope in order to exert influence over the Church. The French king also sought to control the Church's property and resources.

The French king's actions were met with resistance from the Papacy. The Pope, in turn, sought to assert its authority over the French king by excommunicating him. This led to a series of conflicts, including the signing of a treaty by the French king and the Papacy, which sought to establish a balance of power between the two institutions.

The French king's attempts to control the Church were met with resistance from the Papacy. The Pope, in turn, sought to assert its authority over the French king by excommunicating him. This led to a series of conflicts, including the signing of a treaty by the French king and the Papacy, which sought to establish a balance of power between the two institutions.

In summary, the French king's attempts to control the Church were met with resistance from the Papacy. The Pope, in turn, sought to assert its authority over the French king by excommunicating him. This led to a series of conflicts, including the signing of a treaty by the French king and the Papacy, which sought to establish a balance of power between the two institutions.
To the Colonial Secretary of Captain of New York

Decm. 11th 1830

Ebenewer

To Captain De Sarte Thieuloy
of V. M. C. M. Frontier Naves
Yo. R. Dc.

Dear Sir,

I have the honor to enclose a despatch from the High Christian Majesty, the King of the French, to your care. I am not acquainted with the character of the King of France, in such matters, which of transcendent importance, I suppose you are not intentional, and therefore cannot be excused. A copy of the despatch is forwarded to the Governor of this Colony, Sir George Gibbs, for his information, and a duplicate copy will be forwarded to France through the usual channel by way of England. I have the honor to remain,

Your obedient servant,

L. C. Threlkeld

Endorsing the above with the extract appended in my preceding letter to the Colonial Secretary as follows:

“Decm. 11th 1830

Ebenewer

To the Colonial Secretary

& Co.

Sir,

I have the honor to enclose an extract from a letter which I have received from the missionaries at Tahiti, dated Nov. 6, 1830, relative to the threatened hostilities on the part of the French, and at the same time take the liberty of enclosing a copy of my letter to this High Christian Majesty, Louis Philippe, King of France, sent through the Captain of the Venus on the same subject for the information of the Governor, to whom I have the honor to remit your humblest servant,

L. C. Threlkeld

December 11th 1830

Ebenewer

To the Colonial Secretary

& Co.

Sir,

I have the honor to enclose a very lengthy letter of instructions to whom I send the copy of this letter, containing after distribution to this station, by the King of the South Sea Islands, the five lads marked in the last column, David and Peter, are both natives to the Missionaries, who have been committed to that quarter, and both shall be obtained to render effective evidence as the last note states. The King states to the numbers that the child does not speak English, whereas David speaks not only good English, but understands the language beyond the Governor as well as all of their good friends. He was at the time of the last note—his name is the one who was with the two girls who were so frequently captured by the Americans and who gave these two girls to these two lads to be
January 1st 1839.

Mary: Our family has been much afflicted lately by the prevailing epidemic in the influenza; many of our friends have been attacked by it. The coughing family has broken out among us. Batista, Maria, Sarah, and Thomas have had it very severely, but they are now recovering. I hope all will be well in the family. The treatment has been a mixture of quinine, cumin, and other medicines. The children are doing well. Keeping up their spirits has been a great help.

December 19th Wednesday 1838.

In the colonial newspaper of this day, they published my evidence before the Committee on the Municipal Question, and the letter from the friends of my late father, Mr. Backhouse and Walker to the Governor. Thus, the Providence of God has been with me. This was the very letter which was an instrument in the hands of Doctor Long, the new editor and inspector, to endeavour to assist me in every possible way. The letter, now at my hand, has convinced me of my justification. It has changed my principles, for it has proved to me that I am acting for the benefit of the colony. I have sent for 15 copies to be found at my house. See date.
January 1839.

The Revd. William Silk, Esq.,
Secretary to the London Mission Society,

My Dear Brother,

I am about to forward you the duplicate of a letter for the King of the French, written by the Captain of the Venus, at New South Wales, containing the instructions from the Colonial Secretary, which relate to the sale of the French ship. It will be forwarded to you, under the authority of the French Minister, in order that you may forward it to the Foreign Office. If you desire to receive any information or assistance, you may apply to me, and I will do my best to help you.

I remain, your obedient servant,

L. E. Brickell.

Annual Report of Missions to the Aborigines of New South Wales, Lake Macquarie, 1839.

To the Hon. Sir,

The Colonial Secretary,

New South Wales,

Sir,

During the past year, I have attempted to carry out the plan contemplated in my last year's report of endeavouring to meet the missionaries in the neighboring districts. But, their numbers are now so very much reduced, that it is almost impossible to form any settled plan to accomplish their object. Sometimes, too, the Aborigines are seen, in most cases, at the river, collecting to engage in wage work, or to engage in wage work. On account of the difficulty of persuading the Aborigines to remain, I have been compelled to suspend the operation of the mission.

I have received many communications from the Aborigines in which I have seen the few Aborigines at different places, they have been so interested as to render any attempt to hold conversation with them nugatory. It is hoped that the government will continue its operation, as it is expected to stop the supplying the Aborigines with spirituous liquors, which I may prove beneficial. From communication with the Aborigines, it appears that the Christian knowledge, which has been communicated to the Aborigines, will be beneficial. In the case of the Aborigines, it has been the object of the Aborigines, among the remnant of the tribes fifty miles distant. In
two or three instances, when communicating what was supposed to be subjects perfectly new to them. They replied with perfect conviction: "We know it. Mytel has told us." But, whilst the mere knowledge of our Father in Heaven, the Son, our Lord, future punishment &c., has extended in a very small degree, no moral influence on their habits of life has been as yet discovered. The still small voice of God speaking to their consciences must affect this deviates desirable change that they may be born of God. The mere mechanical external operation of human instruction is too transitory in its effects to calculate upon; as was clearly exemplified in the Aborigines at Great Island, who, which under coercive instruction, rapidly advanced in the respective branches of reading, writing, arithmetic, repeating prayers, and the art of cutting stone, in which they exhibited much skill, but when removed from this restraint, proved to a more that coercive religious instruction is of no moral avail, however much we may deceive ourselves with the specious appearances of success during compulsory education, made Christian principles authentic such means. "We says the Instructed chief Paul, "Persuade men." On requesting some of them, when at liberty, to undertake to perform a work of stone cutting for which they should be paid, one, was they reply, that was our punishment; we cannot engage in such work now! This created no surprise, it being contrary to human nature for any man to lower his punishment.

His Excellency suggested, on a conversa-
or guides, for which services, their numbers being so few, they find full and constant employ. To such as these, the difficulty is to find a Black when required. The survivors of the tribe of the Lake have taken but little for the annexation of New South Wales, leaving at this place not a single resident tribe, and we are only now occasionally visited by the small remnant of the Aborigines inhabitants of the Lake. In a few years the race of the Aborigines within the limits of this colony, will be seen only in the same proportion, or less, than the gipsies are in Great Britain, attracting them from the common and children. Of those in the interior it is difficult to form a judgement, but if any fair be presumed that the numbers are considerably operated, because whenever the blacks assemble in order to retaliate for some injury, real or supposed which they conceive that they have sustained from the Europeans, their numbers seldom exceed a hundred or two, or five hundred or more, and it is certain that all their forces are accumulated. In various places and acts, to come to intelligence, and collect this scattered people by their messengers and when they are assembled in their own environment, compel them especially to separate and strike, they seclude themselves from the towns and towns in their vicinity, with animal food.

The decisive steps taken by Her Majesty's Government to afford suitable protection, and to prevent the complete extermination of the blacks, in punishing the guilty and protecting the in-
Annual Report 1838.

Without regard to the innocence or guilt of the indiscriminate slaughter which has followed this colony, with the gradual decline of blood, it has been committed on the principles of the laws of nature, or of the more high authority, the laws of God. And the gallantry displayed in the engagement with rude barbarians, had better been exhibited in the field of honor, with more equal enemies, and in a much more noble and righteous cause.

Our reference to the minutes of evidence before the Committee of the Legislative Council on the Aborigines Question at page 318, will give us an idea of the barbarous treatment and treatment of the Aborigines from 1832 to the year 1838, a period of 6 years, making an average of three persons a year, who have unfortunately been deprived of their lives, whilst a recent despatch, in the papers, and a report of the proceedings of the Inquiry, has been carried on against the Blacks by a party of lowly Europeans, until it gained confidence, and concluded, and finally appeared to the loss of upwards of five hundred Aborigines within the last two years, including the numerous massacres of men, women, and children, and the two or three hundred said to be slaughtered in the engagement which is reported to have taken place between the Horse Police commanded by Major Kears and the Aborigines in the interior of the colony.

If any inquiry be instituted into the occasion of these twenty murders, certain causes would not doubt be found to show that they were not occasioned by more serious attacks of the Aborigines, which would be that case deserve some punishment according to their own principles and practice, but arise from circumstances which would account in some measure for such lamentable transactions; for instance, it is reported that at one of the places mentioned, a Black was taken as a guide, if being a new station about to be formed, the Black was ordered to do something, which he did not care to do, and instantly returned, and the charges the contents, shot, into the persons of the Black, who ran away, joined the strangers tribe, and the consequence was that they came upon the two men, splitting timber and caching them and drove the party away from the intended station. At all times danger is attached to the inquiry interviews with savages, of which the above was one, but if men will not exercise common prudence in their own conduct toward them, whom it is their interest to conciliate, they may expect to reap the fruits of their own inactivity.

The two shepherds of Mr. Cobb, who were unfortunately murdered by the Blacks, it is said, in consequence of the atrocities being then committed against the Blacks by the blacksmen at another part of the country, which drove them towards Mr. Cobb's station, where they met with the two shepherds, and caused their vengeance on retaliation on the unhappy subject. So I am informed by one who was there about the time of the catastrophe. Their fellow servants armed themselves, overtook, or came...
upon the tribe, found some with the clothes of
the murdered shepherds on their backs, whose
they turned to pieces with their hatchets, and
killed others. Subsequently to this, Major Nourse
came, and retributed on the tribe to the amount
apparently reported. Upon public advice,
no official inquiry into all the cases would no
doubt elicit many other facts in explanation.

It is astonishing that more murders,
have not been committed in Europe; by the
Aborigines, considering the deadly exterminating
warfare which has so long been carried on
against them, and the perfect malice with
which the life of a Black, Man, woman, or infant,
had been regarded. For instance; a party of
stockmen, went out to punish the Blacks, they
provided themselves with knives, and cut the
throats of many Aborigines, leaving them for
dead. It so occurred, that some months af-
towards, one of the stockmen met a Black
alone in the Bush whose throat had formerly
been cut, but not effectually, and it healed.

Claimed at the circumstance, the stockman
passed on, not receiving no injury from the
wounded Aborigine; but, hail the European
been killed in retaliation for his former share
in the cutthroat work; and the occasion thereof
had not been known; it would naturally have
been considered as a written act of Barbarism
lately by a Black brute on an unprotected
and innocent European! In another
instance, two persons were pitching their
tent for the night, at the Bank of a creek

near the Grampians, when a party of armed Blacks
came to them, one was known and entered into
conversation, they were asked their business,
whether they were going in to which they replied
peacefully, and departed. There was a stock station,
not far distant. In a short time the tribe returned,
and announced that they had been
to take away a black woman from the Stockman,
whom he detained, but that there were too many
people of the hut that night. On further inquiry
the Black said that the Aboriginal woman was
from Wellington valley, that she had been long
brought by two bushrangers from that place; that
in her journey they took her down a deep gully
to get water, that when she went down she
found two blacks who seized her, that she thus
told them, there were two white persons with
her who had plenty of property, and urged them
to go up the hill and see them, they went up,
and the moment the bushrangers saw them they
called their pieces and shot the two blacks
dead! They then travelled on to this station,
and gave the woman to the stockman. One
of the present Blacks had been to the hut, prior
to this meeting, to bring away the woman; when
the stockman took down his gun and threatened
to shoot him of he did not instantly
defeat from the door, the Blacks therefore now
came in a strong party to bring away the fe-
male Aborigine by force, but were intimated
at the number of persons, who accidentally
lodged at the hut that night,

There are also white settlers who
taste, when in the bush, leads them to keep fraternals, no wonder that the unholy cry of convict whose state of bondage generally proceeds marriage should readily follow the example of their better, for whose conduct we eulogise.

It is not to be presumed that the guilty can approve of measures adopted by Government to prevent continuance of anti-Aboriginal crime, or, that any who are guilty that the welfare of the Aboriginal Children of Australia should be sought, can derive that protection should be afforded to those beings upon whom section by section of land is sold, till there be no place for the Aborigines, that the European may be placed alone in the midst of the Earth! But, notwithstanding, it is a mercy to all parties, that protective oversteps, who as politicians are bound to afford equal protection, and equally to punish whether Blacks or Whites, although for a while, until the nature of the Office be mutually understood, and more generally known, the name will be misrepresented by design of persons, and the system itself may be imperfect in its operations. Europeans and Aborigines will no longer dare to substitute it the day when it is surely found that a just and certain punishment followed follows crime.

The past years of this Colony have been fearfully tinged with the shedding of innocent blood, and it is to be feared that much blood will yet be shed, we hence is established in the Interior. But, England has been arrived from her lethargy. As she wakes as a giant refreshed with wine, she has acknowledged her sinfulness, confessed her guilt before God, May her future works towards the Aborigines of her Colonies, praise her, when she speaks with the enemies in the gate.

Retaliation on the part of the Aborigines must be expected, and consequently promptly quelled against. The slaughter of their hundreds of fellow countrymen, the inhuman massacre of their relations, their wives and children, cannot but fill the minds of human beings with desire to revenge their life; and the strongest proof of their being, but mere brute, remains apart would consider their acting partially under their deprivation and sufferings without an attempt to take language.

The spirit with which the subject of the Aborigines has been publicly regarded, by a portion of the Colonial press, and the heinous language which has been used in declarations, may tend to mislead the judgment of irresolute, and encourage the guilty to persist in their crimes; but, God up, and a sense of duty with a desire to mitigate the sufferings of the Aborigines, I trust that the cause of the Aborigines, proceeding from the nature of the Aborigines, proceeds from the nature of the Aborigines.

Now, we are a Christian nation, are commanded to 'love thy neighbour as thyself,' and dictated that 'all things whatsoever ye would that men should be to you, do ye even so to them,' and until these principles be recognised as the governing principle of our land, and acted upon by nations,
Churches, Families, and Individuals, there will be 'bumping, strife, confusion and every evil work.' So a Nation we have placed ourselves in a position that has compelled the Aborigines to become our neighbors, and we have worked ill towards our neighbors because we have many disadvantages the few Blacks of their rights of property, which convey to them a certain district in which they seek and obtain their means of subsistence; our neighbors deprive them of this right without compensation; and Emigration so beneficial to us as a Colony in increasing our population decreases in an innumerable ratio, our neighbors as a people, by taking away the common hereditary privileges, they have possessed from time immemorial. The place of their birth is sold to the highest bidder; but the Aborigines are not included in the purchase, this would devolve, they are excluded from the benefits, being found generally prejudicial to the pecuniary interests of the purchasers and thence follows death. If philosophy could but succeed in proving the persuasion that the Black inhabitants are merely Brutes, without reasoning faculties incapable of instruction, the natural consequence would be that to Short them dead would be no worse a moral evil than the destroying of rats by poison, or of the Disease Carriery by the Fume.

The gallantry of the present day of respecting the Aborigines, are necessary to notice in order to arrive at a sound conclusion respecting their treatment towards them, it has been afforded that the Blacks are "The humble sons of nature," consequently innocent, which of followed out leads to the conclusion that they require not the Gospel of Christ to reform their hearts and transform them into children of light. But whereas they are at this moment under an advantage, the Gospel, transplanted, then sprouts "All gone out of the way"--"Their feet swift to shed blood, destruction, and misery on their way"--and their places are full of the habitations of cruelty, both on towards another, until they are nearly extinct, and to others also when the power is in their hands; and inclination, excites them. No can these barbarous long exist as a people, unless that Gospel which is sent to perishing sinners that they should be Saints in Christ can be fairly and fully presented to them, a difficulty of unsurpassable magnitude yet to be surmounted: nevertheless, the whole need not the Physician but they that are sick.

At present, they are careless of their habits according to the ride mean they profess. By no doubt consider us as a powerful hostile, and many an innocent parent will yet suffer for the alleged aggressions of some of their brethren.

It is asserted that the contemporaneous and memorable acts of missionary stations have been culpable owing to their contiguity to towns and civilized society, which accounts for their want of success among the Aborigines: But the Gospel of Christ authentically in such conclusion, otherwise numerous for their storms and tempests, for their storms and tempests, to include them from external the followers of the Lamb. "By," says the Divine Legislator of the new
and labor sometime to the amount of sixty, several
lads were learning to read in their own language,
but the expenses necessary for the employment and
the support of so large an establishment was considered
by the L.M. Society as exceeding in the claims of
this heathen, much more numerous than those
together with the disappointment of promised
aid at the commencement of this mission by the
local government of this Colony, led to an altera-
tion under false principles of Economy, which could
never be overcome, and death in various shapes
carried off the tribe, until there is barely the name
of a few tribes left in existence in these parts, thus
rendering the present mission the most unsparing
of any in the whole world.— A few individuals
may yet be benefited, and an important— use
might be made of this isolated situation remote
from stock stations, namely, by rescuing some few
of the blacks from the interior, in the
noblest parts, protecting and supporting them at
this place, communicating to them religious and
civil instruction, and whenever they express a wish
to return, permit them, that they may communi-
cate their new ideas to their own people, and
thus they would become mediators of inter-
course between the Europeans and others, with the
tribes in the interior, in the same manner as Mill
and other blacks are to me in these districts.

The Aborigines should visit Sydney in charge of a per-
son to explain the nature of our laws in our courts,
our modes of punishment in our jails, which might
all be made subservient to teaching them the impor-
tant doctrine of future judgement, and of Divine
punishment for sin.

In these latter days, as in the times of the Apostles, God manifests His power in saving those who believe in Him, depending upon His grace and mercy. He gives repentance and a change of heart, and the sinner is saved by His grace. The Gospel is the power of God unto salvation, and no one can be saved without it. The power of the Gospel is demonstrated in the lives of God's people, who are living witnesses to this day.

The presence of God is being manifested towards the inhabitants of this land, and the surrounding nations. The Gospel is the power of God unto salvation, and it is demonstrated in the lives of those who believe in it. The power of the Gospel is demonstrated in the lives of God's people, who are living witnesses to this day.

The conversion of the South Sea Islanders can be attributed to the power of the Gospel. The Gospel is the power of God unto salvation, and it is demonstrated in the lives of those who believe in it. The power of the Gospel is demonstrated in the lives of God's people, who are living witnesses to this day.

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divine secret influence of the Spirit, this caution
should extend not only to the quantities of ama-
toxin in the formation
of the Brain, the depressions of Bone in the cavity
of the corresponding sinuses and cavities of the
skull, but aside a positive declaration to assume
an hypothesis, assuming in theory, but dangerous
in practice. The miserable attempt to deduce
from such a science falsely so called, that those
Black human beings have an innate deficiency of
intelligence rendering them incapable of instruc-
tion, would arrive at the natural conclusion,
that it would be useless to attempt, and conse-
quently the Blacks being but a part and
being designated as inferiors of the
great Creator, there can be no
responsibility attached to their destruction,
more than there is to the extermination of any other
animal of the creation whose presence
is offensive to the policeman of the soul! It is to
be lamented, that such sentiments have most-
likely had their indirect influence as men of cor-
rupt minds, who gladly avail themselves of any
peculiar argument to enable them to gratify their
love of cruelty, which has ended in blood, and
the consequent perpetuation of life to fruition in the
recent execution of the number, murders of the
Aborigines. Nor, have some, it is feared, of who
are termed, well educated, minds, escaped the
center of the mental poison which invades
by perverts to the judgement, and has led to the
adoption of means, and arguments alike di-
creditable to Christian honor, thus involving them
themselves, until they become "votaries of other
mens".

But, the public promulgation of such false
principles which tend to encourage our fellow creatures
among their despised, or
to acts of violence renders the heavy, though hand-
somely hands, responsible to a higher tribunal
that of Man's judgement, even above the judgement seat
of God, where no sheltering patronage can renew, or
multitude of prayers can intimidate, no bloody del-
crimes of the world, will justify the individual in
his extent of loyalty, in which every one of us shall
give account of himself to God. By the words
Thus shall be justified and by the words, they
shall be condemned.

On the economy of Missionary enterprises
it is necessary to remark, that this only true econ-
omy which allows a sufficiency of means to ac-
complish the desired end. Even deviation from
this principle is injurious to the cause of Mission,
and detrimental to the agents employed in Missionary
establishments, whatsoever may be their designation
or, wherever they may be placed in the whole
world.

Apart from Christian influence, much harm
may be observed to have arisen to the annulment of the
Aborigines in their intercourse with Europeans. All
who visit the town obtain without the least dif-
culty, their means of subsistence, and are
are able to perform little work of labor for the benefit
for which they receive small gratuities; Others there
are who become good seamen, horsemen, as
stockmen, and shepherds. One just need inform
As one of the Agricultural Company gentlemen,
that they have in their employ several Blacks as
shepherds, stockmen, and servants in different capa-

cities, many of them in their respective engagements to Europeans. It is a pity that an equal share of pains has not been taken to induce the convicts to accept employment. Of those whose local situations presented the opportunity, so they have been made to destroy them; but the facility with which convict labor could neither be obtained, caused a middleclass of human life—those who were not cared for as servants, and consequently being unemployed, were found to be, too often, a common theme at the stations and a scourge to the cattle. At the present moment, the Blacks on the country, well ground wheat for the sake of the bread which they eat, dry as a scummen to their work.

The transportation system has operated powerfully against the amelioration, and civilization of the Blacks. Arising in part from the convicts manning the penal colonies, it has the moral influence of that system, as well as the robbery B. C. shall have A. without wages, tended to incite to the cruelties of the Colonists the equitable divine principle, that:

"The workman is worthy of his hire." Many who have attempted to employ the Blacks have expected the convict labor to be performed for the more trifles in time, else their services would exceed in expense convict labor; and because the Aborigines lived not our labor for labor's sake, they have been reputed lazy and disinclined to work. Thus whilst the mind has become accustomed to exercise its, without which it is impossible to others the

under the Convict System, the sinner feelings of humanity are lost in that of self interest, and the very generous English Character sinks into that of the merciless slave holder, whose principles of personal refinement, and respect, that all blacks or labor that were placed in them, influenced with its 115d without a manner to be done in any power. The several Aborigines now useful products in various occupations, scattered throughout the colony, perform many services. The Aborigines are found equally trustworthy at Europeans, and that their intellectual capacities are equal to our own when in an uncultivated state. Classical Rome, in her multitude of civilization and military glory, where the midst of the world, looked down, with similar contempt on the poor miserable Aborigines, the white Aborigines of American shores, when she claimed the British seas for her property, destroying the aborigines as savage barbarians, who could not, beyond arise, victims to Demand. and aware equal of intellectual powers, or to be invited to Rome? The elegant house is one of the subject to his friends. Letters the Aborigines recommends him, seek to obtain his share from Britain, because they are as civilized and utterly incapable of being taught that they are fit to form a part of the household of nations. Such was the Character of our forefathers, the white Aborigines, given to her classical colonized conquerors, and some of our civilised, left the word forgot our estate and thinking more highly than we ought to the British.
in our Blood! But how hath the little we become a thousand, and a small one a strong nation! England, where are thy proud, noble and mighty
men? All forgotten in the splendid Wall
thundering forth her mighty, powerful Steam!

The rude, rough, ponderous wooden car, slowly
struggling on its solid wheels, one rut and very
ged way, all now transformed, and wetter than
the wind. The locomotive carriage, sleek smoothly
on the town. The railway carriages amidst
steam! Then stupid, vanquished white
Aboriginal, worthy to be a slave, and incapable of
being taught? Neither with the sword, nor the force
of the Queen, nor the army, nor the power to
produce anything of the world. The pale faced
brayed out, the brutal savage who revelled in delight
worse tortured of man victim, writhing in the
flames, and without moral, without soul, speaker
in the heart, what was the midnight hired, what
performers from pole to pole, "Glory to God on
the highest, and on earth peace, good will toward
men, glory to God in the highest, and on earth
peace, good will toward men." Pleading in his
Christian heart felt triumphs over pagan terror. Hate, gloom, despair,
heavenly knowledge, from the darkness of
mystery. Then art agent, Chink set upon
the mountain of God in the midst of the sea
look to the rock whence ye are hewn, and to
the hole of the pit whence ye are digged","and the three witnesses of another color saw
thy form, savage image. In short, proud, Imperial亲身, humble to start, beheld
a warning, and set by righteousness. That fate?

It may not be improper to state

on the subject—I have no doubt of the truth of the story
want—so many circumstances only that, nor could
the Brother, have to be obtained, my dying wish for the Oilwell. So, too, it

But the intelligence from Derry the black, whom the written
question to procure in evidence, this Derry was with the
safety, and that God came to me, and the brother,
who also was with him, these two girls who were very,

They came with Derry & his brother and said at the time that for

the black had been informed, his friend and his star at the end
of the whole transaction, and related, that the last that was

hunted was an elderly black woman, whom they thrust in
the street, and then let her own way, that the
black spirited out, and when she fall, they took her
up, while yet alive, and cast her into the triangular

embrace, and her infant child they threw alive without
any meaning. Going into the flames! The black
form it all with ease, and mimicked the struggle of the

oying victims in the fire, there was hardly 50 or
few in arms, written, a pious. Going to the

father, in Colonel Broomfield's name to Toffy

sleeping a bed, that it was the same transaction
as the one was in jail. I saw on Day. No Public

considerate are combined circumstances, and was both

satisfied that it was a distinct reason to the one

in the indictment, but committed by the same men.

Of this result of campaign I informed the Privy Secretary.
Mr. Day also informed me of the number went to the very

300, including Major Generals Vauhalla and Romani. This

would the same as a common report. To this John Broom

mentioned, where the black made his points, being a part of

mavfipfy, with his hollow points, the black, a beggar, but

listless, from behind the tree. These directed
my son to bring down Derry & his brother of portable,
and he had blankets for distribution, which will induce him to

appear at home, for his bond, who was near last week.

that on his recent return from the jungle. He was

informed by a gentleman man that Derry was present at

the way, but whether with the warren or riot, had

could only be screen could. The blacks conversate,

with Joseph, because he speaks the language of

their tribe. Fidelity, and it carries them to the

in every means of a black who speaks both.
It is dangerous to mention my authors, lest they should be struck in the fingers; their cattle be driven away from
people from the Station. The two persons of the elderly
Mr. Smollett mentioned as being killed in a Mexican affair;
the armed blacks engaged were friends of the household.
And it also informs me that it is supposed that the
Two men belonging to Macdonald's farm are discovered
as blacks and are with the hostile blacks teaching them
plundering of horses, destroying cattle, killing and the
billets of wood. The writer, who has been born at the
age of 20 at the Station, which has been done for
200 of our cattle which, although not a carcass has been
taken, is not the straggled work of hungry
Black, but more the design of Europeans who can dis-
pone of the fall without inconvenience to the day which
is now reaching near up with that of this very time.

However, the continued office of Postmaster and Commissioner
of lands will be more a means of putting the blacks
to much evil, he has had an interview with the black
and informed them of his duty, which is well—
To show them in baptism as the warfare even on the
spirit of the blacks. There was a lad bringing a bullet from
an Indian station to another in the hostile district,
when as he was riding up a hill on the top there
stood the black well armed who had been to for
Belle, the lad was alarmed and was about to
flee. The blacks called out to him not to be afraid
that they were not angry with him in his station,
but act another station, the lad mustered courage
made up to them converted with them and entered
on without being. Mr. Smollett also informed me of
a murder of a black at the John Inneevan's station
which is near Deline station, to which I allude in 1852, as
for two other of these stations, I am not yet certain
which. A man was sent to the Hawkinsburg, the time
immediately necessary, with the murder of the white at
the John's station, the man laid his way extended his
station, and was excommunicated. A black found him,
appalled on another side; he shot him, without him
feeling the Station. The black went down to

The week or river where a party of blacks were, the
Station was about 500 miles from the river and quieted
amongst them, the blacks came up to the foot of the
kiowas afterwards to know why they struck at the blacks who
have numerous fires, one of the blacks took down his piece and shot him dead.

This is what from a Station 50 miles north of it.

Recently, a man informed them that
the blacks were seen playing cards, their horses
are scattered, which is a sign of human beings which by
the words we are to mention, 200 miles to the north.

I am obliged to leave of to send in my very own
part with a knowlanger to Kawnales. We of heard this
news and having only three men here, I know now no other
thing than for us to go there, although the governor desired a
constable to be placed at the lake. To understand the
intelligences that they armed the people are not out, was rel-
moved for some to meet at the lake, where as more went to the
and the only man left. This morning it was stated that
were two miles of the lake; they very easy, however, when I went
down in a boat of the lake. But the intelligence was that
I was employed at the Station, being part of the night
you account not returning from Kawnales from some in.

But it came from the men not to bring the lake and to day Saturday, we must be the boat for
the turn to the lake. After the turn out to the rock, we
and the people, the boat down to the lake. Where we policed
the place in the Station, and we had not strength to go out
and both of them, pulling for this land when the turn out
to. It only there to the place where the night

The destruction of the 50 blacks, a piece
quite distant to the station mentioned the same, hurried us.
I thought they were the cause until it. But the blacks informed me
that the Indians, the massacre mentioned is also distant from it
and for which the men were spared.although no direct point
they were the parties and the night. But the only thing
Evidence the people squadron, would have been elected
as an Office. It was the duty of senior runners of the way to
prevent and attachment is the weight to find the
Letter to Judge Burton in reply to his letter, 1854.

...and a Christian, he should have abstained from his own death which may have exaggerated the number of slain, but when the tribe were driven only a few, surrounded and slain at once, destroyed, and whose grief is said the next is indebted for the continuance of the nation, the number must be considerable, but this number, to those who engaged in the slaughter.

I thank you kindly for your friendly offer to bear depositions to my relatives in England. Much I am alone, in the North, all my relations are deceased. Such to my mind I have part and large communication as a friend in the North's welfare, and Doctor Lang. My case which took in the Annual report brought back your letter, it takes two or three times for communication to return letters to post office here.

For some months past, sickness has prevented my having home life at all, and family, too, is still very weak, not present from the physician and the lawyer, which has passed on. How I'm feeling, I'm feeling, for I can tell you that for a week I have been living in a state of health, free of disease, who say I am thoroughly better, but it won't be until I have the strength to get out, and must submit without a murmur, but often am I almost despondent, each day, but well. I cannot be the last for the last, for I cannot be the last for the last, but it is all for what He is about to do. For some time He has been promised to restore the state of the East with the help of heaven and earth.

Within death, if not voluntary, in effect, this man woke, and though government of heaven had not thereby been restored or afforded me, which I feel will be the case, some other plan, including me, will but be followed by those who choose all things well.

Made it convenient to

With the Bishop could have pointed the society to other islands, where I am sure the missionaries would receive him with Christian kindness, although they did not recognize him in the character of an ecclesiastical one. They understand the world has been granted to

For if He is a missionary, the men are not in the least aware. The church is not the least aware. They say to the author of the kingdom to give them some messengers which are to be given to them. They say to the author of the kingdom to give them some messengers which are to be given to them. They say to the author of the kingdom to give them some messengers which are to be given to them. They say to the author of the kingdom to give them some messengers which are to be given to them.

Saturday February 9. The thermometer was 90 degrees in my study, or taking it in the open air, it instantly rose to 110. The amount of the wind was well a refreshing breeze's mouth.

+...
Letter to Judge Burton

Feb. 12th 1639

Sir,

I have the honor to enclose further information of the request the King of France, in a letter addressed to the Most Christian Majesty, the King of the French, in which Captain Deslandres declared to support the cause of religion for which he himself was last explained.

I have the honor to remain,
Your most obedient servant,

L. C. Herbert

PP. To Judge Burton's letter.

May I beg the favor of your becoming such the goods of the proper minister in France, to whom such a document should be given, that he please to read and cause it to be conveyed. I am also with respect the signature of yours, but as the French Captain would not convey it unless the government gave it an official character, and if to be autographed, the day before I heard from the English, before the original was sealed, the government was in a copy of my letter to the Captain of the French, which I thought necessary to state that I had promised respect to the information of his J. P.及 to do that there was nothing dishonestful, nor any fear in the latter. Although no good result from it is heard from the French King, I know the effect it will have to encourage the nations 

Judge Burton returned the letter detailing the conveyance of it, stating it should be a matter of advertisement to the own Government who would communicate with a foreign court. If it were a matter of personal complaint of an injury received, the judge would be right thus to only one appeal or in behalf of a proper...
March 3, 1839, Mopettah.

Lord's Day March 3rd finished at Mr. Cloze's school from 9 A.M. to 4 P.M. in the morning and from 5 to 10 in the evening. Captain V. Lewis had left the Greenfield on Thursday proceeding for Sydney to embark for England. I wrote a letter to wish all well.

Lord's Day April 21st, 1839.

 Went to Mr. Clarke's, 16 miles distant. Where I preached from Ephesians 2:10. For the first time there were about 17 persons present, male and female. I arranged to go there to preach at 12 o'clock every second Sunday in the month and once intermediate being once a fortnight. The second Sunday in May is the next time.

Monday April 22nd. At Lloyd's, Mr. Lloyd returned home taking with them — Jefferson also went to the cattle station of the country, all started together.
May 12th, 1839.

Black's Island, June 1839.

...the first day of the week, we went to Sydney to inquire for five blacks charged with the murder of two white men beyond the gardens. The blacks was on Wednesday 16th May, but, though every care was taken to bring these men and did not arrive here until the 20th May. Saturday, I left...pains to bring and left here and took the blacks in the Steamer the 2nd May, 2nd day and on Monday May 21st wrote the following...

F. Fredrick Esquire

I have the honor to attach the substance of an interview with the blacks as we are doing...the two white men having been done...I asked the blacks, the whites which they did and killed the two white men, being asked why they did not mention...
September 1st, 1839.

Lord's Day, 1839.

Went to Chichester to proceed by steamer to Weymouth, but was stopped in my plan by the steamer being out of time. Exited at the Retreat in the Lower Hospital from Ryal, to go down to the & Look out.

Tuesday, 3rd. Took the return from Weymouth to Chichester to remain a week or so.

Received a letter from the Colonial Secretary respecting the land dated August 30th, 1839, to which

No. Honours.
The Colonial Secretary.

Mr. Thomas, St. George's Square.

Sir,

In reply to your letter of the 30th instant, requesting to be informed whether the change of name from "Edenhurst" to "Eden" is intended, to correct an error in the advertisement or whether the deeds in question is now altered in favour of another person, I wish you to understand that I am at liberty to transfer the land; as in the latter case it is required by the regulations of the 1st October, 1839, that your signatures should be added by a Solicitor. I have the honour to state that my intention is to correct an error in the advertisement, and not to transfer the land, but that the deed may be made out to myself in my own proper name.

My name is, 

Lancelot Edward Threlfall.

The name of the property is "Edenhurst". In order to

September 5th, 1839.

To His Excellency,

Sir George Gipps.

The Governor.

Sir,

I have the honour to remain your most obedient servant,

Lancelot Edward Threlfall.

September 5th, 1839.

Eden

Lake Macquarie

Sir,

Your Excellency will observe the liberty of my addressing you personally on the following

subject: namely, the registering of Births, Baptisms, Marriages, and Deaths in connection with the University of England, and the powers of the University of England, and the powers of the General Education Act, 1839.

As a bill is now before the House of Commons, I beg to suggest that a clause should be inserted in the Act which would not be in connection with the said University, but which would be subject to such conditions and restrictions as would better be provided against in the Act.

I therefore request for this consideration to be conveyed to you as a matter of complaint against the Government, which I believe not to be true, but which, if I were to understand correctly, it would be necessary to provide against, if this letter be presented.

The Governor, in pursuance of my authority to give you all the information as to the effect of the Act, and your own experience, I would ask the opinion of the Chancellor of the University. In the meantime, I shall continue my intention of bringing the subject before your Excellency as a matter of complaint against the Government, which I believe not to be true, but which, if I were to understand correctly, it would be necessary to provide against, if this letter be presented.

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Being informed, that a child whose parents are Jews was refused to be continued a scholar by a Chaplain of the Church of England in one of their schools, in the application of the father that the child should attend from conscientious scruples only the child conformed to the proper regulations of an exclusive school. I would earnestly suggest that there should be schools formed in which children should be instructed, simply in the art of reading writing and arithmetic, interfering with existing schools and being to the parents of each child and to their respective minister of Religion to provide, and should they cease competitive lands with which the state cannot interfere. The means of future knowledge would thus be held only to every child and to the separate instruction of each child, so that each child may be brought up their children, in the instruction and education of the Lord. Consequently, they dare not compromise their principles, while I have to remain your Excellency's...

L. E. Northward

Lord's Day, September 9th
In consequence of my mind being on the Sabbath day and having no desire to read the Scriptures, I went to hear speeches to the Church to break these, and a special announcement being made by the organist that the child should be at home, and that the child should be taken from John Smith, A.S. Time, whenever conversation will be communicated. The church was opened, and the service continued. September 14th, Forwarded by Lord Newcastle, the Secretary of the King of the French. Dated, Marshall's Field, Minister of Foreign Affairs, Paris.
Being informed that a child whose parents are Jews was refused to be continued a scholar by a
baptismal Church of England in one of their
schools in the application of the father that the
child should not be treated from convocation rules
only the child conformed to the proper regulations
of an English school. I would respectfully sug-
gest that there should be state schools formed
in which children should be instructed simply in
the art of reading, writing, and arithmetic, without
interfering with existing schools and leaving to the
founders of such children the right to have them
schooled in their own denominations.

Consequently they dare
not compromise their principles, and

The British and foreign school system

Lord's Day, September 9th.

In consequence of my mind being on the Sabbath day, I
decided to have regrets for the Churches to preach there,
and a special message being sent by Mr. Dodsly To
see her child. I want this day. Neither all of the
child from John Smith. After the

September 14th. Forwarded by Prof. Newcastle to the Duke
of the letter to the Duke of the French ducal

358

September Letters to the Governor 1839.
Alfajores and other resident there.

September 1839.

24. Respecting general education, it is my duty to,

19. 1839.

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16th September - 1839.

Cowled the documents addressed to a Lady, 235, King's Bench, belonging to a gentleman, to Mr. Bade. Mr. Bade having received a complaint from London, desired the letter, and sent it to a Rev. Mr. Bade, to be made up at the office for delivery. To write in a few weeks to say what was the money to be placed in — in fact, in them to Sherwood.

Lords Day, September 23rd.

Preached at Clarks from Romans 5:18. 11 For if, when we were enemies, we were reconciled through Christ.

Monday, 24th. Joseph left for the States in speaking of his plans God to return about Christmas.

Lords Day, Oct. 1st.

Preached at Mr. Poles's, Romans 9:35. "Who shall separate us from the love of Christ?"

Lords Day, October 6th.

Preached at Shrewsbury. In the morning Romans 6:35. "And in this every commandment we have to do we have as much as to converse with the law, being dead to sin and alive to God in Christ our Lord."

Lords Day, October 10th.

Preached at Mr. Clark's. Romans 6:22 and 23. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Lords Day, October 20th.

I was pleased to preach one text this day in which I am fifty and two years old, and have been married fifteen years to my present dear wife. Almost, from this day, I have with gratitude to my heavenly Father, the merciful spreadings which has preserved me, and provided for us, and our precious family amidst many trials in this wilderness, and although, by praying, I must remember the blessing, which will do all things well.
December 1839.

Sunday, December 1.

Preached at Merriwa in the morning from 1st Peter 3:12. The eyes of the Lord are over the righteous. In the evening from 2 Corinthians 6:17-18. Therefore come not near among them.]

Wednesday, January 26.

To the Honourable
The Colonial Secretary,

E. D. Brown, Esq.
Vic. Ge. We.

December 31, 1839.

S. D.,

The Aborigines of New South Wales. During the present year, having been placed under different circumstances than those under which they have been treated ever since the country was taken possession of by the British nation, it would have been impossible to secure the cooperation and number of men who have been accustomed to the Aborigines and British Colonists. From personal observation and knowledge of facts, it is evident that the interference of the government, as the Governor between hostile races and tribes, has been continued and the delay occasioned by the interference of the government for the Royal Assent to the Act of 1837, and the consequent delay in the execution of the Aborigines of New South Wales, to be as satisfactory in the conduct of the Aborigines as in the conduct of the British. The Aborigines of New South Wales, being the last resort of protection for the Aborigines and British Colonists. From personal observation and knowledge of facts, it is evident that the interference of the government, as a protection between hostile races and tribes, has been continued and the delay occasioned by the interference of the government for the Royal Assent to the Act of 1837, and the consequent delay in the execution of the Aborigines of New South Wales, to be as satisfactory in the conduct of the Aborigines as in the conduct of the British. The Aborigines of New South Wales, being the last resort of protection for the Aborigines and British Colonists.
A short season, when once ultimately left, whilst inclined to their employers, and it is not improbable that cases may arise, which the Aborigines may be discharged without that remuneration for which they agreed to serve; in such case the blacks could not be allowed in evidence to their circumstances, where equity suits both plaintiffs and defendants on land before the commissioners of the Court of Requests, they being required by the recent act to be admitted as competent witnesses in criminal cases only. Becoming as useful in their respective employments in civil life, it is presumed that the legislature will complete the good work in behalf of the black portion of the British subject by admitting them to the full enjoyment of the privileges to which they are entitled by the laws of the United Kingdom.

Not long since, one of the blacks belonging to this island, named Bonneman, was speared by the blacks in Sydney in such a manner that he lingered and finally afterwards died of his wounds. He was buried by a blackman at Towing, in this neighborhood. This was a case requiring the interference of justice; but, if it was not known in any of these cases, applicable to the coroner, or any magistrate on the subject thereof being more falls, Aboriginal inhabitants who are now declared incompetent until the Royal sanctions arrive. Other cases of alleged assault, murder, &c., amongst themselves, which is a duty to prevent and punish if possible; for the sake of the health of the natives and avoidance of trouble, the magistrates in this district, and there be many such like among the Aborigines of this colony: drunkenness, within the influence of the criminal society, has added to their natural habits of ferocity more frequent acts of cruelty, especially to each other, and the influence of intoxicating drink.

One that was bashed at this station gave notice according to agreement that they would leave the station in order to enable the police for the sake of spirits, and although a Christmas present was provided, and hence bear given the was not so frequent, for in one day after their felt. They had to obtain their breeding by non-bearing Chinese wine. An application to the police of the blacks, in the right of Heaven, which they felt was that they would only get drunk, a
ing any person from trembling themselves into a posture of
so much difficulty attached, and with a drawback in obtaining the reward.

An Aboriginal youth of about 15 years old
from the Manilla district, was received with me for some
months; he could not speak English when he came but
in a few hours was able to understand and
speak the English language. I should add
these observations in the prospect of receiving
aid to support a certain number of
Aboriginal youths from the district who
consists from their usual hunts might be
more easily managed. They being advised to associate
with these children and would remain with more
certainty of instruction.

The youth mentioned does not appear anxious to learn although he has had
two opportunities offered him to do so, and in a few months, probably
would have shown some progress, it will be desirable in order
that he may communicate with the
sufficiently to induce others of his kind to the Manilla district,
to associate with him out of the fear of suffering
corruption and perdition due to the absence of an
anti slave and an influence on the women will be taken every
step to be bringing to their parts; they being frequent
after the example given.

"I asked these words they are bad," said
the Aborigine to one of the Newcastle blacks who
were, &c., as the words are a mere
the one to whom you go into
Tasmanias and he is well told you all about that.
I knew it all already; he was obtained one of the
young with a paddle and his horse ready to throw at a small bird in the
garden? I will not be a little bird, to-day
ride the great shot, says, will you not?

During the present year periodic
were made to benefit, distance nearly 50 miles, to
the place, about 45 miles and to a neighbouring inhabited
being about 50 miles, one of which was
to conduct is a matter of
the Aborigine people, and in a certain place in the
land.

During the present year periodic
were made to benefit, distance nearly 50 miles, to
the place, about 45 miles and to a neighbouring inhabited
being about 50 miles, one of which was
the Aborigine people, and in a certain place in the
land.
The Aborigines are not collected at any place east to afford me an opportunity of addressing them in a body. It is only individuals to whom I can speak, and that only occasionally. The aboriginal lad at my own establishment regularly attends our services. Considering him a fair specimen of the blacks in the interior, I have no hesitation in concluding that they are equal in capacity to those of other races, and that if means were allowed for the education of a few from the interior during an experimental course of Christian education, I should be under no apprehension as to the beneficial results in one way or other for their temporal, if not ultimately for their everlasting welfare.

I have the honor to remain,
Sir, Your most obedient and humble servant,
[Signature]

A. Compendium of the Language of the Aborigines of New South Wales in the district of Lake Macquarie. Inlet near Newcastle with the Dialects of other parts of the Colonies, and remarks on the peculiarities and equivalents of construction of the Language of the Aborigines compared with the Languages of the Indians of America.

A. Compendium of Dialects of the Aborigines of New South Wales.

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<thead>
<tr>
<th>Lake Macquarie</th>
<th>Manilla River</th>
<th>Swan River</th>
<th>King George Sound</th>
<th>English</th>
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<td>Hau-ling</td>
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<td>Xinda</td>
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<td>Hau ro</td>
<td>Ge-rin</td>
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<td>Nan-kai ro</td>
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<td>Moko</td>
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<td>Ngayu-wa</td>
<td>Wa-rin</td>
<td>Tarwul</td>
<td>Gjudy</td>
<td>The Heavy</td>
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<td>Yur-rin</td>
<td>Par-wa</td>
<td>Re-lewa</td>
<td>Tjungu</td>
<td>The Same Word is Used by the Blacks in Most Speech</td>
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In an article headed, "Indian Languages of America," in the Encyclopaedia Americana, by J. P. Kennedy, it is said that "there is reason to believe that many of the important modifications are yet to be made in our theories of language. By the various unwritten languages, none of the American continents present us with many new and interesting facts..." It appears to be a wonderful organization...
which distinguishes the language of the aborigines of this country from all the other languages of the known world. This includes "the aboriginal languages of America, from Greenland to Cape Horn," and I am indebted to the kindness of Mr. C. in presenting one with a copy of Remarks on the Indian Languages, which enables me to discover a striking similarity in the peculiarities of construction and inflexion of the language of the aborigines of New South Wales with those of the Indians in North America. The confined space of an annual report will only allow of a few brief comparisons. It cannot be too strongly recommended to those who endeavor to attain a knowledge of the languages of savage nations, the necessity of throwing from the mind the trammels of European scholars, and simply to trace out the natural rules of languages which have been put on by instinct, and not by art. The almost universal existence of the aboriginal languages of New South Wales has been treated in this colony, and the indifference shown toward the attempts to give information on the subject, is not likely to induce any one of the love of science in this part of the globe, and which it is difficult to account for this ground that universal enlargement in so many various employments consequent to a new colony, when every individual must be dependent on his own exertions for the necessities and comforts of life.

The Indians of North America have a "transitive conjugation," existing at the same time as the idea of the person acting and that acted upon; not which has excited much attention and attraction and attracted the attention of the learned in different parts of the world. The aborigines of this colony have similar forms of conjugation explained in the Australian grammar page 39. Which I have denominated "Ninimi, Active - Transitive - Reciprocal." which, constitutes the reciprocal modification, as in the Dual and plural number, as: "Run kill canoe to, they, and I strike each other reciprocally, or fight, which would be thus analyzed. Being the root, to strike, kill, sign of the reciprocation to their time, sign of the present time and action being reciprocated; to kill, the dual pronoun subject and agent conjugate are two; I fight with him would be thus expressed: Run kill canoes to, kill now, means he and I engaged fight. But to say he and I fight another would be he be to kill the object is in the letter, E. being the sign of the dual time, and so is derived from the pronominal to. The Cherokee have no distinct word for the article a or the; but when required they use a word equivalent to the numeral one, and the demonstrative pronouns that or that, and the original use and nature of the words which we call articles; as the aborigines of this colony, who are too few one for a and the pronouns demonstrate both of being and place, as: "I see this, meaning that this. The Delaware, according to the De Rovenius note, in their grammar possess an article one, or in, which is used for a and the; but not frequently, because the works are sufficiently understood within it. The Indians play an article definitely used for our, and in, and in general, as "by that one." The American Indians have in common with the aborigines, and the aborigines, a Dual, besides which they have an extra dual denoting the object and agent conjugate, described in the grammar page 24 and 25, demonstrating the conjugation Dual case. A similarity of form is described as belonging to the Delaware Indians under another name denominated nations, in which the two pronouns governing and governed are, by means of affixes, kind suffixes, terminations, and inflections, included in the same word, for example.

Delaware. I see this, I love this.
Johari. Va na one. We two them and I eat each other.

Aboriginal Dsl. Petal kill nations. We two them and I live peacefully or for one with the.

Indian. C. We two them and I live peacefully or for one with the.

End of the same. The sign of the present time and action being reciprocated, get in terms, we two.
The language of the Cherokee Indians appears to be different in some of its peculiarities of construction from the languages of the Country as in the following example of the Cakil.

Cherokee. "I acknowledge, we two, (or them, and the rest, and it), it being it, or it is the thing nutritional, we two, (or he and I), we are eating it.

Aboriginal nutritional, we two, (or he and I), we are eating it.

Australian nutritional, we two, (or he and I), we are eating it.

The Indians have a prefixed to the verb denoting the thing for which the circumstances here have not. There is also a reduplication to denote the plural, in the return in the Indian language, which is not observably in the Australian which has only a reduplication prefixed to denote a continuation of the act, as above.

Cherokee. "Biyangbar anglus, Our Father, of the same.
Biyangbar anglus, Our Father, of him.
Biyangbar anglus, Our Father, of me.
Biyangbar anglus, Our Father, of the same.
Biyangbar anglus, Our Father, of him.
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Biyangbar anglus, Our Father, of the same.
Biyangbar anglus, Our Father, of him.
Biyangbar angi
Examined case, I will speak, tell, say we. Let all will speak. We two will speak, thou and I. Speak, now, we will speak, speaking. We all will speak, all of us.

The peculiarity of the Australian in that part of speech in which the object of the action or locative word is combined with the agent, according to the manner of the Australian grammarian, all transitions, by which one single word designates the person who acts, and that which is acted upon, and which more throughout all the persons is in this dialect confined to the Deity. A strict attention to the development of speech is absolutely necessary to obtain a knowledge of the language of the Barbarians otherwise they the language may be truthly known, denominated as Barbarous, whereas the genuine language of their language is so subtle, perfect, and subject to be displaced by the introduction of foreign words and idioms.

The numerous dialects in this Colony are as much the occassions of the number of names for one thing or another, the occasional exchange of these words and the constant occurrence of these words, becomes adopted, whereas the occasion of their introduction is forgotten.

The remark of the excellent former colleague, Mr. Woodhouse, Mr. Murray, which endeavor to introduce a vernacular or the use of the English among the inhabitants of the Island of Orauviyo, gives the deepest feeling of Christian sympathy towards the heathen and the surviving heathen, respecting himself, if we may be truly said, to have been brought, and to die again, this melancholy catastrophe the displacing the savages and disposed of by our Heavenly Father? This is the day of Rest, who holds the keys of Death. Includes the anticipated advantage
February 1040.

To the Honorable
The Colonial Secretary
E. Dear. Thomas George
L. R. K.

February 17th 1040

Dear Sir,

The Honorable
Lake Macquarie Islet

My reason for attaching the above Islet to the name of this place is to remove a false idea respecting its nature, to establish a cognomen designating its true character, and to prevent the many advantages yet to be derived from this locality from being overlooked in this age of adventure. The want of any communication with the ocean. A very short line of canal, say from 6 to 8 miles in detached length, by half a mile, two, three, and four miles would join the green hills of Sydney in one line of constant navigation through there harbors without going out to sea at all. This enables safety and certainty to all vessels. A similar line could proceed from that town to Port Stephens, thence to Port Macquarie through inland bays or which would afford advantages to the settlers far exceeding the cost of such an undertaking. The increase in the value of the contiguous land would be presumed, simply reaping the outlay, whether

February 1040. March 373

This work was undertaken by Government or by a Company.

Mr. Nash informed me of a transaction and nothing to run, feeling of humanity, namely, the manner of treating with some bad and evil men, giving up to the Company at a station on the interior, where the blacks after receiving it put their hands to their bellows in the exerting agency, and to issue the order of the Governor died about the following: You will see the same, in one of the transactions, a capital way of getting rid of the blacks without the intervention of Government. Surely, the natives, by their murdered blacks cannot depict the feeling of humanity of they do not endeavour to be cured. This is all the case I have to assert the correctness of the horrible report, but it is quite sufficient to follow up, in order to prevent its repetition, the continuance of such a treachery.

Remain Dear Sir,

E. Thomas George
L. R. K.

March 3

Left home on Thursday, 25th, with Mr. & Mrs. Coulthorn and Mr. & Mrs. Brown, to go up the Clarence to Asian's, thence to Maitland, then to Newcastle, where I took on a Lord's Day train for South, from Newcastle to Loveday, then on to the 1st February. 3-5, arrived at the goods returned home by Newcastle. Thursday the 25th.

Received a letter from the Director of the London Bagnicolency society, relative to the letter to the French King, stating the Government through them would advise the German King, through the French King, to the King of the French, as Mr. Williams being an arrival at the Lake, to live on the farm late Macquaries.
Immediate

Colonial Secretary's Office
Sydney, 26th February 1840

Rev. Sir,

Having heard before the Governor your letter of the 17th instant in which you inform me of charges having been employed by certain parties in the neighborhood of "Brandy Plains" and have the honor to acquaint you that instructions have been given to the Constabulary Magistracy to institute strict inquiry into the circumstances alleged to be true and to take such legal steps as the case may require.

At the same time His Excellency directs me to assure you that you will communicate all the particulars of such transaction which have come to your knowledge, as well in the names of the persons from whom you derive your information.

I have the honor to be

Rev. Sir,

Your most obedient servant,

For the Colonial Secretary
J. H. Carne. (signature)

March 15th, 1840

Esquire,

Dear Sir,

March 15th, 1840

I have the honor to acknowledge the receipt of your letter of the 26th ultimo, requesting me to communicate all the particulars of such

Transaction. (Unreadable)

[Signature]

L. E. [Signature]
March 1840.

O. Parison. Ongnse

February 5, 1840

Lahomard

The black and white in the latter's course to the
islands, the official letter that it was a
takes the shape of a small affair. At the time, it
was the thought of being admitted as
an evasive in the matter of remonstrating
the affair, as we suspect it is concerned in the
transaction. It is an incident for law to discuss
the whole of the past. Concerned, I must suggest
the matter for while something of the sort occurs
I am always prepared for the visit, our suffi-
ciently established to insist on a trial of law.

The following extract of a letter to me from the
Dean of the London Missionary Society, may not be
considered as obtaining its effect in the subject of the Royal
Affair in the south sea.

"I am informed from your spirited letter of remonstrance to Louis Philip, that you
in common with other Christian friends of the
South Sea Islanders, have felt keenly on the subject
of the unjustifiable proceeding of the
Commander of the Spanish against Tahiti.

The original letter was forwarded to the
British at Paris, with instructions as to put-
ting it in the proper channel for reaching
its destination, but cannot seriously expect that
the 8000 letters written from London will
be returned to you, but we thank you may
find encouragement in the hope that the publicity
which has been given to the affair, to-
gether with the remonstrances presented by
our Ambassador to the French Government.
March 1840.

Lord's Day, March 3.
Bracted at Mr. Clark's about 12 morn.

Lord's Day March 15.
Bracted at Mr. Kelly's pm.

With Reps. Repps.
March 15. 1840.

Recd. note from Mr. Kelly.

Recd. acct. of Newcastle.

Endorsed: Are transmitted receipts
in duplicate, signed for ours forwarded
to the care of the Police Magistrate,
Newcastle, but received by my agent from
the Claimant.

I now the honor to remain

Your obedient servant,

L. S. Thorold.

To Mr. Thomas Smith, Bank Street.
Best St., Middx.
March 15, 1840.

18.

Your letter of Feb't, 1840, was
referred to me, and I was informed
that the Rev. Mr. A. wrote a letter
not long since, which I shall endeavor
to obtain for you, but last night
yesterday. Please to inform me of the
circumstances to which you allude: refectory.

I was surprised to learn that the
Rev. Mr. A. wrote a letter not long since, which
I shall endeavor to obtain for you, but last night
yesterday. Please to inform me of the
circumstances to which you allude: refectory.
March 10, 1840.

going out to teach and then attack them with their objets, these things are not a matter of surprise in the present state of things.

Sung by our 2d year party

L. P. Philpot

I shall write nothing in the subject of any different with the 2d contained in your 2d volume

Lord's Day, March 22.
Preached at Mr. Clarke's from John 12:4–16. Some orse was said to be their doctrine as one, doctrine not in one, but one that went one as an

Lord's Day, March 29.
Preached from 1 John 1:10. 2d q. You confide in our own, in faith and faith to forgive as our own, and to become as from all unrighteousness.

Lord's Day, April 5.
Announced going to Magdalene being sick for my own self. A cold, preached there fore at home

Lord's Day, April 12.
Preached at Clarke's from Psalm 57:2. My heart is grieved, a yet my heart is grieved. 1st verse 1st.

Monday April 13th from Clarke came over announcing her own James who is gone and it appear to be said for the wedding at Mottwood. During the march U.K. we are not at all confined at the sound.

April 10, 1840

To Edward Magee.

Edward Magee

J. U. Magee

Said this present seems a letter from you.

I shall answer in behalf of the above for the one of the kind being it turns towards them omissions a piece of steel, in writing, it is highly to inform you that by the people it was in Sydney promising to the Nation and answer to be at the Nation will be held, when he will explain to the Community the past of this, as carefully from making any statements as little and Community must be the best judge on the whole distance, the nation in all cases of disputes.

There is a case of clearing of blacks with justice and in the Council, wherein by certain persons have made investigations as to doubt you will find difficulties in the top of your cases.

It requires in small degree of moral courage to act against a majority of persons where I venture think them judgment whether conducting the blacks. The President petition with the taking the Community was handed by the Council to make copies and I suppose you are the party referred to. Within you may, happen before me.

Edward Magee

April 17, 1840

Preached at our college from Luke 24:46. 47 and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, the third day and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
May 1st 1840

To the Honourable
The Colonial Treasurer

May 1st 1840

L. E. W. B. M.

Dear Sir,

I am about to open an account with the Sydney Bankers Company, I have the honour to request that my monthly salary be paid into their hands to my account and enclosed is a receipt for the amount, or that notice be given that the salary has heretofore been paid and cease to accrue in future.

I have the honour to remain

L. E. W. B. M.

To the Honourable
The Colonial Secretary

May 1st 1840

L. E. W. B. M.

May 10th 1840

To the Honourable
The Colonial Secretary

I have the honour to remain

L. E. W. B. M.

May 1st 1040

G. W. C.

L. E. W. B. M.

May 10th 1840

G. W. C.

L. E. W. B. M.
In reply to your question respecting the restoration of the Jews I beg to forward my opinion on the subject. Firstly with regard to your calculation I must confess that I imagine you are far out, notwithstanding the same method as Daniel and Seven Weeks and Three Years and two Weeks, making Thirty Nine Weeks. Now the question is of what length was each week reckoned in Chaldean? For it must there that Daniel lived at 316
1360

There are many eminent men that understand whether each week was one year or seven years or one hundred years the almost impossible to decide; for it is evidently not present in the literal sense, but many of my writers almost confidently assert that from the creation of the World 6900 Hundred Years would decide the fate of all Religions and beliefs for then the great event would appear and fulfilled but me and that (as indeed) we imagine will be the belief in my God alone, (as in these chapter 13, verse 47, 87.

And I am the God who God, from the hand of Egypt and now shall be our God but me. For there is no other besides. But my opinion is written in the last book of the Book of Nahum in which I beg to say This is now our month of Nisan 3559 and in six months hence will be the 3600 and accordingly the 13th Sabbath. And there can be no doubt that the same honor to be ultimate redistribution of land, by his will, who of all the people was reckoned the greatest and made, 'Sir,' be relied on for the text cannot stamp out on his style of addressing, R. H. Harris.
To the Right Honorable The Colonial Secretary

Sir,

I have received a communication from Mr. Lomax in my capacity as the President of the Court of Inquiry of the Colony of New South Wales. The nature of the business is such that I am unable to communicate it to you in writing, but I am of opinion that it is necessary to put my reply in the form of a letter. I have therefore enclosed my letter to the Governor in the same post.

Respectfully,

L. C. Ashfield
To Mr. Threlfall

Sir,

Upon a recent visit to the Hunter's River district, I learned that you had communicated to Mr. Wollaston's Government in March last a report of some imaginary outrages to the Aboriginal Blacks at Barby's Plains, on which my name had been prominently connected. I applied to Mr. Wollaston's Government immediately on my return from Town and have been permitted to include the correspondence which took place in Antiquity of your report with the correspondence of the New England Journal.

I quote the letter therefore, of assuming you in that subject; and because I followed personally, hundreds of this report but because my name has been made use of in any way which is at all espectably hurtful and damaging, and I have known the Government to order a number which bears not to the least similarity to any respectable individual whatever; and that you have taken the trouble to make any inquiry, you would have received that your report was not only in itself false but an stems from a most unfounded source.

Mr. Humphrey whose communication it would appear formed the groundwork of your correspondence. It is a statement from whom at Norfolk Island for life, and was at the time signed, nothing of its present writer. Therefore, in the present writer, the name of

The nature that he ever has any connection of

Mr. Wollaston and I understand of another more the other,

It is certain that any Blacks were ever seen in the Bay, and at Barby's Plains, and they are rarely seen at all within the neighborhood. It is certain that Barby and Wollaston are given to the belief at Barby's Plains for it can equally be informed. With a commodity is almost unknown. Here.
August 1840

Lords Day. 9th August.

Preached at St. Mary's.

From Ephesians 1:17. "In whom we have redemption..."

"For we know that all things work together for good to them that love God, to them who are the called according to his purposes."

Lords Day August 16th. Preached at St. Mary's from Romans 8:28.

Extract from a letter from Mr. Board to Mr. Bayes dated Aug. 18, 1840. - Goodswain, Devon.

"For my most affectionate love to you and his wife and children, etc."

Mr. Board, 18th August 1840.

Lords Day September 23rd.

Preached at St. Mary's.

From Ephesians 1:17. "In whom we have redemption..."

Lords Day October 7th.

Preached at St. Mary's from Romans 8:28.

Extract from a letter from Mr. Board to Mr. Bayes dated Sept. 18, 1840. - Goodswain, Devon.

"For my most affectionate love to you and his wife and children, etc."

Mr. Board, 18th September 1840.
Of the work of Christ, or that the persons receiving the sacrament of their hands really receive the value obtained by the broken body and precious blood of Jesus—that every child, after being confirmed by the Bishop, ought to receive, and that Priests, either, teach to receive according to the immediate Catholic of the Lord's supper. They further say that nothing is necessary to be done by the Church—That the tradition of the Ancient Fathers is necessary to explain the meaning of the sacrament—That the Priests have the power to judge them—That it is proper to pray for the dead—that the intercession of the Virgin Mary, of their interest, and that their sacrifices are worth—They speak against the Roman Pontifical and condemn the Reformation, and say there is no room for the Reformed of that day not to be confirmed to the religion of the Protestants; only those who are convinced of the of the Church of the Lord's supper as well as the epistles will be allowed to see that many of the Established Church, but many of the Priests are imagining a large proportion of those obtained.

Our own thinking men can be behind enough not to see that a large portion of these opinions are spread over the minds of the heathen in the establishment; they are thereby preparing them to receive without fear the bug which obtains of Naples.

I will by a recent report published by the Colonial Secretary that they are sending Evangelical Missionaries as far as their means will allow, to the various colonies of the British Empire, not only to Canada and other colonies, but to the D. of L. D. of L., one to South Australia, and another to New South Wales. This is a good step of forwarding a College at Sydney for the Education of Priests, and many other important gifts indicate that they are called to the Ministry in order that they may from such a Seminary take thine.

The state that the Blacks are still killing cattle and that they have from 300 to 500 men as their leaders. I always suspected them from the moment in which they attacked and killed the white man and a canoe had been travelling amongst them very high up, far from any station, were without food for three days, having only one cat of them to subsist on. They fell in with a man whom a buccaneer had just been slaughtered and murdered, and wanted a considerable amount of the baggage that was in the baggage between the Montgros and Big River. Upon this the Negro in speaking the language of the Blacks in them, he is pretty well known amongst many of them, and his distribution of the samples of plantation affairs among his companions. He explained the position in which they stand if they continue their present practices.

Ezra King.
L. S. Touchard.

Lords Day, Sept. 6th. Preached at Margarita in the Forrest by Capt.

The 9th P.M. Thursday, 7th we went on to the Father. In the evening from 6:30 to 13:30 I gave the charge of the Negroes was good with all things, and before dinner. Chose at 11:30.

Lords Day, Sept. 13th. Preached at our Negroes near about 30 in all present. The 18th 11:30 to 13:30 "I believe that as through the grace of the Lord Jesus Christ we shall be saved even as they.

Lords Day. Sept. 20th. Preached in the Negroes' on account of them.

Lords Day, Sept. 27th. Preached at our Negros from Dec. 23 1840. 41 - 42 "And they departed from the presence of the Lord, saying, that they were counted worthy to suffer shame and sufferings for his name. And daily in the temple, not in every house, they ceased not to teach and praise Jesus Christ."

Lords Day, Oct. 4th. Could not go to the Green Hills. Was being ill on the preceding day, and on the Saturday the more could not be found and one I went in was not able to carry me and obliged to return. Preached at home.
To the Honorable
the Colonial Secretary
S. B. Proctor Esquire
L. M. Macquarie Esquire
L. M. L. M.

I have the honor to acknowledge the receipt of your letter of the 21st ultimo (Friday) informing me that this encroachment on the Governor's rights will not be opposed; that the law, however, which requires all duties shall be secured before the 14th day in each year under penalty of double the fee. I take the liberty of submitting to you the following clause to the spirit of the Wool Act, which has not been violated. The Government will, however, cease to oppose this encroachment; for the convenience of the Government, it is unnecessary to state the delay in securing this clause to the Governor's rights, as the latter will be secured before the 14th day in each year under penalty of double the fee.

I have the honor to remain, your obedient servant,
L. P. Proctor

Memorandum. The licence was sent down in the mail to the Governor in the last post that brought the request of the Governor, and the above letter went in the post by return of which the licence came.

Lord's Day, October 11th. Reached at the Bay of Port Jackson at 2.15 p.m. from the ten last to the edge of town.

[Excerpt from letter to the Colonial Secretary from George, dated 24 April 1839]

...I'm happy to say that the blacks in the vicinity of the Bay are gradually admiring us. We have been two boats in our whaling establishment, manned entirely by blacks. One of the boats has got five while this season and the other three. The men live in huts with their families and work their own provisions, the same as the others. They seldom eat meat, but when their families come they eat turkey and bull, and keep watch at night and perform their duty much better than I expected. The females are also improving, several...
Seth and his friends came from the Greenbie.

I remained home on that day. My wife having removed. The Fishermen valued not half a dozen in that day at the Time Island. The Constables came here from Bailie and whilst they were here the armed Fishmen were standing on the beach they called for another week—and if not a suitable man.

Lord's Day, October 19th

And the information of the fishermen, say and were, and a party of Constables were from Baille and came in the evening and saw them picking out the Fishmen for some little piece brought a note from Mr. W——. Brookes informing one of the constables at Baille and the next day one of our Directors also—They took all our Bogey's perfectly, and all our Bogey arms. On Tuesday the 20th Mr. W—— did not return with the arms of proper time, but at about eight o'clock at night, came saying amongst the arms, one of mine came to him and asked for a light and some tobacco, which he gave the man first. Then enquired what man he was. He told them, they asked him where I kept my money, he said that he thought I had none as

Paperangers of Oct. 20th 1840

He had seen me always pay away in checks—He then asked where the checks were, he said to the bank, and then they asked what had we on them, he said we did not know, what was required for a gun. They then asked the number of men and he told them all the guns in the station, and when whilst one of them struck him a blow in the face, the accounts of what was required. They swore they would hang him for it was a lie, for one of our men had them, that we had only four Government men and some half of these men—They intend him to take off his shirt which he did, and that time, they gave him time to time into with his own clothes, when the other said that will do, they then ordered him to pull off his boots, which he did, and whilst the one said go do not let us rob men like him—they then ordered him to pull up his cattle, on which he said they wanted to get him into trouble again. On the 20th he was paid, then your manner was to send of fishing so the men were gone home, and gave it to compliments to Mr. Hinde and they would pay them in a week or so he had time, on the way the shift at the Bull because the cow died off the road and so turned him into it and they enquired of the fires working Bullock would it return. They asked for four for four miles nearly. I doubted this with them for eight miles nearly. I doubted this with them for eight miles nearly, but he turned the man as well to assess us, and they accused me and also the others wanted duty. They think we and all these men wanted duty, but I outside the cattle, he done away out of this way. —forPugh was on the flat one a man having gotten another. He having left his wife and the man cursed his, but he said no homework.
in a meeting had character and lie - I went
him into Newcastle with the same and told
he was desirous of going to Major Cowon's camp
before seeking the matter - he did not
and on Sunday morning to go with two
persons having a horse between them he said that
he would not, on my requesting him a second
time he said he would not get his own further
authority for me - on why had language
I desired him to take his horse, he explained that
he had got a horse of his own and that he
should use it - I gave him in charge of the
affair and sent him on by the steamer to
Newcastle - I wrote the following in for date to the colonial secretary

Copley

October 22, 1840

The Honorable
The colonial secretary
& Dear friend -

Sir,

City

The whole of this part of the country
is in a state of confusion. A party
of armed Bushrangers will mount to
the interior and form their settlement on
the Lake, and with the present inadequate
measures of force opposing them they will
deny all attempts to capture them. While
a party of Constables were here on Sunday last
they were at two of my neighbors and plundered
them remaining for six hours at their houses.
They took all his property, again for the last two
years - they nearly murdered a man at their
Drake's week before - they the day before
yesterday they beat any stockade to make
them until suspending their force, place, and
drove away all our cows and teams of working
bullocks, and sent their compliments to the

BUSHRANGERS Oct. 1840

that they intended to pay me a visit when
they had time. Unless the Excellency can
send either horse-policeman for a time to remain
on the Lake, we must all be in the neighborhood
for Newcastle. The police from the
constables is a real danger to government,
this is not enough to do duty in the district. I gave information to Major
summon two women whom I met on
the bank, summoned, and the answer was
was not responded to. There not
being enough for duty, the consequence was they
were at large for a time. I submit that
your honor police be sent down by steamer
this night to Newcastle to come out further
in the capture of the five parties
of Bushrangers or murders will be again
committed - the military cannot come up
with them although they are out and acting
merrily - I send a blanket with them to day
to the place we suspect their haunts but	
I hear they will ride away and laugh at
the poor settlers - the police are out
from Murandy but will not be able to get
them unless a fresh party occurs the lake
drive them back on the time force them
on towards us in which case if we have troops
we shall get them, let me beg of your Excellency
as send down this evening by steamer tonight
other persons will join them and the party
will become more formidable - shall the constables
be appointed all the Lake is permade by the
Excellency if it would have assisted in much in prevention of this evil

Yours faithfully

Col. Wallaby

[Handwritten note: "I have the honor to remain
Your's faithfully, J. Wallaby"

[Handwritten note: "Mr. Sloat to have stated that our police force
has been diminished by the resignation of
Mr. Barret of the pay, at the district young
Minister teacher one.

Monday morning Oct. 26. The 4 Horse police came
afternoon from Newry, I could not send out the other
Thomson with them on the same night, I put
and had only one, the horse to go but 11th
with came saying that he had lost the wallace, so
BUSHRANGERS O. Oct. 1840

This Billy was ordered to go off after them to near Boddie's house to look out for the Bushmen and bring intelligence to the King's Police. If he saw any signs of a stand of them — the Bushmen were always after a time, but could not find them until the evening when he brought it home at last from out of town.

Sunday November 2 — Tommy Jones and the Mounted Police went off in search of the Bushmen. They found one of them in the day or week before, but they were out of sight. They were in the Sugar Leaf range, seeking for the Bushmen, but a man belonging to one of the brothers found his horse going over a precipice and fell down, and broke two legs such that they had to go back to town. The Bushmen were out of sight.

Monday November 2. — The Bushmen went to the Globe at the middle of the night, told him to put up his cattle and cattle for them, they turned their heads out into the paddocks and feed and in the morning rode to the Globe. They were told to go to the man and the Bushmen. They went to the Globe, the Globe was in the middle of the street, the Bushmen went to town and the Globe was in the street. The Bushmen went to town and the Globe was in the street. The Globe was in the street. The Globe was in the street. The Globe was in the street. The Globe was in the street.

I, The Governor,

The Colonial Secretary.

6. Dear Thomson Rogers, Lake Macquarie 21st.

I have enclosed the returns for the Aborigines consisting of 102. The number transferred to me with them. For the loss of them, I have fired a gun at them as a warning to judge of the number of the Aborigines present at the time. I have forwarded with them a copy showing the comparative number of the Aborigines which is all the available place, the returns could afford. None the less to the numbers of the Aborigines.
November. 1840. Bushrangers.

20th. Wrote to Mr. Rice in reply to his letter.

23rd. Write to Mr. Brand and sent with the above to Dr. Hume, this Tuesday 24th.

[Signature]

Wednesday 25th November.

Joseph left here for the St. Marys mine, before he returns. The Bolts left here with him. Roberts & Kelly place left for the station yesterday. By way of Mr. Townsend's camp, to return please God in Feb.

The Honorable
The Colonial Secretary
B. Rae. Thomson Esquire

Mrs. [Signature]

I have the honor to transmit the attached list of the goods submitted at the last station on the Hamlet river. I also enclosed theincorrect documents sent to me from your office; many thanks for their return.

Yours sincerely,

[Signature]

L. B. [Handwritten]

December 25th. Extract from Mr. Glasses letter received this 21st. "Your lungs have much improved. " R. [Handwritten] last week. She is a tough ship and will make a good passage no doubt." Thumped.

[Signature]
Saturday Nov 27.  

Constable Ryan and Wm. Fisher 

ofleave men came here last 

night being in pursuance of the three bushrangers. 

A reward of a conditional pardon is put out and it is supposed now that they will be soon captured. 

They left this morning to proceed on their search. 

Buchanans November 1940 

[Private Note] 

To C. Lawson Thomson Esquire. 

Lake Macquarie Hotel 

Dear Sir, 

We are yet annoyed by these bush- 

rangers, who in spite of every exertion, have committed a number of daring depredations, although closely pursued they have yet to be caught. They are supported by the locality of their haunts and to this extent we are unable to assist you in your operations. 

I am in the belief that if you could take possession of one of the outriders, the rest could be captured with ease. 

The most important step to be taken is to secure information concerning the whereabouts of the bushrangers, amongst the constables it is thought a reward of $50 would be sufficient to induce them to co-operate. 

C.S.W. 

[End of Private Note] 

Wednesday Nov 25 1940 

[End of Private Note]
much, they must labor much, and so they would desert themselves. When nothing could be greater punishment to such characters, we are taught their policy is the French Theory. The most just and equitable in the world. For this plan was never seen all the thieves in England, both honorable and dishonorable no doubt it would lead to a great degree of increase, and if not the butcher would fall in themselves, other modes might be adopted, for instance a treadmill attached to a sawing machine in this century. Respecting the men as Mr. Broggs and Mr. Hely, I am fully persuaded that they are in collusion with the armed bandsmen. Do you think that if your servant-attorney at Government house was sent a horse with a loaded double barrelled gun and brace of pistols, and denied to a place as far as the turnpike gate, that he might not have orders to return with the horse being alone, instead of going there and turning off to Oxnam, and then when provided for sending one man standing over 20 or 2 persons keeping guard, could he not have shot him and released the master of the place? Such was the position of Mr. Broggs, and the servant pretended he was armed! This could be remedied by making the men to fall on all assigned servants to prove that they did their utmost to prevent robbery or outrage on their Master's premises, at present the custom is to prove that the assigned servant added or assisted the bandsmen. Again let them be over so master may obtain hereafter their tickets of leave for good conduct, a negation of evil affirms now to establish a good character. It may be asked how will such characters be made early induced to perform a duty? Perhaps in

in this way, let every assigned servant carrying any ribbon or bringing to light colors &c. &c. the moment the parties are committed by the police magistrate be instantly arrayed by the committing magistrate with "Indemnification in case of difficulty in their business," thus leaving him instantly at liberty to get his own leave until the ticket of leave or pardon be granted. The necessary routine of office causes too much delay and this subject is one of the laudable and just and fortunate combinations, which this plan would avoid. Lastly in all cases of public responsibility it should be cooperation on the part of the police officers being a magistrate or the nearest Police Magistrate to witness the scene of sedition and take the deposition, on the spot where the facts and circumstances may be gathered. In all cases of public responsibility it should be cooperation on the part of the Police Officers being a magistrate or the nearest Police Magistrate to witness the scene of sedition and take the deposition on the spot where the facts and circumstances may be gathered, and the delay occasioned by the outrage two often prevent. (I was just about to conclude when I received the following intelligence from Mr. Hely. You see there was taken from one man, whilst they were still at their end, see the letter page 404.) Now it will be no benefit to either of us, or to our families, that when our threats were cut, or brains blown out, or our wives and daughters violated, two of the villains did chide a noble, whilst the husband was kept in custody near Mainland, which caused the first of these breaking out. But after the celebration the next day place, a large reward was offered for the murderers. I am convinced that a larger reward for the prevention of crime would be given because of the care of persons than what it is offered.
Buchanans Nov. 30 1840.

Carrau too brings intelligence that the nine police have taken the three Buchanans Marshall, Haug, and another man that they went up to Ootara in Saturday's steamer. But as hearing nothing from town I am doubtful of the truth of the report. A false report.

Nov. 29-30. Wrote to Sir George and to Sir Gordon at O. D. Land telling them of the state of the country Buchanans are. Sent this day by Nelson to Port Elizabeth.

Copy / Police Office Newcastle 20 Nov. 1840

... Have the honor to acknowledge the receipt of your letter of the 25th instant conveying the copy of a note addressed to you by Mr. William Brooks of Lake Macquarie, complaining that Charles Warner with the assistance of his father, James Dewar-Stone, have forcibly taken away Marianne, the wife of an Aboriginal black, named Ngill from the premises of their Genteon, on the morning of 26th instant, although remonstrated with against such abominable conduct by a man named Johnstone in the absence of Mr. William Brooks, and in reply I beg to state my opinion that the parties (assuming that Christian values exist) can be indicted for an assault on the person of Marianne and her husband Ngill, which fact, if true, can be substantiated by the evidence of Johnstone.

It will, therefore, be necessary that either you or Mr. Brooks take out a summons against Mr. Warner, and I shall have Ngill brought to Newcastle for trial.

I have the honor to be,

Your obedient servant,

[Signature]

[Police Superintendent

P. H. Commissar S. P.

Police Magistrates]
Deed of Grant, Property, Col. Secretary, Dec. 1840.

To the Honorable,
The Colonial Secretary,

E. Dear Thomas, Esquire,

Your letter of 23rd December, 1840, informing me of the grant for 1000 acres of land at Lake Margrain to the said George Bingley, and the intention to execute the deed, is now before me, and I have this day the honor to inform you that, in accordance with the authority given to me by the Government, I have corrected the deed of 1829, for 25/16180, and am now in a position to certify the same, being perfectly satisfactory, and that a proper deed may be made out.

I have the honor to be,

E. Dear Thomas, Esquire,

L. P. Medland.

L. P. Dear Thomas, Esquire,

Dear Sir,

As I anticipated, there being Butvmeas

and still at large here in all, is a state of continual alarm

and have nothing to report as such.

There is no news here near the place, I have heard nothing

from my relations, excepting that the community of Miss

had sent the letters and were now in the hands of the Royal

Couriers, and were to be directed here in the country

and the following is all that I can give you of any news

they may be willing to transmit. They say in a letter of their

experiences, that they have seen many Indians at the heads of the

tribes, but in the fall of last year they were not heard of, nor have

been seen since. They have had a letter from the American

government, and have received a statement of the same,

and have reported the same to the authorities, and

have informed me of all that is being done in the way of

protection. The people are now in a state of inactivity,

and are not likely to be disturbed at this time. I am,

very respectfully,

Your obedient servant,

L. P. Medland.
December 20th, 1849.

There has been no rest to-day these aboriginals have taken up all their time in writing and sending to Melbourne their wishes to—&c. Mr. Pagan of Newport to know the amount of the robbery. Mr. Brum, Donaldson, &c. Benn, Armstrong, and another were having just been round the lately to make it a match of which I hear by Blund and a letter from Mr. Ollier who with a bunch of men after them. Must our black and the Police have traced the fellows into a Border Broach by them, and that all the furry are gone off the scene that evening. Mr. Ollier states that the men did not attempt to arrive at the Bendungan, but returned the slips there.
Bush Rangers Continued Dec 1840

Master the following day. This affirms itself to the representations of society.

Monday 21st. Sent Stephen Breen into Kentworth with letters, etc.

The Bush ranger informed me deceitfully that they expected to arrive in two weeks. They were the first to come to us, and eventually after the same period they found two men - the second to arrive, etc. - on the same day. They stated that they intended to make one gentleman, two, a Christmas dinner and that they should come with them. They also stated that Mr. Young, a gentleman, wished to give me a visit.

Tuesday 22nd. Made up the packet to the Vale and to the people, etc., to be forwarded by Mr. Young, etc., to Mr. Hall's request as to the existence of the transactions of their state.

Sunday. The packet was returned, etc., to the request of the people to be forwarded by Mr. Young, etc., to Mr. Hall's request as to the existence of the transactions of their state.

Lord's Day, Dec 21st. Intelligence received by Mr. Goodwin. The stockman returned from Hatfield shortly after evening. The bush ranger was returning from Leinster Plains and sent the bush ranger, who attacked the stockman's men and stopped, with the threat of man and woman, etc., and Loxley, etc., the latter riding down a side and finally reaching on the same day. The Bush ranger stated, that for despair's part, he did not know anything. The story, etc., states that the fellow threatened his own life and that he died of it in the same state of affairs.

Bush Rangers Continued Dec 1840

Wednesday Dec 21st. Through the good news of the return, we have been prepared for the return of the bushrangers. The Bush ranger informed me deceitfully that they expected to arrive in two weeks, etc. They were the first to come to us, and eventually after the same period they found two men - the second to arrive, etc. - on the same day. They stated that they intended to make one gentleman, two, a Christmas dinner and that they should come with them. They also stated that Mr. Young, a gentleman, wished to give me a visit.

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Bushrangers Captured Dec 1840

To the Honorable
The Colonial Secretary
E. Deas, Attorney General

December 29, 1840
Ebernon
Lake Macquarie, N.S.W.

Sir,

In reference to the government notice of the 15th instant offering a reward of £100 to any person(s) who shall give private information respecting the bushrangers now captured... I have the honor to recommend the prisoner Patrick Brady for assisting in the capture of the bushrangers. The governor, in consideration of the same, would be pleased to recommend Brady to the &c.

For your faithful service,

E. Deas, Attorney General

December 29, 1840
Ebernon
Lake Macquarie, N.S.W.

With the honor to be,

Your faithful servant,

[Signature]

December 29, 1840
Ebernon
Lake Macquarie, N.S.W.

To the Honorable
The Colonial Secretary
E. Deas, Attorney General

Sir,

I have the honor to report the capture of a bushranger named Leo, also known as "William Lion," who has been on the loose for the past month. He was captured in the vicinity of Newcastle, and his capture is the result of a joint operation by the local police and the military. The prisoner, Leo, has been sentenced to transportation for seven years. His capture is a significant development in the ongoing efforts to suppress bushranging activities in the area.

W. Deas, Attorney General

December 29, 1840
Ebernon
Lake Macquarie, N.S.W.
B. Dear Thomas Esquire

Decem 29th 1840

Eburne.

Only this morning had I received intelligence from Major of the capture of the desperate man, and was about to dismiss the Military when Intelligence came from Newport that yesterday Peggy and Marshall were both at the bottom of a man named Murphy and had each a job of tea then, my standing guard. While the other observed it, most they were armed with daggers and pistols and guns. I immediately approached William Bird and the Sergeant who was in charge of them and to our satisfaction he has just returned stating that it is in entire falsehood, we feared some other had escaped us, to join the gang of others not knowing they were captured. We only give thanks to our Heavenly Father that they are prevented in their wicked course, and for our merciful preservation in the midst of danger.

Samuel Dow Esq.

L C Michael.

The Mercy of God has brought us in safety to the end of another year, and has graciously kept us from the hands of wicked men, who are once all captivated, we have dismissed the Military this day and thus acknowledge God's goodness this Thursday, December 31st, 1840.

To the Honorable

The Colonial Secretary

E. Dear Thomas Esquire

By, By. By.

December 31st, 1840.

Eburne.

Lake Macquarie Island.

New South Wales.

To the Governor.

Mr. Early in the present year a person publicly reported: That poison had been administered to the Aborigine as a station in the country, where they died about the place like Rabid, and although on investigation it was not substantiated, yet the event of that individual who passed off so mendaciously as a capital way of getting rid of the Blacks without troubling the government, showed sufficiently what manner of persons he was of, whilst his subsequent transportation to H. D. Lamb for his trial, will probably prevent for a season the horrors of this diabolical mathematicon on human beings of a better disposition than himself his own.

In March last a Black, from the interior, was committed, charged with murder, and whilst detained in Newcastle jail, I visited him accompanied with an Aborigine who speaks his dialect, a lad from the interior also, who resided with me for a considerable time. But owing to the imperfect knowledge he had of our language we could only elicit that many Blacks had been shot by the white people, amongst whom were the Brothers of the prisoner, and that other Blacks had killed the European for the murder of whom he was charged. The lad, Polly, informed me that the Blacks in the interior eat the white men when killed, and are particularly fond of the intestines. I have been also told by the Aborigines here, that formerly some of our neighboring tribes visited and eat the spring wool when ever they were killed with one blow in their mode of punishment.

To the Aborigine, Polly, after communicating in writing and reading returned to his tribe beyond the limits of the Colony. He lately sent me word that he will visit me again the first opportunity. It is desirable that intercourse should be encouraged with the hostile tribe, as it may tend to operate favorably on them, although it is most to be hoped, you will the moment they appear to become a little
conversant with our manners and customs; such however has always been the case ever since the commencement of this Mission. Many a lad has promised well for a season and then has left us to live with some one else, or to come for hire in such occupations as suited their dispositions and habits. Not long since a young man, an Aboriginal, who is hired at a certain weekly rate of money and victuals, was going to Newcastle with his wife, in pursuance of his business, when he was assailed by a party of Blacks, his fellow countrymen, who robbed him of his wife, forced her away with them into the Bush, and have detained her ever since! He complained to one of the agents, but I had no means of assisting him, the Aborigines being at present British Subjects, and not allowed to give evidence in any court of justice, the Royal Agent not having arrived to a bill passed the former year, authorising their evidence in criminal cases without an oath. To the regret of the employer of the blacks, and myself, there was no European willing to appear in the case; all therefore, that I could do was to threaten to write to the Governor to withhold the donation of blankets from the guilty party. Subsequently to this affair, another appeal was made to me by the employer of a young Aboriginal on his behalf, and on the stating the case, it appeared to be my duty officially to interfere, as there was an European witness to the assault, a prisoner holding a ticket of leave. It was stated to me that a black man assisted, by an assigned prisoner of the crown, had previously defended the young Aboriginal of his wife at a neighboring town on the Lake. On examining the accused at the Police Office, Newcastle, the ticket of leave holder swore that the accused assaulted nothing of the matter, and only saw the woman quietly walking after the two men. Although he had previously informed his master of the assault and stated that the blacks received abuse for interference on behalf of the young Aboriginal woman. Neither the black man nor the young Aboriginal man was asleep, when she was violently forced from him, could be put into the washing box, as evidence, because of the present anomalous state of the British Law; but this was the case! The Magistrates were compelled to dismiss the case.

Some made acquainted with Murders at Newcastle amongst the tribes, and which will yet receive more, but nothing can be done to prevent these acts of cruelty with the evidence, in our present state of Indigence, and

They are all British Subjects, and the Blacks publicly and solemnly pronounced them under the protection of British Law.

Since the transaction related took place, the Royal disallowance of the act "to allow the Aborigines of New South Wales to be received as competent witnesses in criminal cases," has been gazetted, and thus leaves them without any hope of redress, exposed to the violence of any one, excepting proof can be obtained from white witnesses, which is most easily avoided in this colony. I had appeared them of the elusively piece of justice to the Aborigines, I am now perfectly at a loss to decide to whom their protection. Christian laws will hang the Aborigines for violence done to Aborigines, but Christian laws will not protect them from the aggressions of abnormal Christians, because abnormal Aborigines must give evidence only upon oath, though the Sovereign Head of Christian Nations commands to "hear all at all." This is a direct adherence to the Christian practice derived from Hebraic authorities, involves us in difficulties respecting the Aborigines, as renders the helpless people from the protection, treat them not as men, but as the beasts that perish, permit them to idle and render each other with impunity, and after all offers no stronger guarantee for electing truths there would be obtained by a solemn declaration in a court of justice, subject to all the pains and penalties of the law. For a good man shall speak the truth without an oath, whilst the most callous oath will not bind a wicked one." Conviction of any punishment for proving the only doctrine in the minds of those who regard religion who search both the heart and justice the views. An appeal to the everyday practice of our hearts of justice will not abundantly prove the lamentable truths of the assertion without the remotest fear of contradiction.

It should be assumed that the minds of the Aborigines are not susceptible to receive, in their evidence, in their evidence, in its evidential prominence; for, though they are naturally without the knowledge of God, our Saviour, yet they have a secret fear of some unknown being, whose name they mention with love! This saved generation keeps possession of them, ever where they stand for fear of the deity of our heavenly Creator has been in their darkened mind. For instance: An Aboriginal lad, now named Williams Bond, who has resided with me for some years, was asked if he knew who was the Saviour? To which he replied, yes. The question was then put, "What is his name?" To which he answered that he did not like to tell mention it because it was sacred! — and when further.
pressed, he hesitated, until assured that it was not improper to mention it with solemnity. For it is a settled principle, I have noticed of a civilized being in office, and yet this Aborigine, whose mind is improved, with sacred awe at the name of Jesus, is excluded from all protection in our courts of law, as by a Declarative, Christianized, Heathen-ization of Legal appliances to the Duty. Surely a Christian Nation can never intend to exclude her native subjects, whom she has compelled to be amenable to her laws, from the inalienable rights of humanity, and leave them to certain destruction! But should it be repeated, teach them to swear, instruct them to observe our Laws, and their morals are to be the State described and then they will have protection: Be so; but then it should also be necessary to point out to them the authority from the new covenant, stipulations, to instruct them from the commandments of the Lord: to swear by the Holy Name or by God who sits on the Throne, and instant, it would become our duty to teach the Aborigines how to swear, according to the special obligation of the Law of Christ: Man which there can be no higher authority in the Universe. But what must be an Aborigines think, and present of the sincerity of our professions as a Christian Nation, when not our individual can be legally believe, from the next estate in our Christian State, which they by custom, under the government, on our law, and yet we are an idolatrous people, subject to that Divine Law, which says: let your communication be Yea, Yea; Nay, Nay; for whatsoever is more than these, cometh of evil.” When the South Sea Islanders commenced Heathenism, embraced Christianity and desired of us a code of Laws, no swearing, nor oaths of any description were introduced in their government, and guarded against false swearing, the penalty attached there was, whatever punishment would have been the finally second person, through deceitful testimony, would be inflicted on the guilty witnesses. Twenty years have not nearly elapsed, and no inconveniences have arisen from the absence of oaths, and why our countrymen who are Indians should be incorporated with the Indians, requires the grace consideration of the Statesman, and of the Divine.

The cases already mentioned, when the pitiable state in which the Aborigines are abandoned, by the disownment of their evidence, nor can the small amount of the time they have to go to call until government can do, they to enjoy even protection of British Law, and some.
Annual Report 1840.

Then, and therefore they finding their wants supplied at Newcastle, and loving Society, they congregate there and have done so for some time past. But, it is to be deplored that whilst they are in many instances usefully employed, Spirits, too often are the wages for their services in that town; and consequently drunkenness is a daily occurrence, although there is an Act of Council prohibiting the supply of Spirits to the Aborigines.

Many years have now elapsed, in endeavouring to accommodate the Aborigines at this place without success, and as it appears that at Newcastle they not only assemble but remain at that place, the distance of which is far exceeding the average distance of the tribes who seek to reside there; it will therefore be expedient to reside at the place where they feel themselves agglomerated, and convenient for myself to reside there, if for the purpose of maintaining communication with them. It is, therefore, respectfully submitted, that something be done by the Government in order to carry out the benevolent intentions of Her Majesty's Abolitionists, as set forth in a despatch to the Governor from the Right Hon. the Secretary of State for the Colonies, in order to accommodate the Aborigines in that part, residing principally at Newcastle.

First. That a suitable building, or huts to which the Aborigines can be accommodated and taught Christianity. It is, in my judgment, unwise to have the Aborigines in a place where they will be exposed to the influence of the poor, and the temptation to vice that they will find at Newcastle. It is, therefore, submitted, that a suitable building be erected on a government reserve, so that they can be accommodated and instructed in the Christian religion.

Secondly. That some provision be made for the accommodation of the Aborigines, as all Newcastle is the birthplace of many of the Aborigines, is being sold from under their feet, and the Sea-Beach, an inundation of high water mark, is the place in which they may dwell, their heads beneath the burning sun, or the cold storm. It few huts, for the accommodation of abor-
Annual Report 1840

off avowed their intention of shooting every Black, but they should track them out. I providentially they are now not taken and safely lodged in jail. A note from His Excellency the Governor would induce the Aborigines to a much greater activity in such service, than the largest donation from a private individual.

A natural curiosity was brought under my notice in the person of an Aborigine, a young lad, who accompanied the Force Police in search of the Robbers, he has six fingers in each hand, and six toes in each foot, but from one of the hands, and from one of the feet, the blacks have amputated the extra member; in every respect he appears only a ordinary young fellow. He comes from the interior.

In residing at Newcastle, as a resident can be obtained, daily opportunities will be afforded of aiding the Aborigine, as well as acceeded to the wishes of several persons, both free and free, who have expressed a desire for my services amongst them, and in this directing my time and ability according as God has given me, for the spiritual benefit of the Aborigines in my own countrymen, the few remaining years of my life will be occupied. I trust as a faithful Minister of Jesus Christ, where I am, and where I have to serve, and although in this wilderness eighty years have rolled by, under the hope of congregating the Aborigines at this place, and for which purpose I desire that my present residence, the situation of it, yet, I trust, that these years have not been spent in vain in the Lord.

Hoping that His Excellency will feel authorised to do some good, I remain your obedient servant,

[Signature]

January 1841

The Honorable
The Colonial Secretary
E. D. S. [Signature]

[Handwritten note]

Jan. 19th 1841

[Signature]

[Handwritten note]

[Signature]

February 8th, 1841

[Handwritten note]

[Signature]
If moved their intention of shooting every Black, but they should track them out. Provided they are not taken and safely lodged in jail. A fine salute from His Excellency the Governor would induce the Aborigines to a much greater activity in such service, than the largest donation from a private individual.

A natural curiosity was brought under my notice in the person of a Aborigine, a young lad, who accompanied the Horse Police in search of the Robbers. He has six fingers on each hand, and six toes on each foot, but from one of the hands, and from one of the feet the blacks have mutilated the extra member; in every other respect he appears only a ordinary young fellow. He comes from the interior.

In residing at New...
To the Honourable
The Colonial Secretary
E. Dear, Honorable Inquiry
In re.

Dear Sir,

In reference to your letter of the 19th December last, representing that the reservation of lands has been made in your name as 1,200 acres of land at Lake Macquarie, which was authorised for you so far back as November 1839. I have the honour to inform you that this reservation was made in error; and an amendment to that effect will be made in the Deed of Grant.

I have the honour to be,
Your most obedient servant,

[Signature]

Geo. C. Deas Thompson

To the Honorable
The Colonial Secretary
E. Dear, Honorable Inquiry
March 23d 1841

Sir,

in accordance with my letter of the 26th ultimo, stating that a provision be made to grant all such publications from or by sides a waste of postage, and to which I have now the honour to acknowledge your communication of the 26th instant, stating that His Excellency considered and sanctioned for packages such as those transmitted by you to go through the post office without paying postage, and remaining a reasonable sum, I take the liberty of explaining that it is not freedom from postage, but from as much cost of postage. The lead always charged is paid by you, but only one penny for such publications.

I have the honour to remain your obedient servant,

[Signature]
To Richard Rogers Esquire
Colonial Store Keeper
September 4th 1791

Sir,

I enclose the signed receipt in duplication for a bale of Blankets for the Aborigines and have the honor to remain

Yours truly

T. E. Threlkeld.
Copy from the Colonial Secretary stating the termination of the Mine in December last. It has pleased God to open under my feet a place in the local concern to transport my family to those where I have lately been. He has graciously provided the means for which I sincerely acknowledge and wish to use it as well to abuse this mercy of the Lord. My difficulties to set this work a going are great but trust the Lord will provide.

No. 41/40

Colonial Secretary's Office
Sydney 17th May, 1841

Rev. Sir

I am directed by Sir George Gipps to inform you, that having had under consideration the annual reports made by you during the last few years and especially the report for the year 1840, it appears to the Excellency that no further advantage is likely to accrue to the Aborigines from your continued residence at Lake Macquarie and that at the present time and unless the proposal made by you, that you should remove to Newcastle, and still continue to receive a salary from Government, the Excellency is reluctantly forced to acquaint you that the engagement entered into with you by the Government in the year 1831 will be considered at an end, with the expiration of the present year. From this point to be.

August 24th - 1841

To the Colonial Secretary
E. B. Crenshaw
Lake Macquarie

Sir,

I have the honor to acquaint you that for the information of the Governor the present state of affairs, I have completed a shaft, tunnel, road, and all other necessary operations into a seam of coal, some feet thick, from which cargoes are now being dispatched to Sydney and that supplies to any amount whatever for exportations or any consumption can be obtained by extending operations at a trifling expense owing to the peculiar locality of the seam of coal. Most of the coal is very much better than in the places near the mouth of the channel, further from the Port, because it is an island which forms a shelter to the bay as shown in the accompanying chart. Two vessels have been loaded with coal and sent the coal in safe to the city and others, though not generally as far, have been loaded for and found shelter at Botany Bay. It is necessary that movements should be laid down for the safety and to allow the proper places for signals and that a signal should be appointed. It must be matters of signal by signals for as to the state of the tide at

The movements laid down, noticed in the Chart and only for small craft and my larger which may
Coal-Works 1841

Coal from the mine to the anchorage outside the Bar at the heads. The steam dredge could at a future time clear the whole of the slate in the channel, they being only 1600 yards from the anchorage, being only 40 miles from Sydney heads. The Victoria steamer came close to the Bar last night for coal, thereby showing the safety and capabilities of the place, which has to contend against much prejudice. The I have therefore the honor to request that a pilot may be appointed for the return to the anchorage and that proper means for while steaming may be laid down where anchoring on the reefs overlooked anchorage for ships of any strength of water, or of any tonnage at the entrance to the anchorage.

I have the honor to be,

Yours Most Truly,

[Signature]

L.C. Mitchell

The Tunnel, which precedes the entrance of the coal, through the strait to its mouth, is such that the coal is delivered at the water's edge to the barge, and the barge could walk through it without the slightest difficulty. I insist the beam and many operations which I find convenient to extend a tunnel to the lake.
Cheviotah. Dillon's Castle. 1834.

December 13th. Mrs. Williams informs me that Captain Dillon left some cattle
and she thinks two dozen or
yards she thinks on the case of Mrs. Brown's
stock improved with a third for looking
for them, but is not certain. Captain Dillon
in his letter to the Director saying that the herd had
were supplied from the stock and required
payment for them—more states that the
martyr, which were bestowed with a cow which he
gave them and a man who made a boat
was paid by a heifer called Sane because
the mother died in Calangie, and the mother
was an Arabian cow brought by Mr. Blund, when
Mr. Blund was in the colony 1802.

The Satellite or Dingy Peninsula. Since our
boat left a herd of Mrs. Brown's cattle after he
left. Tuke when the wing of that and
all his furniture which was sent to help
Tupin & Blund was remitted to England.

The cattle in the present running at Calangie
The master of Dillon and Mr. Brown without
any one to mind them, and the Island the native
car are full at them. This all Mrs. Williams
knows of this matter.


My correspondence with the missionaries
Remarks

And considerable disappointment to the expectations for
merly hoped to be realized in the conversion of some at
least, of the aborigines in this part of the colony, and
not to express concern that so many years of constant attention
seem to have been fruitlessly expended. It is however
perfectly apparent that the termination of the mission has
arisen from the aborigines becoming extinct in these districts,
and the very few that remain elsewhere are so scattered
that it is impossible to engage them in instruction,
and when seen in the towns they are generally unfit
to engage in profitable conversation. The thousands of
aborigines, if ever they did exist in those parts, demand
to hundreds, the hundreds have lessened to tens,
and the tens will dwindled to units, before a
very few years have passed away. There is one
circumstance which would occasion the deepest
regret, namely: Should the unfavorable temper
of the mission tend in any degree to slacken the
the other missionary exertions in favor of the aborigines,
or induce Government, or private subscriptions, to withhold
that special assistance, without which no mission
will be carried on effectually. The expense of this
Establishment to Government has been 150  for year for
my salary together with 36  as an allowance for travel
for four convict servants. But every other expense, in
cluding both part of natives to keep them around one,
both for instruction and the acquisition of the knowledge
of their language, to print into a written form the natu-
ral grammars of their tongue, was borne by my own
charges. This year there have been no natives to supply
with food, their complete independence on Europeans
for their natural wants occasions their wandering
habits and totally prevents intercourse with them.
During my seventeen years of sojourn amongst these tribes, conflicts have not been so numerous or extensive as to account sufficiently for the decrease of the Blacks, or to alter the opinion that the diminution of numbers of the prosperity of nations, is from the dint of God which is revealed from heaven against all unrighteousness and unrighteousness of men. The mortality amongst the Inhabitants of the South Sea Islands places them in a similar melancholy position with the Aborigines of this land, and in a few years elapsed they likewise will become extinct, or amalgamated with Emigrants from European Shores.

The termination of this Mission places me in another of those peculiar situations which have so often been my lot in past years, from August 1809 to 1819. The London Missionary Society increased my services as a Missionary to the Raitea, and my passage was taken for Africa. This destination was changed, and in 1815 William Ellis and myself were ordained as missionaries and embarked for Jaffée. The sickness and death of my first borne detained me a twelve months at Rio de Janeiro which occasioned the introduction of stated public worship amongst the protestants and it has continued ever since in that city.

In the following year four missionary colleagues touched at Rio on their way to the Islands, with whom we embarked touching at C. L. Land and this colony. After a short stay here, and being joined by other companions, who were waiting for conveyance, we sailed for the South Sea Islands and landed on Otaheite Nov. 1817. In 1818 the late lamented John Williams joined me to form a first missionary station at Raitea where for nearly seven years I pleased God most abundantly to keep our united labours in the over three of idolatry in other Islands, and in directing the Raiteans to walk as became their profession of faith in the Gospel of Christ. But, in the midst of unprecedented success in these modern times, it pleased God to remove the wife of my bosom, and I was left with four children in a foreign land. At this time the Deputation from the London Missionary Society, consisting of Daniel Tyerman, a minister, and George Bennett, a private gentleman, were proceeding to New South Wales, and I accompanied them to Sydney on my way to England, intending to return to my family left in the Islands. Having arrived in the Colony, I was about to return to Raitea, when Sir Thomas Brisbane, the then Governor, intimated through the Attorney General, Sir Barlow Squire, to the Deputation, a wish that something should might be attempted in behalf of the Aborigines, and ultimately I was requested to undertake the mission, and the Society would send a substitute to any station at Raitea. I was promised in the part of His Excellency a House, Return for myself family and servants, I landed at Morton Bay and from a Missionary Establishment was having a very small expense to be borne by the Society. To this proposal I cheerfully consented. Shortly afterwards it was intimated that the Government had declined to fulfil that which was held out as an inducement to establish the mission, and it remained for the Deputation to determine whether the whole of the expense would follow the Society it should be attempted or not; they
decided in the affirmative and ultimately Lake Macquarie was fixed upon as a site for the Mission, government-reserving ten thousand acres of land in trust for the Aborigines. The Mission was then commenced in 1824 and the natives who assembled were taught, fed, and employed; but, the annual expenditure accumulating to a larger amount than the London Missionary Society thought suitable with other claims to appropriate towards this mission to the Aborigines, led to unpleasant correspondence and our distance prevented personal explanation which terminated my connection with the London Missionary Society. Having made some progress in the acquisition of the language it did not appear to be my duty to relinquish the work, there being at that time several Aborigines living about our habitation, and therefore trusting in the Providence of God, I continued the Mission on a grant of land from His Excellency General Darling in acquainting him with my intention of remaining in the Colony rather than wait myself of a passage home which was tendered by the Society. At this time a few generous friends to the Aborigines kindly afforded pecuniary assistance to aid me in the enterprise. Shortly afterwards Sir Ralph Darling applied, unsolicited, to the Right Honourable the Secretary of State for the Colonies in my behalf, who in 1831 was pleased to sanction His Excellency's arrangement of salary and allowances; but, the Missionary Station, houses, and improvements, reverted to the Crown, according to a clause in the deed of trust concerted to be the Deputation, I then removed to the very opposite side of the Lake to prevent a supposition that I was personally benefited derived in any way from that which was expended from the funds of the London Missionary Society. The object, the acquiring a knowledge of the native language, was steadily pursued, and various parts of Scripture translated, besides arranging a grammar, copies of which were printed at the joint expense of the Colonial Government and Society for the Promotion of Christian Knowledge. His late Majesty King William IV was graciously pleased to accept from the Society a copy of the work for the Royal Library, but the circulation, however, has been strictly private, there being no encouragement to publish in this Colony. It is a melancholy fact that although much has been done in the way of translation, there are now scarcely any Aborigines left to learn to read, and the few remaining appear determined to go on in the broad road to destruction.

It has ever been my determination, regardless of results, faithfully to record the aspect rather of the Mission in the annual reports leaving the count with God. Circumstances, which no human authority could control, have brought the Mission to the present crisis, and whilst it was my duty steadfastly to wait for the manifestation of God's Providence in this discouraging mission, I could not conveniently relinquish the engagement whilst the smallest hope of benefiting the Aborigines could be fairly entertained. This Mission to the Aborigines has ceased to exist, not for want of support from the Port Arthur Government, nor from the solicitation of the Agent, but purely from the Aborigines themselves becoming extinct in these parts, and leaving this scene of manifold sufferings, privation, and trial. It is earnestly hoped that He who gives the
The bounds of our habitation apparently in Sydney for a Season will guide our feet through life to his glory and provide support for a numerous family so that the ministry be not blanched.

Believing that the Divine purpose of God in establishing governments is, that the government of every nation should have a parental regard to the welfare and interests of its subjects, is the policy for stating my future prospects respecting employment and provision. With liberty of conscience, I trust to be ready to every good work. But, with respect to provision for my wife, self and family, the Rajas are fed from the wilderness, the Broox has dried up with the stream. No widow is commanded to sustain in the city, yet beneath our very feet sea there an ocean XX and makes a command which the blessing of God will sustain us in our duties throughout life.

Tendering my sincere acknowledgments for every prompt attention from Her Majesty's Government in this Colony, to the interests of the Aborigines whenever duty compelled me to apply on their behalf, and with fervent prayers that the Excellency the Governor may long be found as a Father to the inhabitants of this Colony, Her Gracious Majesty the Queen, a nursing mother, May Heavenly wisdom may direct, and a Divine blessing abide upon the United Kingdom with all her numerous Colonies. I most respectfully, sincerely and ungrudgingly subscribe myself

For your obedient servant

Laurence Edward Mitchell

Sydney December 1852

I certify that Mary Anne, the daughter of Francis and Esther Russell was baptized by me on the Lord's day the third day of December in the year of our Lord one thousand eight hundred and forty-three at my residence Sydney

L.C. Tasker

Minister

December 22, I wrote to Mr. Williams in order to have her heard. I enclosed the copy of her will in my letter the original will is in two Alle's hands and I am one of the executors names therein. I wrote also to Mr. Boyd, informed him of Mr. Boyce's situation in professing not having it being foreclosed.

It has pleased God to bring us to the end of another year in which we have had many very great difficulties and trials not only in our own family but it has been so throughout the Colony, many who were the light and great ones of this place we have brought down by God, providence through mercy we are preserved, and our trial is in him.
Monday Jan 1st. It appears that now the Jews are being presented by the Inquisition and the Pope since the present event by the Indulgences given in Spain. I trust that the restoration of the Jews is very near and expect it this year. Heavenly God, I send my regards from Daniel, the Prophet.

Doctor Hall is presented by the Bishop authorities at Madiera and put into prison for being the God in his own hands. Dying before Jan 20th 1844.

There been very much disturbed by Mr. Spencer Bonham threatening to sell the property because I owe him a half year's interest in the mortgage and the property is advertised by him in the Herald but by the good providence of God I was enabled to pay him a small portion and now waiting to obtain a further warranty to auction its rest.

February 1844. For this past week I know been much grieved at finding that Mr. Moody Cornwell has been plundering me in a variety of ways by giving presents of gold and giving false values on the various articles which he purchased, but as I do not wish to transport him which would be the case if I went to the Police Office, I sent him to leave the country.

January 20th 1844. Letter to Mr. Bonham.

The Reverend J. Cornwell January 23rd 1844
24 Harrisburg, third floor, New South Wales.

You will I am sure be as much grieved with the communication as I am in conveying to you the information. Mr. Moody, I regret to state that he has betrayed the confidence which I placed in him and in such a way that if I at all more aware as the matter nothing could prevent his transportation. I employed him as you know at a salary of £20 a week which lasted was reduced to £10. I employed him to act in every possible way for me and permitted him being a partner in this Chapman house with a cockatiel business and felt a pleasure in seeing him prosper. I have been put and am pushed for want of capital as he knew and instead of assisting me as I planned me by making false charges of several pounds and to affect the made false bills and forged other people's names to them for the purpose of defrauding me. By accident I discovered it. I mention not many things which are coming to light as it would be of no use. I immediately went for Mr. Chapman his partner and with my friends for Fairfield and Mr. Butler both members of the Chamber examined the case particularly and examining clearly proved against him. There remained only for him to leave the country entirely or the matter would be brought before the police court by some of the parties of whom it was necessary for me to make inquiry and whose names were forged in the documents he furnished upon me as genuine for the purpose of defrauding me. As it would griev me exceedingly it obliged to appear against him in a criminal court not only out of pity to himself that he should be so misled by his own error, but also on account of the friendship and relationship as brother missionaries. As my dear brother, it
January 30th. Letter to Sir J. Gommend 1824.

has proved me exceedingly already his importunity and bareness in many things. May God, in his blessing, guide me to him and set him on his way. He may change his heart, to the end he may see the error of his ways, and yet be a useful member of Christ's Kingdom. It is my duty to inform you of the circumstance, and the matter is pretty public because he had the imprudence to put an advertisement in the paper reflecting on my credit and stating a falsity. I have many difficulties to contend against, but of which I trust the Lord will deliver me, without he had supported me and to his name be the praise. Mr. T. writes in kind regards to Mrs. C. and yourself and family and believe me to remain yours faithfully,

L.S. Thistlethwaite

During the last year my regular services have been held at Saint's Head on every Lord's Day another permitting and occasionally at other chapels as required, although not wanted in this Book.

The letter to Lord Pomfret, Shipping at Leith. I enclosed the poor Bridgeton British Letter requesting him to put it into my hands of my Brother and not to let money get hold of it. Being thus circumstanced, I have not written to him since this line by the Vessel going 25th April 5th May. Lord Gommend went up to the West—Feb 27. Paul be said unto you!

June 12th. Copy to the Duke of Devonshire. 1824.

My Lord Duke,

I take the liberty of sending you a copy of the proceedings as published in the Herald of a public body to petition Her most Gracious Majesty Queen Victoria on behalf of the Queen. Pursue the Original of King George the Third's Island, Leith, and against the aggression of the French at Your Island in those seas.

It is beyond expression painful to our feelings to perceive that the moral conquest of the Gospel in that and those distant islands is permitted to be overcome by a system of delusion and error. The truth which has already been witnessed and more resulting to the very eyes of mankind that they should fall down and worship bread and which could not maintain its existence in those cases but for the brute force and vast power of the French nation aided us by the remembrance of the British Government that a dependency of New South Wales should be attended to a foreign power.

As applying to the Colonial Sec. his office here for copies of the remonstrance of the Indian Governor to show that India within the latitudes laid down as intended in history it appears that no copies can be found excepting of Sir J. Brisbane and later Government without authorities signed at 40. 37. S. 47. 5 including the islands within these latitudes and consequently King George the Third's Island. Likewise in the recent instructions to Captain Ross from the Lords of the Admiralty he was commanded to take possession of suitable places within as proofs of the nature, such amount has always been most heartily given by the Native and encouraged by us during our residence as missionaries in the Islands and the Native should always consider himself as under the protection of the British Crown.
June 12, 1844. Copy to the Duke of Wellington.

During the late Mr. Williams, and my sojourn at Tahiti, the Russians visited Tahiti in order to obtain a factory, and we had a three days conference with the King and chiefs of Tahiti to consider what steps should be taken in the event of the Russians applying to them. We advised them, to maintain their own independence under the protection of England, and thus occasioned a communication to the British government on the subject ending in the formal protection. 

Is one thing, however, to know, the government for terrible mistakes are made through the want of geographical knowledge as to the localities of places in these seas in which the position of confining all the pressures of the brown on great island, a small rock in the centre of Sydney Harbor, made some time since one of the colonial authorities on board his presence refused. Now should the French point in retaining Tahiti the will not give them right to all the Society Islands for Tahiti itself was originally destined to Nootka containing the largest and noblest harbor of any of the islands for vessels being surrounded by a splendid sea containing Tahiti likewise and having springs for Orinoco to enter therein both to leeward and windward, while Tahiti has an extensive coast to windward and Nankeen to open to the sea—Tahiti though British missionaries became the court of British officers and consequently now since the other islands in importance but only Bismarck and Ruan is one under the government. While Nootka to leeward Tahaa, Borabora and Manatea are districts, Nootka being the center of government. The natives from the sovereigns of Nootka above all the other islands by the constant and all the other islands bringing their human sacrifices to their sacred district of Nootka. I had to act much precaution to prevent them from

June 12, 1844. Continued.

...resigning his sovereignty to the late Russian King of Tahiti according to our old beaten customs of abdicating the throne in favor of the son or daughter. Prince married Dematra, daughter and being an ambitious man wished to extend his power to all the islands that bordered Christianity. The situation of Huahine and Tahaa being enclosed in the sea is such as to be really the key of all the islands and should not be lost sight of in the event of steam navigation, in peace, or as a rendezvous in the event of war, and in the latter case nothing would be more acceptable to the American Government than that France should keep a port in the Pacific on which her cruisers might convey British prizes for safety and to the annoyance of these nations and if the British Commune in general, I think it my duty further to state that it has been suggested that letters of marque and reprisal should be issued by the Queen of Tahiti to the vessels of any nation to take up her cause and that very many of American and British vessels would readily and quickly engage in the matter, in which case war would be kindled, and the extent of its blame it is impossible to foresee. Finding that the Mediatorial proposition of the British government, under Lord Robertson may prevent the horrors of war, and avert giving up thus intruding the subject on your great attention for consideration.

I remain,

Your Grace's most obedient servant,

[Signature]

[Signature]
Monday, August 12th, 1844, Sydney.

During the whole of my property in trust to John Campbell Esquire, President, J. C. Stuart Esquire, Gentleman of the Sydney Banking Company and Robert Beene Merchant—all of Sydney for the purpose of carrying on the local banking operation for the benefit of the creditors until all claims are liquidated. Trusting to the good Providence of God to enable me to manage the concern to the best of my ability for mutual advantage.

Lords Day, September 14th.

To certify that Margaret daughter of Williams and Mary Mills was baptized by me in the Congregational Church, Parramatta Street, Sydney, New South Wales on the Lords day September that first in the year of our Lord one thousand eight hundred and forty four.

L. C. Threlkeld
Officiating Minister.

Born May 7th, 1844.

Lords Day, October 20th.

From this day fifty-six years old and it has pleased the Lord to bring me through much tribulation during this past year especially in my pecuniary affairs and yet we have much cause of gratitude to God for supporting us through much perplexity and distresses. My trust in his word who has said I will never leave thee nor forsake thee, whether we shall be able to carry on the business which now is in tract remains with the Providence of God. If the report of a copper mine discovered on Tobouen Estate is correct, it will be another instance of God's goodness and deliverance.

October 24th, 1844, Sydney.

The John Williams arrived yesterday with Mr. Heath and other missionaries from London on his way to the Island I have therefore written the following letter to send by the vessel.

Paroac Vahine. To the chief Vahine for the Chief woman for the chief woman of Vahine.

This contains copies of the resolutions and letter signed by myself from the Polinite committee stating their confidence with and what they have done for her.

To:

W. John Williams, Kanangan Islands.
Tahiti, Tahiti, Tahiti, Tahiti.

F. E. Britton, Vahine.
F. E. Britton, Vahine.
F. E. Britton, Vahine.

L. C. Threlkeld
Standing—Asst. Officer.

Monday December 30th, 1844.

The whole of this last property which I had put in trust was sold this day to the mortgagee, Encear, for the sum of $450 & including $80 paid in as the Ricks Dress & shoes and that after the property has been deliverd and that again I am left in the hole without housing for a maintenance but the Lord will deliver both to he has helped one and I trust he will do so still. The estimate of the value of the property at only one person for the abating one third for waste was about at thirty thousand pounds un-estimated of the whole amount. But God has been since the last year in the Lord has taken away sufficient amounts.
Sydney, January 1845.

Lord's Day, January 5th.

It has pleased the Lord to permit on his providence that I should be cast for the third time upon the world without a fraction having had the whole of my property sacrificed to the injury of myself and all to whom I am indebted, as Monday last by sale of auctions. But my trust is in his gracious promises that he will never leave nor forsake us, and as the Lord has hitherto delivered me under similar circumstances, my hope is still in him.

Lords Day January 12th.

To certify that Amelia, the Daughter of Walter and Hendra Campbell was Baptised 22 in the Congregational Church, Summerhill Street, Sydney, New South Wales on the Lord's Day January the twelfth, one thousand eight hundred and forty-five.

L. C. Threlfall, Officiating Minister.

Born: Sept. 26th, 1844.

Registered: Jan 20th 1845.

Next of Kin: B. Campbell 187.


Captain Darke called on in stating that one of our Friends in London had been endeavoring to support our situation, and Captain asked if his friend would undertake to come out and live at the Institute house, and they thought that we would have thirty or forty scholars which might help us in so doing, as there would be no finance except for living at the Chapel at Hinton to this purpose.

South Head, Chapel-House. Feb. 1845.

As agreed and arrived out here on Friday the 24th day of January, and we are thankful to the Lord that he has thus provided for us a comfortable habitation, and we trust he will provide in good and provident form, and our dear children, instructure to be has helped us, and to him be all our prayers.

Monday, February 3rd 1845.

We began our public school for children of both sexes at the Chapel South Head in which they are to be instructed in reading, writing and arithmetic, and also for the girls on the week days and on the Lord's day afternoon all who choose to attend are then to be instructed from God's Holy Word, the Sacred Scriptures, the sacred truths of the Christian Religion.

There are but twelve children to begin with, and the population is very thin so that we cannot expect many scholars but it is a beginning, and we cannot as we know God's will concerning us, but his might be his helped us. The number of our scholars amounts to 13 some of which cannot stay. February the 7th I wrote to Mr. Board a full account of all our concerns and how situated in this place. Sent also the Atlas containing the advertisement of Sale of Property and also the Herald containing the Queen's Pramex letter. As the news received with a notification of her Annual Address against the British Antarctic Expedition.
South Head, February 15th 1845.

(Copy)

To The Excellency,
The Governor,
Sir George Gifford,
sir. & al.

May it please your Excellency,

As the undersigned inhabitants of South Head and its vicinity respectfully solicit your Excellency’s attention to the necessity of a public Cemetery for the Burial of the Dead without any restriction as to the religious persuasion of the deceased persons. It has happened that individuals, whose circumstances were not affluent, were put to the most serious inconvenience arising from the heavy charge for conveying the dead seven miles to the nearest burial place, the charge in a late instance amounting to fifteen pounds for the same conveyance, and very plain interment of a poor fisherman’s child. The object of this memorial is therefore humbly to request that your Excellency will be pleased to set apart a suitable portion of land in this place for a public Cemetery to be open for all persons, without distinction of any religious persuasion, or topographical preference in the use thereof.

We remain

Your Excellency’s,
Mark. Cleland
and Horrible Smith.
South Head. March 17th 1845.

To the President, 
The Colonial Secretary, 
G. Duns Thomson Esquire 
Le. de la Le

Sir,

I am requested to forward, to you the enclosed Petition for The Excellency's consideration, and have the honor to remain

Your Most obedient servant,

L. C. Wedder

Memo.

It may not be improper to state that the signatures except are those of Roman Catholic, Episcopalians, and Congregational Christians.

Copy of Certificate for Registering Chapels &c.

A Certificate of the name of the Ministers of the Chapel situate at together with a declaration signed by the Trustees of the said Chapel to be registered in the office of the Registrar of the Supreme Court of the Colony of New South Wales in pursuance of an Act of the Governor and Council of the said Colony, made and passed in the Fourth Year of the reign of Her present Majesty Queen Victoria the 18th instant An Act to remove doubts as to the validity of certain Marriages had and performed within the Colony of New South Wales by Ministers of the Congregational or Independent and Baptist Denominations and to regulate the Registration of certain Marriages, Births, Baptisms, and Burials.

The undersigned, the Trustees of the Chapel situate at

in the Colony of New South Wales, do hereby certify that the Reverend is the Minister of the said Chapel and we do declare that the said Reverend is the ordained and officiating Minister of the said Chapel and that he is not engaged in any secular pursuits and further that the said Chapel is not used for any purpose but the worship of God and the Education of Youth.

And the above is made and signed by Captains Rich. Siddons and J. Fairfax as trustees March 22nd.
South Head March 30th 1845.

Lords' Day March 30th. Give out the following notice from the Pulpit:

Notice.

It is intended, in future, that the Members of the Congregational Christian Church should have the opportunity of partaking of the Lords' Supper on the first Lords' day of every month, immediately after the Morning Service, to commence on the next Lords' day. Pious Christians members of other Christian Churches who may wish occasionally to join in partaking of this ordinance of our Lords' appointment, are requested to intimate their intention to the Minister, or to any of the Members of this Church, in order that their desire may be laid before the Church Meeting on the Friday preceding the Ordination for their Consent. — The friends who have taken an active part in the affairs of this Chapel are requested to meet here on Friday next at 6 o'clock in the afternoon on business —

Monday April 7th. Mr. Townsend the Government Surveyor came and surveyed out the line of land by order of the Governor for a Cemetery in answer to the Petition dated Feb. 13th, which was., Mr. Bulfinch a Captain, Viddings was present with myself, afterward Mr. Joseph Viddings, Captain Skillin & Mr. Booth came, a bottle was buried at each corner pin, it is between Duke Lane and Currie lane.

Public Cemetery South Head April 7th 1845.

on the East side of the Old Smith Head near a little distance in from the Road towards the Sea, on the slope of the hill facing the South. The north corner pin west of the square ground, it being shown that each side, brings the north end. Chimney of Currie's Old house one degree north of west. The soil is sandy.

Lords' Day April 13th. To certify that Margaret Jane, the daughter of William and Margret Wilson was Baptised by me in the Congregational Church at South Head near Sydney how South walks on the Lords day April the thirteenth in thousand eight hundred and forty nine.

L. B. Thrushfield

Boro March 25th

Minister.

Registered in the regular form, being the first, and sent to the Registrar General, Office Sydney, under the course of William Currie Esq. Registrar General.

May 26th Saturday. The General Protect sailed for London Captain Hart who took for one letter to Mr. Williams and Mr. Potts accompanying them with all my late trials and difficulties.

On the first Lords' day in the month of May we had the Lords' Supper in the Chapel at South Head. The Communicants were Capt. Viddings a Member of Pitt Street Congregational Church, Mr. Bulfinch, my wife & daughters Elizabeth, etc. etc. Mrs. Turkam, etc. etc. myself officiating.

The Governor has granted the ground one acre for a General Cemetery.
June 1st. Lords Day. Celebrated the Lords Supper, the Communicants were Mrs Pickles, Captain Pickles absent, Mrs Duke, Mr Godley, Mrs Wentworth, Bishop, Mr Dewick, C. Townsend. As occasional communicants, Mr Thewlees and Fraser were at Sydney at Dr. Reid, partaking with the Church in Pitt Street.

June 6th. Answered a letter to the Rev. Mr. Platt. Racket out to Mr. D. Henry Evans. To letters received from them last month.

September 9th.

Received letter from Mr. Burt and Mr. G. Pearse, Devonshire.

Oct. 16th. Answered a letter from Capt. Serrin. Dated 27th May last, directed to Col. Serrin, L. D. Serrin, the case of Mr. James Peter Serrin, by the Bishop of New South Wales. The Bishop desired to have all the concerns of my Estate.

Monday October 20th. 1845.

It has pleased my Heavenly Father to preserve me unto this day, through a life of many difficulties and trials, and through which his gracious goodness and mercy have been manifested, especially through the past year, a year of much persecution, distress to the colonists large and to individuals in particular especially to myself and family and indeed to all my connections. Now near fifty seven years old, and my dear parents in life has been invited to the Twenty one years this day, God has preserved us and our children, we are here to praise him and pray God make each one a family of the earth that shall praise him to all eternity may all our footsteps be guided by the gracious Providence with all last we shall all and each of us stand the battle through the Blood of the Lamb before the throne of God for ever and ever Amen.

To certify that Henry Thomas, son of William and Anne Newton was Baptized by me in the Congregational Church South Head, near Sydney, New South Wales on the Lords Day September the twenty eight, one thousand eight hundred and forty five.

I am.

L. E. Thewlees.

Minister.
South Head November 1845

Saturday 15th November.
Mr. Cumrie and Mr. J. A. Lloyd brought me out the following letter from the Committee of the Bethel Union Mariners' Church Sydney.

[Copy]

Sydney Bethel Union
Rev. R. Davidson
14th Nov. 1845

I am instructed by the Committee of the above Society to request that you would have the kindness to officiate in Sunday School on the 16th Inst. at the Mariners' Church, Echium Street, in the morning and afternoon, and also to meet the Committee of the above Society on Monday morning at Mr. Dobson's George Street at 10 o'clock for the purpose of making arrangements for the future services of the Society.

Rev. R. Davidson
Rev. A. Holbrook (Signed) R. H. Holdsworth
Secretary

Lords' Day Nov. 16.
Officiated at the Bethel Union Mariners' Church in the Morning from Hebrews 6th and 14th which hope we have as an anchor of the Soul both sure and safe. In the Afternoon from Philippians 4th 7th. And the Peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Lords Day Nov. 23. Preached at the Mariners' Church in the morning from Numbers 23: 10. "Let me die the death of the righteous, and let my last end be like his." In the Afternoon from Romans 14: 5, 7. "I will speak of the glory of the Kings of the Nephites, and of their wondrous works."
Saturday 15th November.
Mr Cumrie and Mr J. A. Lloyd brought me out the following letter from the Committee of the Bethel Union, Mariners' Church, Sydney.

Sydney Bethel Union
Reverend K. Dickert
14th Nov. 1845

I am instructed by the Committee of the above Society to request that you would have the kindness to officiate on Sunday next the 16th Inst of the Mariners' Church, 8h. 30m. in the morning and afternoon, and in my absence, the Committee of the above Society on George Street No 10, arrangement for the service.

I am, Sir,
Yours truly,
R. P. Kellawere
Hon Sec.

Reverend L. S. Muckle
South Head.

Lords Day Nov 16th.

Officially at the Bethel Union Mariners' Church in the morning from Hebrew 6th and 17th. With the hope we have as an anchor of the soul both sure and 10. In the afternoon from Philippians 4th and 7th. And the Peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

South Head November 1845

Monday 17th. Met the committee of the Bethel Union at Mr Dobson's Sydney consisting of Messrs Cumrie, Dobson and Kellawere who were appointed as a sub-committee to prepare to send the office of Minister of the Mariners Church in the place of Mr Dobson who has gone to America. The present salary they propose is £500 for a year and when the debt is paid off the Chapel if it prospers have sent to be allowed. Believing it to be an opening of God's Providence, I have accepted of it and pray that God may enable me by his Spirit to fill the duties thereof, faithfully to his honour and glory. Soon to hear officially from the Committee again.

Tuesday 18th. In consequence of having accepted of the office of Minster of the Mariners' Church Bethel Union, we have closed the School this day at the half quarter, much to the regret of our friends in this place. Who ourselves feel persuaded that we are in the path of duty in accepting of the offer and entering into the new field of extensive usefulness than there is at South Head. The Chapel is to be supplied by preachers as before.

Lords Day Nov 23rd. Preached at the Mariners' Church in the morning from Numbers 13:10, "Let me die the death of the righteous, and let my last end be like his." In the afternoon from Psalm 145:6, "I will speak of the glorious King, even of the King of my Majesty, and of my wonderful works."
Tuesday Nov. 25th. Per Captain Drake was taken away by death at about 12 past Eleven O'clock, at night, shortly after we had left him. The Lord appeared to chaste him in his Dolorous manner, but afterwards when thinking he appeared to be sensible of my presence, and when asked if he felt his trunk in Jesus, he said yes, and when asked if I should pray, he nodded yes, as well as whispering yes; and after prayer, when Mr. Drake asked if he felt it comforting, he nodded and repeated comforting; I do believe the Lord convinced him of sin by his spirit shewing him the terror of hell which was awful in his apprehension to me, and afterwards I do trust that the Spirit of God led him to Jesus, though he could not express much, vomiting as fast as he was a kind friend to us, many a better cup than that of cold water has he obtained for us during our sorrowful tribulations. I pray the Lord to return it tenfold to his widow and two children who are left behind.

Lords' Day, Nov. 30th. Preached at the Mariners Church in the Morning from 1 Corinthians 2:2. 2 Cor. For I determined not to know anything among you save Jesus Christ and him crucified.

John Saunders Baptized Minister preached in the Afternoon, and I preached for him at Bootham Street Chapel in the Evening.

Revelations 2:23. Praye all your children in Jesus Christ.
Bethel Union. Sydney. 1845.

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Lords' Day Evening December 21st.

Captain Morgan kindly consented to have the "John Williams" Peirson's Bark prepared for Evening Service, in order to begin the plan of having Services on board of Vessels in the harbor if practicable. The attendance was principally from other churches. Drunken from 1 Peter 5:14. "To, every one that thirsteth come up to the water, and he that hath no money, come up by, and eat; ye come buy wine and Milk without money and without price."

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Moved from South Head on Saturday the 26th December, where we have received much kindness from the residents who though few in number present us with a pleasing adieu on our departure and a kind present of 20/- & 2/-: God has made it a refuge from the storm for us during the past year and what makes it the more remarkable is that all the owners are being driven up where we derived our support.

The death of Captain Dake, the resignation of Capt. Leake's and soon the consequent removals, and other families leaving have so changed our attempts at keeping as school to support us as to render it impossible to remain under the circumstances, both in this extremity God appeared for us in opening the door of Seamen's Chapel in which we hope to become a blessing.

The former Minister has returned to America. Mr Adams, and Mr Heath who was an applicant is provided for at Hobart Town.

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Our residence is nowouthult South Head, where God has fixed our habitation for the present.

[Copy] This is already inserted in.

To the Reverend
J. B. Holley Esq. South Head.
14th December. 1845.

Rev. and Dear Sir,

I am instructed by the Committee of the above Society to request that you will have the goodness kind enough to officiate on Sunday next at the 10th Bark at the Mariners Church, Ebenezer Street, on the Morning and Afternoon and also to send the Committee of the above Society on Monday morning at Mr Dobie's Quay, that at 10 o'clock for the purpose of making arrangements for the future service of the Society.

Yours truly,

[Signature]

J. B. Holley

Rev. Lea

[Page 491]

[Copy] Sydney Bethel Union.

Rev. Lea,

I am instructed by the Committee of the above Society, to inform you that they have appointed me to fill the office of Seaman's Chapel, at a salary of £150 per annum, with provision to take effect from the 21st instant and to be subject to the approval of the Annual General Meeting to be held in Feb' next, and am
Sydney. Bethel Union 1845.

desired to request that you will enter upon the duties of your office with as little delay as possible, and to press upon your notice the necessity of your residing in Sydney, also to request that you will have the goodness to attend a meeting of Committee to be held on Friday evening the 12th, at 7 o'clock, at No. 418 George Street.

I am Yours truly,
L. E. Holdsworth

[Signature] C. H. Holdsworth

Friday Evening Dec. 12th. Met the Committee at the Rooms of the A. B. Company 418 George Street. Mr. Buckley. The names of the members of Committee are as follow:

- Chapman
- Conroy
- Brooke
- Dobson
- Hinds
- Holdsworth
- Gowland
- Dr. Lang
- Mer
- Mitchell
- Moriarty
- Lloyd
- Dr. Rees
- Mr. Saunders

Of which were present Mr. Dobson, Holdsworth, Dr. Rees, Mr. Saunders, Lloyd, Gowland, and myself. The following Instructions were read by Dr. Rees as Instructions for the Chaplain (Copy)

Instructions for the Bethel Chaplain

The Committee of the Sydney Bethel Union deem it expedient to define the Duties of the Chaplain on his entering upon the important undertaking to which they have appointed him. First with a view to prevent misunderstanding between them, and secondly that the Committee (knowing the various engagements of the Chaplain) may be ready to cooperate with and assist him in every department where their aid may be required.

The Committee are of opinion that this society has hitherto failed to perform any thing like the amount of duty which it owes to the Public and more especially to the Seamen visiting this Port, many of whom they believe might be brought under its influence, if well directed efforts were put forth to secure that end.

It will be highly necessary that the Chaplain avail himself of every opportunity which may be afforded him of influencing the Merchants and Ship owners of Sydney to regard the “Bethel Union” as an Institution not only valuable and necessary, but one on which their influence might be brought to bear most beneficially.

The Chaplain is most earnestly requested by the Committee to use every argument with Commanders of Ships, which
may tend to procure for him an opportunity of receiving or holding Religious Services on board their Ships when the Bethel Flag—might be hoisted, and Seamen from other Vessels pressed to attend—The frequent repetition of Services on Ship board would tend to establish the Character and Interest of the Society on these—and do much to assure the friendliest feelings of all immediately concerned While it would give to Seaman an opportunity of seeing the Chaplains under the most favorable circumstances, and also furnish opportunities for conversation and acquaintance with him.

Those labors the members of Committee might with great advantage take part, thus strengthening the hands of the Chaplain and making the most of every such opportunity.

At each and every Monthly meeting of the Committee a Report of all the proceedings of the Chaplain during the month will be required. Which report shall be read and afterwards placed upon a file to be kept for the purpose, and from which the Annual Report shall be formed at the close of each official year.

The Chaplain is directed in every case requiring a special meeting of Committee to give notice of the same to the Secretary and to be himself present at every such particular meeting as well as at the monthly meeting of the Committee.

The Chaplain is also requested to make known as extensively as possible among Seamen his place of abode and the situation of the Marine's Church, and to be constant in his endeavors to see that Seamen are not deluded by the word of God, and such other Religious publications as may be suited to their circumstances in so far as he is furnished with the means of supplying their wants.

The Chaplain will be required to visit the Hospitals at least once in each week, with a view of ascertaining whether there are any Seamen there requiring his attention, and in every case of sickness to form the connecting link between the suffering Sailor and his family, and in the event of Death to make such representations as he may deem necessary for the satisfaction and consolation of his friends—Any necessary expense attendant on the part of his duty will be paid by the Society.

The Chaplain is directed to keep a Memorandum book in which the names of the sick Seamen visited by him may be recorded and in every case where letters are written by the Chaplain to friends of deceased Seamen to preserve the address, the date of writing and amount of postage paid upon each occasion, and also to obtain such information as may enable him, to act in every case where a master of a Ship may appeal to him for advice in case of sickness and removal of the Sick to the Hospital or elsewhere, and to report the circumstances attendant-
On this part of his duty with especial care to the Committee. The Committee would press upon the Chaplains the importance of exercising a watchful and friendly disposition towards the poor and children of absent Seamen, thereby securing their attendance on the services on the Lord's Day.

As the Ministry of the word great care must be taken by the Chaplains, not to introduce Denominational Peculiarities, or matters of controversy.

And Lastly, the Chaplains are instructed not to aim at the formation of a Church wherein and to whom the Lord's Supper may be administered as is regularly established Churches and further to employ no means which may tend to the formation of a separate interest without the concurrence of the Committee.

To this last clause I objected, stating that I should decline taking upon myself the office under such restrictions in my ministerial duties, after some difficulties on the subject the following clause was proposed by Dr. Rees: "It is expected that the Chaplain shall not form a Denominational Church in the Mariners Church, but that he shall be at full liberty to administer the Lord's Supper to persons individuals of various denominations at such times as he may think advisable."
Bethel Union. Sydney, 1845.

Convenient to send them to Mr Dobson for his perusal.

(Copy.)

Instructions for the Minister of the Mariners Church.

The Committee of the Sydney Bethel Union deem it expedient to define the respective relative duties of the Minister of the Mariners Church and those of the Committee of the Sydney Bethel Union in order to prevent misunderstanding, and to secure cooperation between the Minister and Committee.

1. The whole of the spiritual duties connected with the Ministry the Committee leave to the discretion of the Minister, so to conduct them upon the broad principles of Christianity as to give no reasonable grounds of offence to the various denominations of Christians by whom it is hoped the Institution will be supported.

2. To prevent misconception as to the duties of the minister, they are generally, Baptism, Marriage, the Lord's Supper to prove individuals of any Christian denomination. Visitation of the sick mariners, whether in hospital or elsewhere, the burial of the dead, and the preaching of the gospel, together with all other particular duties connected with the Christian Ministry in the exercise of which it is necessary to assist the Mariners Church as belonging exclusively to any particular sect of Christians.

3. The Committee take upon themselves the whole management of the temporalities of the Institution entrusted to them, in which they pledge themselves collectively and individually to use their best exertions to provide for the support of the Minister and to meet the necessary expenses of carrying out the object of the Institution in all its various departments.

4. The Committee having thus defined their own duty as well as that of the minister anticipate the most cordial co-operation in the various engagements to fulfill their duties to the Public, to whose liberality they appeal for support, and to Mariner's who, for whose benefit the Institution is especially formed, and they further trust that with the blessing of God Almighty, the Father, Son, and Holy Ghost, spirit, that many of the Seamen who visit this port shall be brought under its influence, for which purpose every effort must be directed to secure the desirable end.

5. The Committee deem it highly necessary that, not only themselves, but the Minister should also avail himself of every opportunity to induce the Merchants and Ship Owners of Sydney to regard the Sydney Bethel Union.
Bethel Union, Sydney. 1846.

as an Institution not only valuable and necessary for the comfort and happiness of Seamen, but on which their influence might be brought to bear most beneficially for their own interest.

6. The Committee most earnestly press upon the attention of the Minister the necessity of seeking out opportunities to obtain the consent of Commanders of Vessels to allow preaching on or the holding of their religious services on board their Vessels, on which occasions the Bethel Flag to be hoisted, and Seamen invited to attend. The Committee trust that the frequency of services on board of Ships will be a means of not only establishing the Character of the Institution on shore and promoting its interests, but also will afford an opportunity to examine for conversation and forming acquaintance with the minister under the most favorable circumstances. The members of the Committee engage, so far as they conveniently can to assist by personal presence or otherwise in these labors in order to strengthen the hands of the Minister whenever the opportunity is afforded.

7. The Committee require at their Monthly meetings a report of the proceedings in which the Minister has been engaged during the Month and his annual report in time at the close of the Official year, in order to prepare for the Annual Meeting of the "Sydney Bethel Union".

Bethel Union, Sydney. 1846.

8. The Committee direct that in every case where a special meeting of the Committee is required by the Minister that he give a written notice to the Secretary who shall immediately call the same and that the Minister be himself present at such particular meeting as well as at all the monthly meetings of the Committee.

9. The Committee request the Minister to make known as extensively as possible among Seamen his place of abode, the situation of the Mission Church, and to be constant in his endeavors to see that Seamen are provided with the Word of God and such other religious publications as may be suited to their circumstances, so far as he may be furnished with the means of supplying the want.

10. The Committee deem it necessary that the Minister should frequently visit the Hospitals with a view of ascertaining if any Seamen require his attention and also to form in every case of sickness a means of communicating between the suffering lad and his connections, and in the event of Death to make such representations as may be deemed necessary for the information of the deceased's friends, such correspondence together with the names of the Implied, address of friends, time and expense of posting letters be kept entered in a book to be kept especially for this purpose. The Committee further state that in all cases where annuities, tokens or Small Sums are to be paid to the Minister for special advice or in the case of mortuaries or boards, or removal of the
Bethel Union. Sydney. 1845.

11. The committee call the attention of the Minister to the importance of exercising a watchful care and manifesting a friendly disposition towards the wise and children of Samen in general, and of those who are absent in particular, in order to secure their attendance to the public administration of the Words on the Lord's Day.

12. Lastly. In committing this Charge into your hands as the Minister of the Marine's Church, the Committee implore the Divine blessing upon your labors, and the influence of the Holy Spirit to guide and direct you in the various duties of your office, and trust, under God, that by mutual co-operation the Sydney Bethel Union shall flourish as a means, not only for the benefit of Marines, but also for the promotion of that union and fellowship amongst Christians of various denominations in which they can cordially unite without prejudice to minor considerations to proclaim the glorious Gospel of God our Savior, and all who may be brought under the influence of the Sydney Bethel Union, but especially to Samen.

Signed

To L. B. Threlfall,
Minister.

December 28th. Write also to the Governor, this state stating our removal to——

January 1st. Thursday. 1846.

The new Congregational Church, Pitt Street, was opened this day by Dr. Pyle preaching a sermon on the morning and Mr. Griggs of the two_BEGIN_ community preaching in the evening. Mr. Graham the minister was engaged in prayer in the morning to the new Congregational church he was asked to serve.

The Sydney Meteorman 31. 1846.

Miss Day, Miss Chest, Miss Back: beside myself, who were not in the slightest degree recognised by Doctor Pyle, in any of the services on this day or in the continued services of the preceding day. Mr. Samson the minister from Parramatta was advertised to preach in the afternoon of this last day, but Mr. Beller arrived from that town he was requested to preach both morning and afternoon, and Mr. Lucraft was written to stating that his services were not required! Mr. Beller did not wish to perform the task as his health being delicate he was informed one. In a letter from Mr. Lucraft he regretted the circumstance of the change last his enemies should take advantage of the slighting to his injury. It is to be hoped that in this country where Unions are not especially mentioning that such a want of the common conduct of
Bethel Union. Sydney. 1845.

11. The committee call the attention of the Minister to the importance of exercising a watchful care and manifesting a friendly disposition towards the wives and children of Seamen in general and of those who are absent in particular, in order to secure their attendance to the public administration of the Words on the "Lord’s Day."

12. *Large* int. Mr. M. to the influence of the Holy Spirit to guide and direct you in the various duties of your office, and trust, under God, that by mutual co-operation, the Sydney Bethel Union shall flourish as a means not only for the benefit of Seamen, but also for the promotion of that union and fellowship amongst Christians of various denominations in which they can cordially unite without prejudice to minor considerations to proclaim the glorious Gospel of God our Saviour to all who may be brought under the influence of the "Sydney Bethel Union," but especially to Seamen.

Signed

To L.E. Threlfall,
Minister.

30th inst. to John Lewis Esq. Horsepool Rd. Newport, respecting the Marine Church stating the present position & to answer his letter of 26th January 1st Thursday 1846.

December 30th wrote also to the Gunn, this state stating our removal by——

The new Congregational Church Pitt Street was opened this day by Mr Ryle preaching a sermon in the morning and Mr Davies of the Wesleyan community preaching in the evening. Mr Hughes the Baptist minister engaged in prayer in the former and Mr Miller the minister of the Congregational church in the evening. As other ministers were asked to assist in the services, although these were present the following Ministers from the Islands viz. Mr. Day, Mr. Shaw & Mr. Farthing beside myself who was not in the slightest degree recognised by Doctor Ryle in any of the services on this day or in the continued services of the succeeding day. Mr Grantham the Minister from Parramatta was advertised to preach in the afternoon of the Lord’s day, but Mr Miller arriving from New Town he was requested to preach both morning and afternoon, and Mr Grantham was written to stating that his services were not required!

Mr Miller did not wish to perform the two days his health being delicate being informed me. In a letter from Mr Grantham he regretted the circumstance of the change lest his enemies should take advantage of the slight to his injury. It is to be deplored that in this country where Union is so essential, especially such as that with the common churches of
Bethel Union. January 10th 1846.

drop it. Presided in the afternoon from 2 P.M. to 3 P.M. Lord be it done this year also till I shall dig about it and plow it, and if it bear fruit well; and if not, then after that, then shall cut it down.

In the evening was a service at the Congregational Church. Mr. Towers preached from Psalm 27: 5.

And of Lo! it shall be said this Man was born this 10th.

Monday Jan. 11th. Furnished Dr. Haller with a copy of my letter to the Secretary of the Town, and also of Leamhine. Connected with Dr. Fuller, writing the marriage act, and also reserving this restriction attempted to be imposed on me by the Committee of the Bethel Union, both that gentlemen and Dr. Maganwys agree that I am perfectly right in refusing to accept of the instructions in such terms. Dr. Fuller, of these, I have drawn up, and sent in, and only objects to the attendance on the committee when financial affairs are considered.

Visited the Infirmary, and to write for a poor sick man to be freed.

Tuesday Jan. 12th. Visited the following locations: Delfield, Rebecca, Harriet, Bee, Bumby, Magazia, Thomas Lemai, Henry Leamer, Snow, Pratt, and the Providence, left also one at the Wharf office of Mr. Davis, Dows Wharf.
Thursday Jan 6rth Visited the Infirmary to give a man, a pair of spectacles and 3 cows kindly found for 4l. in order to inform a order that I had engaged for him respecting a ship going down to the Chilianne river, but found that he was discharged being card. Visited the Attorney General respecting the marriage act and my position at South Head. He stated that to remove doubt a certificate from the Trustees to certify my continued supplying the said chapel would be sufficient.

Friday Jan 7th. Wrote and sent the certificate for registering the Univee Church and myself as the continual Officating Minister to be signed by the Trustees. The which Mr. Carter approved.

Visited the following persons and left cards of the Bethel Union, on each visit, viz. The Margaret, Sales, Mr. William, Herbert, Eleanor Walker, Mr. Jones, The Scharman, The British Seaman, The General, and The Sarah.

Visited Mr. Allen who informed me that the Trustees of the South Head Chapel are: Mr. W. Price, Crooke, David Jones, and Richard Sidney. They are the only legal Trustees, no other trust deed has been executed since the first up to this date. It remains to do. The Trustees to the MARRING CHURCH, Broken North Sydney, Bethel Unite, are: George Allen, Robert Bonner, Thomas Barker, Vincent Pepe, and Francis Mitchell. The Trustees of the Congregational Church are as follows:

Sydney Bethel Union, Jan. 1846.

Sydney Bethel Union, Jan. 1846.

Lords Day 11th. Preached in the morning at the Univee Church from Luke 15. 7. I pray unto you that likewise joy shall be in heaven over one sinner that repenteth more than over nine and nine just persons which need no repentance.

Wrote a letter from Robert Lees preached for me in the afternoon. Preaching the Doctrinal services. Wrote another letter also in the evening at the Congregational Church from Revelation 1 and the 16th verses.

Visited the Infirmary on Saturday last. Wrote a letter for Frank Clare to the Council in America at Mr. Armistead, New Bedford, America.

Received from the Sydney Auxillary tract Society the following number of tracts for distribution in connection with the Bethel Union, 100 tracts and 100 small sheets reported.

Monday 12th. The Missionary Society meeting was held at Mr. Sanders’s Chapel, Bathurst Street. The Rev. Dr. Viner was in the chair. Ordered the business under prayer in their excellent interest account of James.

Tuesday 13th. Attended by invitation to a tea meeting at Mr. Sandars chapel to meet Mr. Harter in his departure. Opened the meeting with prayer. Remarks of native work were spoken.

Wednesday 14th. Went to dine on board the ...
Sydney Bethel Union January, 1846

Mr Chapman, Capt Darling, Capt Bourne Oct 5, 6 and Sarah in the evening went to the Bible Annual Meeting at the School of Arts. Mr Hayley in the Chair. Very few attended.

Gave Captain Darling a copy of my letter to the French King and to the Duke of Devonshire with the one to the Colonial Secretary respecting the Hatton Arms, Queen in accord of the Queen of Sardinia. Ask for him to show the Companies in all the various States.

Friday 16th January. Attended the Committee Meeting of the Sydney Bethel Union. Those present were present. W. V. Young, Chairman. Capt. Chapman, H. M. Salter, Cox, Lloyd and Dobson. When the instructions were read and attended to meet my objections and adopted by the Committee to be fairly written and then to be presented to me. Dr. Pope was not there. The copy of instructions I had submitted to them was read and the instructions of the Committee were to attend as to conform to the spirit of them. These instructions have now been given but not printed in the letter.

Saturday 17th. Visited the Hospital and distributed tracts to the—gave a parcel sticked up for Capt. J. close to take to see with them when he recovers from his severe accident.

Lord's Day. 18th. Preached at the Mariners Church in the morning from Colossians 1:21.

And you who were sometime alienated and estranged in your minds by wicked works, yet now hath he reconciled.
Saturday January 24. Visited the Hospital & left 600l. with them after having a conference with them. Two of the Romanists objected to the tract offered to their tenants, but liked the kindly word very much. But another one a Protestant took the same tract and liked them much.

Evening gave tract of cards to the "Traveler's Friend" coaster, and to the "Isabella" belonging to Captain J.

Lord's Day January 25. Preached in the Morning at Dr Lang's Scotch Church, from Hebrews 4:12. "Every Man that trusteth for the Mercy is tampered with all things. Now they delibe to obtain a Complimentable Crown, but we an incomplimentable." Mr. Booth preached for me at the Moravian Church in the Morning. Preached in the afternoon from Jeremiah 3:17. "He that walketh in the light of the house of Jacob," being the remainder of the Sunday spoken of last Lord's Day. In the evening I preached upon Malachi 3:16-18 "Then they shall called upon the Lord, and shall hear him." This is fitted to be given to Pastor Phillips to make arrangements for planting two ministers there in Congregations with the Free Church of Scotland.


Wednesday January 28. Visited two American Schooners in the Stream. Left cards and books on board. The North Carolina vessel was very civilly for the Captain. I gave them very civilly for the men. The captain of the Sally Ann stated that every man on board had a Bible and that when they were supplied in America, they had 14 copies. Some copies left. After all were supplied, on board the Vesper, beside which they had a box of books for a library for the crew and which plan was pursued by many even in German. I am feeling that the library owners did not copy 400 specimens and copies.

Thursday 29. Left cards on board the General Scott. Visited Capt. Pinckley on the schooner, who sailed in the opposite side.

Friday 30. Have written letter to the following and gave them also this letter to Mr. Stair to take to England. I am therefore packed up for this family only. The Rev. W. Lewis, Maitland: The Secretary of the British and Foreign Tract Society for a grant of 50l. for Lamen and to the Rev. W. Lewis, 50l. to Starr for a sail on Sunday next. To the Alpiners, Brothers of the Church of Christ, huge by Major King's Elders, Portmahomack or British crownNaval Island.

Marcellus

The Rev. Charles Potman, Tahiti.
The Rev. H. Buxacott, Tahiti.
The Rev. D. Darby, Tahiti.
The Rev. W. Henry, Tahiti.
The Rev. E. Horne, Tahiti.

Enlisted vessels to Captain Taber, of the Rebecca some American whaler and to Captain A. Dying out at Newmans Bay.

Lords Day. February 1st. 1846.

Preached in the Morning at the Marines Church from 1 Corinthians 5:10. "Christ our passover is sacrificed for us, therefore let us keep the feast."
Preached in the Afternoon at the Marines Church from 1 Corinthians 5:11-20. "What I know are that your Body is the Temple of the Holy Ghost and God."
Preached in the evening at Parnamatea Street from 1 Peter 5:8-9. "Be sober, be vigilant; because your adversary the Devil, as a roaring lion walketh about seeking whom he may devour."

Dr. Doben called requesting me at the desire of Captain Ogo, to have a farewell service on board the John Williams tomorrow evening at 7 o clock to which I acceded with pleasure.

Monday Feb. 2nd. Had a farewell service on board the John Williams at 7 o'clock. Dr. Conic senior engaged in prayers & Capt. Ogo, gave an address from Isaiah.

Sydney Bethel Union. February. 1846.

the 60th chapter 9th verse. Surely the Lord shall come for me, and the ships of Tarahiu spirit to bring me. Here & there was a very good attendance of about 200 persons on board.

Tuesday, February 3rd. We turned over the John Williams by the Haukaruna to Turner the profits in aid of the Bethel Union there were a good company on board. The Haukaruna on board of which Mr. Laird himself and family were, sailed also at the same time for England. Do not engaged in prayer and I gave out the hymns but it is better to make some different arrangement as we last cast off the John Williams before we could begin which created confusion. The best plan appears to have as we did the Jamwell service in the evening and then the battle of going out does not interfere with the service.

A very pleasing account is brought from Tahiti by a whaler that the Seewa Islands are to be maintained in their independence and Tahiti alone is to remain under the protectorate of France. This good act is to be executed on the 20th of March. China also is now open in five places for the reception of the gospel. The French being entered into a treaty with the Emperor of China to that effect in which the Emperor allows Mr. Hume to instruct and his subjects to become Christians so as they are good will do us much good.
Wednesday February 4th. Left cards with Captains Spring and Hall of the ship "Golden Spring," Jervis's wharf, and also on board the "Peruvian" and the "Templar," lying off the wharf. The latter stated that he thought some words should be added.

Thursday February 5th. Left cards and note inviting the American Consul to the sick nurses for dinner, for the following Captains of the American Whalers now in the harbor:

- Captain Bailey, ship Fortune
- 1 Peter
- Lawson
- 1 Butter
- 1 Gardiner, South Carolina
- Wyatt

All American Whalers. Saw some of the Captains and held conversation with them. Went on board the Dublin and the Baptist. Collected on the Trustees of the Mariners Church for their signature to the following Document to register the Mariners Church, and the Minister's name according to the act for celebrating Marriages.

(Copy)

"A Certificate of the name of the Minister of the Mariners Church situated in Corset Street together with a declaration signed by the Trustees of the said Church to be registered in the Office of the Registrar of the Supreme Court of the Colony of New South Wales in pursuance of an Act of the Governor and Council of the said Colony made and passed in the Fourth Year of the reign of Her present Majesty Queen Victoria as he intituled 'An Act to remove doubts as to the validity of certain Marriages had and solemnized within the Colony of New South Wales by Ministers of the Congregational and Independent and Baptist Denominations and to regulate the Registration of such Marriages, Births, Baptisms, and Burials.'

The undersigned, the Trustees of the Mariners Church situate in Corset Street in the Colony of New South Wales do hereby certify that I, named Edward Parnell, is the ordained and designated Minister of the said Church and that he is not engaged in any secular pursuits and further that the said Church is not used for any purpose but the Worship of God and the Education of Youth.

Signed

Thomas Barker
George Allen
Benjamin Potts
Francis Mitchell
Robert Bourne

Sydney, February the eighth in the year of our Lord One Thousand eight hundred and forty-six.

I have this to the Registrar General on Wednesday, February third, at noon and have receipted it. (The above sentence the education of youth) I was out all the time.
Saturday 7th. Visited the Dispensary. 

Rearms on the Colonial Secretary yesterday in the printed copy of the Laws of Rarotonga and those of Tahiti to show the distinction between the two Governments of Tahiti and the Leeward Islands. He desired me to draw up a statement and forward it with the document to himself. He, in addition to the Criminal Secretary, lent his name and the packet home to the Government in his dispatch.

Lord's Day. Morning. Feb. 8th. Preached at the Marine's Church from Luke 15th, 17th and 20th. "And when he came to himself, he said, I will arise, and return to my father."

Afternoon. Preached at the Marine's Church from Hebrews 10th, 16th, 17th. "This is the covenant that I will make with them after those days, saith the Lord, I will put my Spirit within you, and ye shall know me."

Mrs. Keeping was suddenly seized with spasms at 3 o'clock in the morning and while her husband went to procure medicine she died. She was convinced of death her last words were: "Lord Jesus receive my Spirit." Blessed art thou, O Son of the living God.

Thursday 12th. Attended a meeting of the Marine's Church of the Officers who came forward to re-establish the Sunday School held in that place. The rules were read and acted upon and to meet again next Sunday.

Friday 13th. Attended the Committee meeting for the Bethel Union, but as only Mr. Selmon, Heldsworth, Lloyd and Connell were present, no business could be transacted. The business being done, it was proposed to call a meeting again on Friday next, preparatory to the Public Annual Meeting.

Saturday 14th. Visited the Dispensary. Made application this day: 1st, to the Sydney Bible auxiliary society for a grant of Bibles and Testaments for the use of the Sunday School of the Marine's Church.

Lord's Day. Morning. Feb. 15th. Preached at the Scotch Church at the request of the Elders for Dr. Long in his absence. The Scripture was Genesis 1st, 1st of 9th. "Hearing preachers, let us consider the adoption of children by Jesus Christ to himself, according to the great pleasure of his will."

Their mode of service is thus: Singing, Praying, Reading the Scriptures, Singing, Lord's Supper, Sermon, Prayer, Singing, Benediction.

Lord's Day. Afternoon. Preached at the Marine's Church from Matthew 28th, 42nd. "Be ye ready for in such an hour as ye think not the Son of Man cometh."

Wednesday 10th. Attended a meeting of the new Sunday School teachers for the Marine's Church, agreed to the new rules which are to be fairly copied and then put to vote.
Friday 20th February. The Committee met at 9 a.m., Mr. Holdsworth being ill did not attend. Members present were only Mr. Sanders, Mr. Barrett, Mr. Cameron, Mr. Geddes, and Mr. Dobson. My first report was brought forward, having read it to Mr. Holdsworth. It was not read through, by Mr. Dobson stating that he had been sick before, whereas at the last meeting there was not a Democrat, and so no business was transacted, though the report was read merely unofficially. The public meeting was determined upon to take place on the first Wednesday in March. Mr. Cameron, Mr. Geddes, and Mr. Holdsworth to form the sub-committee to carry out the meeting. It was proposed to request Dr. Salus to draw up the report, and if he did not do so, Mr. Cameron & sub-committee. Sir Charles Hume was to be applied to, to take the chair, in the event of his not accepting to the request, then Mr. Salmon would, if he declined then, Mr. William Salmon. The following is the copy of my first quarter's report.

I am, Gentlemen, February 21st, 1846.

- Quarterly Report of proceedings of the Ministers of the Mariner's Church from November the 21st, 1845, to February 21st, 1846, to the Committee of the Sydney Bethel Union.

The duties of the Office in November last, as well as the regular performance of the various duties connected therewith, which have been attended to in due season, course.

At the Mariners' Church the attendance appears to be on the increase, though the attendance of Shermay is few in comparison to the congregation at large.

Belcher 30 and 41 Vjets have been visited in the harbor and the Shermay personally invited to attend, nearly 150 bands of which have been left on board each vessel as were contiguous to, and could be approached from the shore. Prayers have also been distributed and received with apparent satisfaction.

The Hospital has been visited and tracts distributed to the seamen therein, but the attendance of Ministers there is so frequent that a difficult arises in maintaining the most suitable time so as not to interfere with other clergyman or chaplain of the patients. Saturday afternoon is the period found chosen for the purpose not being overcrowded.

The Scholars of the Sunday School have decreased until only three or four have been in attendance, this circumstance has arisen from the want of teachers, and whilst it is very discouraging to the Female teacher, who frequently has been alone in her attendance at the School, her steady perseverance amidst such discouragement deserves great praise.
It is never encouraging to state that several young men and others have come forward to re-establish the school for which purpose two meetings have been held at the Mariner's Church and arrangements entered into for the purpose of carrying out the design. On last Lord's Day upwards of 30 scholars were in attendance, through the kind activity of the teachers in seeking them in the neighborhoods, and we doubt not to the probability of establishing a large flourishing School on the Lord's Day at the Mariners Church. Public service has been twice held on board the ship. The Church "John William," in special occasions, was well attended, but there have been no opportunities afforded on other vessels.

Having been solicited to officiate on one occasion at the Baptist Chapel on Lord's Day, being officiated for me at the Mariners Church and in two other instances where requested by the Elders of the Presbyterian, I was asked to perform the duties in the Scotch Church on account of the absence of their Pastor. Dr. Lang's delicate condition occupying a good place at the Mariners Church.

An application having been made to solemnise a Marriage, it became necessary to Registe the Mariners Church, and the name of the Minister according to the terms of the Marriage act, the following is a copy of the form furnished by and approved of by the Registrar General: (In the copy page 519.)

Such have been the proceedings since November last and it is earnestly hoped that the good Spirit of God will influence not only the minds of sailors but all flesh, and help every effort for the extension of the knowledge of God our Saviour throughout the whole.

I am Gentlemen yours faithfully,
In the Course of Child
S. B. Thruston

Friday evening received at the committee meeting from Mr. Stanner a package containing 32 ½o of the Summer Magazine devoted to his lectures together with a note of which the following is a copy. I was authorised there to give the print and to act for the time it being directed to him as Hon. Secreary.

"London May 6, 1845
Bethlehem
14, Burlington Square

I am directed by the Rev. Mr. G. Smith, Asst. to forward the panel of magazines to you, there is two numbers of each. As it begs you will let Dr. Long have one of each, trusting you are well.

I am Sir
Yours truly
(Signed) J. W. Tomkins, Secretary

To Mr. Adams.

Saturday 21st. Subscribed to the Court and sent with the prospect.
Lord's Day, February 22. Preached at the Masacre Church.

From Luke 5:8:10. "When Simon Peter saw it, he fell down at Jesus' feet, knowing nothing of what manner of speech it was. For I am a sinful man, Lord." In the evening, a sailor requested to remember him in the prayer in the afternoon service as he had been a great sinner, but now giving among the Indians for Buchan to hear and be helped with God to become humble. I invited him to call on Thursday morning to see me for some tracts.

Lord's Day Evening. Afternoon, preached at the Maccare Church. From Luke 6:28. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." And I say unto you, Blessed be ye, when they RECONVIT and become as little children, ye shall not enter into the kingdom of heaven.

Monday, and present at the Court.

Thursday 26th February. Have completed declarations respecting the independence of the Leeward and Society Islands, which signed by Sir Boviere and myself before the Governor of the Society Islands. We have received copies of the Christian laws and the Christian laws annexed and a letter to the Colonial Secretary, expressing the pleasure of the Governor and copies to the Governor of the Nation. See the last in the papers labelled "Tobacco Island." The signature and seal are put to days date.

The Reverend Mr. Fuller, Secretary to the London Biblical Society.

To the Reverend Mr. Fuller.

My Dear Sir,

I have this day sent you a copy of communications already by me to the Colonial Secretary of this Colony. I am, however, desirous of securing more precise of the Independence of the Leeward and Society Islands. I have received a letter, which I have enclosed, in the Queen of Anne's Bounty, respecting the Independence of the Leeward and Society Islands. That gentleman, who recommended that I should send the document, through him to the Government, and he will forward copies immediately to the Admirals on the Station.

I am, with the utmost deference, your obedient servant,

Sydney B. Smith
Sydney New South Wales
February 27th, 1846

On the 8th November 1845 Mr. William Ellis and myself were appointed as Christian Missionaries, going to the Society Islands as is recorded in the first paragraph of this journal, and after thirty one years my last letter in the Journal refers to Mr. Ellis in reference to the affairs of Tahiti in order to substantiate my evidence of the Independence of the Society Islands.

Thus it has pleased Almighty God to preserve me through many a year of trouble and sorrow the half of which is still recorded in this book, but I do bless my Divine Lord and Saviour Jesus Christ, for his kind protection in all my present moment. He still employs me in his vineyard, and will I trust and hope until he shall call me away into that rest which remains for the people of God.

L. E. Southfield

Sydney New South Wales
Friday February 27th
1846

Friday 27th. Gave the Documents to the Colonial Secretary respecting Tahiti & the Leeward Islands. Also enclosed the above letter & copy for the Secretary of the London Missionary Society, and Mr. J. Ince, in the post for the Walford to sail on Sunday next for England.

Visited the Hospital Saturday 26th February.
<table>
<thead>
<tr>
<th>Address of Friends and Others to whom</th>
<th>Letters, Reports, or Circulars are Sent, 1840.</th>
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<tbody>
<tr>
<td>The Secretary of the London Missionary Society</td>
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<td>George Bennet, Esquire, Hackney near London</td>
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<td>William Arnold, Esquire, Fitchit</td>
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<td>Mr. Hampton, Devon</td>
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<td>George Race, Esquire, Plotleigh near Exeter</td>
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<td>The Reverend George Morice, Ipswich near Exeter</td>
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<td>The Moderator of the Church of Scotland</td>
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<td>Mr. Randall, Devonport, Southsea</td>
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<td>Mr. J. M. Berry, Opposite Holloway Chapel near Islington, London</td>
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<td>James Backhouse</td>
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<td>Below, Washington, Walkers</td>
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<td>The Rev. Mr. Howse, Stamford</td>
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<td>The Reverend Doctor Phillips</td>
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<td>Cape Town, Cape of Good Hope, Africa</td>
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<td>The Rev. J. Parker, Missionary, Delhi</td>
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<td>The Rev. Mr. Raffles, India</td>
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<td>The Late David, Missionary, China</td>
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<td>The Rev. Mr. M'Cosh, British Consul, China</td>
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<td>Major Goomer, R.C. in charge of Newell</td>
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<td>George Brooke, Esquire, Surgeon, Newell</td>
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<td>Mr. Liddle, the Mayor of the first settlement</td>
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<td>John T. McDevitt, Mayor of the settlement</td>
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<td>The Hon. G. C. Middleham</td>
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<td>John Pickering, Esquire, Attorney of New South Wales</td>
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<td>Deserted from services, Sydney</td>
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<td>Mr. Kirkman</td>
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<td>Richard Beaton, Esquire, Colonial Bank, Sydney</td>
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<td>Mr. Beaton, Newport, N. W.</td>
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<td>Nathaniel, H. Macfarlane, Esquire, M.C.</td>
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<td>Collector of Customs</td>
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<td>William Macpherson, Esquire, Clerk of the Council</td>
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<td>The Attorney General, Sir Henry Begbie, M.</td>
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<td>William S. Bickett, Esquire, Founder</td>
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<td>The Reverend the Lord Bishop of Australia</td>
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Matthew Moorhouse, Esquire, Protector of the Aborigines, Adelaide, South Australia.

Mr. Williams has removed from services to the 31 Ward town, Balls Pond, Salisbury.

Mr. Pride, No. 6 Barton Crescent, Beck Barton Crescent, London, the private residence.

Address of Friends. 1838.

George Pearce, Esquire. Sticklepath near Exeter, Devon. Very dear good and old friend of 30 years standing.

William Bard, Esquire Solicitor Cheshampton, Devon. A most true and faithful friend in my adversity of 30 years standing.

April 2. A letter from Mr. G. W. Berry to G. Brooks Esquire the following address was sent me—

Captain Sir Edward Parry
Admiralty

Under cover addressed to

Sir John Barrow, Baronet
Admiralty, London

To the Secretary of the American Board of Commissioners for Foreign Missions, Boston, United States, America.

Address of friends. 1837.

Mr. Samuel Holman at Mr. Luke Howard's, Rotterdam, near London (meeting house is down)

Mr. Ann Leigh at No. 8 Frederick Place Hanover Road near London, also Mr. Mary Stock to the above case.

Mr. Castle, St. Andrews Park near London

Mr. Packer, Lincoln's Inn Fields, London—No. 49 Lincoln's Inn Fields, Grey Inn Lane.

Mr. Thomas Heap, Esquire Pennington, terrace, Pennington near London.

To the Rev'd William Miller, Missionary, Nagercoil, Travancore Coast, to the Rev'd John Booth, Bombay, or to Mr. John B. Clark, Madras, there are these addresses in a letter to his Father 

his letter, to one whose acting 1835, 1836, say, 1837, simply to Mr. Nagercoil Travancore via Madras.

Mr. J. M. Berry, Shoemaker, Holloway Chapel, Holloway near London.

To the Rev'd former colleague, the Rev'd John Williams, on his return to the Islands, when on duty at 1836, recommend me to correspond with the following persons in England, viz.:—

To the Rev'd, Mr. B. Thomas, Secretary to the Missionary Society, London.

Rev. Mr. Howard, Secretary to the Congregational Library, Bloomfield Street, London.

Mr. Williams, Secretary to the Rev'd Mr. Williams, Secretary to the Missionary Society. The Rev'd Mr. Thomas, Secretary to the Congregational Library, Bloomfield Street, London.

Mr. Williams, Secretary to the Missionary Society. The Rev'd Mr. Williams, Secretary to the Missionary Society. The Rev'd Mr. Williams, Secretary to the Missionary Society.
<table>
<thead>
<tr>
<th>Births</th>
<th>Births</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs. Fleur of a Son at Patna, July 9, 1827, Fol. 10.</td>
<td>Thomas Samuel Threlkeld at Batica, July 18th, 1834. Page 124.</td>
</tr>
<tr>
<td>Mrs. Fleur of a Son at Patna, July 23, 1823, Fol. 19.</td>
<td>George Hancock at M. Bampton, June 5th, 1839. Page 266.</td>
</tr>
</tbody>
</table>

**Note:** The dates and names are indicative of historical records, likely from an 1800s context, related to births and baptisms.
<table>
<thead>
<tr>
<th>Baptisms</th>
<th>Deaths</th>
<th>Burials</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Amelia Campbell</em> at Sydney, Jan. 12th, 1848. Page 474.</td>
<td>Deaths in Bic in one year 1823, total 44, Bic in 52. Fol. 64.</td>
<td><em>Mrs. Ware</em> of Sydney, March 10th, 1844. Page 467.</td>
</tr>
<tr>
<td><em>Margaret Anne Wilson</em> born April 13th, 1845. Page 480.</td>
<td><em>Ruthe Heritage</em> at Bic in France, March 7th, 1824. Fol. 64.</td>
<td>Memorandum: The fol. refers to the first part of this Journal as far as leaving the South Sea Islands. The Page refers to the portion after leaving Bic from remaining in New South Wales. L. P. Herdell, Minister.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Marriages</th>
<th>Marriages</th>
<th>Marriages</th>
</tr>
</thead>
</table>
1824 Sydney

August 27th, 1824, to bills of exchange to Mr. Hankey & Co payable to £15.0.0
Captain Steele

Oct 25th, bill due in favour of Mr. Campbell £11.0.0

January 25th, 1825, to bills of exchange on Mr. Hankey & Co in favour of £45.0.0

Mr. Hankey & Co

Carried the bill of exchange on Mr. Hankey & Co to the Aborigine company £130.0.0

£1.0.0

£85.0.0
Account with the London Missionary

Beginning according to a new arrangement mutual for sustenance granted in 1822. Allowing a salary of
35.0.0
pounds for the wife but third portion to the father
for year for each child. The balance, to be drawn

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To draft payable to Miss Elizabeth Williams for thirty two pounds</td>
<td>35.0.0</td>
</tr>
<tr>
<td>To little little payable to J. Nield for ten pounds</td>
<td>10.0.0</td>
</tr>
<tr>
<td>To any account drawn by Mr. Williams in favour of Mr. Campbell for supplies in New South Wales March 1822</td>
<td>100.19.9</td>
</tr>
<tr>
<td>Totals</td>
<td>145.19.9</td>
</tr>
</tbody>
</table>

1822. To bill for favour of Mr. H. Moore for the sum of ten pounds due Nov 4th 1822 for bill.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To bill of exchange in favour of Mr. H. Campbell or order of ten pounds</td>
<td>10.0.0</td>
</tr>
<tr>
<td>To order for favour of Mr. Williams for the sum of three pounds one shilling and six pence dated Oct 4th 1823</td>
<td>3.0.6</td>
</tr>
<tr>
<td>Paid to Mr. John Williams this Saturday Act 4th being the fullness of one year from end by this cheque.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To a day of bills in favour of Mr. Robert Campbell for the sum of sixty pounds stated Nov. 20th 1823 and days after sight.</td>
<td>60.0.0</td>
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</table>

<table>
<thead>
<tr>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Total</td>
<td>299.1.3</td>
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</table>

Society William Meri Hankey, Treasurer

Agreed upon by the Directors of Missionaries as third quarter for amount for each missionary according to the decree of Mr. Hankey and due from January the first 1821.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary for self &amp; family from Jan 1st 1821 to Jun 30th 1821</td>
<td>65.0.0</td>
</tr>
<tr>
<td>Salary for self &amp; family from Jan 1st 1822 to Jan 1823</td>
<td>65.0.0</td>
</tr>
<tr>
<td>Money cask of arrow root common to Missionary and the proceeds paid</td>
<td>40.0.0</td>
</tr>
<tr>
<td>Total</td>
<td>170.0.0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary for self and family from Jan 1st 1823 to Jun 30th 1823</td>
<td>70.0.0</td>
</tr>
<tr>
<td>Total</td>
<td>240.0.0</td>
</tr>
<tr>
<td>CONTENTS</td>
<td>CALL NO.</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>Threlkeld, Lancelot Edward</td>
<td></td>
</tr>
<tr>
<td>2. Loose papers (originally distributed throughout the volume) located at end of volume.</td>
<td></td>
</tr>
</tbody>
</table>

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Immediate

Mr. Orme

Windsor
26. 3. -  2. 12. 6
2. 12. 6  23. 10. 6
23. 10. 6 | 26. 3. -

Communiita Sing

Punishment

Supernatural Beings - 18 Dec 1854.
Demons, Demonsse, Delivereth Dei

The Supernatural Being -
A Room
And Remarkable Places.

Des Grammar Pape Dei.
(Erroneous Infermity) 4/6/55
Carin

Mortes, "Thou Art" 40 - 28/12/55

Funeral, page 42.
On Internment, for May 13/3/55.

The elenquent for
Page
172 - Dec 2 1835
1. Alphabet
2. Script Book
3. Selecting Figures
4. Spelling Book
5. Reading Lessons based on the Alphabet
6. The Addition of New Words

186 - June 15 1846 - British Prayers
186 - July 1 1846 - Grammar: All Things
Page Date
103 - Sep 18 1830 Finished Translation of the Gospel of Luke into the Aborigine Language

47 - April 1837 Specimens of the Aborigine Language

51 - June 20 1836

144 - 30 July 1831 Secured Alice

147 - Jan 9 1832 Reports

148 - Jan 9 1832 Secured Began teaching Alice to explain the several parts of St. Luke's Gospel to her tribe.

149 - Began teaching, translate prayer for public service

156 - 21 Jan 1837 Reports

1 + Book of St. Luke

2 A Selection of Prayers for Henry's Sunday school and public church

3 A Grammar of the Language

163 - March 30 1837 David Campbell
Threlkeld
Fishmongers Certificate
1st 1st 1st
Mr. Fullerton.

Contributions for the unfortunate Queen Pomare of Tahiti.

The Ladies will meet again on Tuesday the 5th of December at the Friends Meeting House, Macquarie Street, when the returns will be made up.

1824/6.
1846
26th A. Travel. 2.6

Received on map of Rome.

L. C. Richfield Dec 2nd 1846.
Charles Warner Abduction of Black Hoi 1840
Contributions towards getting up a testimonial for Mr. Serford who is leaving Stanmore Mission Blenna for Tasmania

Collected by Miss
OCTOBER 20 - 1839
MARRIED 15 DECEMBER
Miss Shrelheift
Gleveley
Cavendish St.
St. Pancras
1814 - the
London on Long
accepted by going embark for Val
as a paying &
the anchors sold
my passage was
of my first son
then in Africa detached me
this destination
as the
the January 21
1815 Williams escaped the
this way where lockton
William as of sealed Dublin
14 years

15

London Sept 2nd 1849

Robert D. H.

[Address]

... this city... in the year 1815...
London Society from Oct. 14th, 1844 to Oct. 20, 1829, that is 15 years—then the Arch Deacon Brighton 8 pounds generally provided for my wants until July 1, 1831—nearly 2 years—from which period until Dec. 30, 1841—under Government—being 10 years—making in all 27 years—then from Nov. 21, 1845 to the present year 1849—nearly 4 years. And, thus:

London Society—15 years—
Voluntary and by the Archdeacon—2 do.
Under Government—10—do.
Self supported—4—do.
Sydney Ditto—6—do.

35 years of service.
5 years to 1854
40.
Feb. 24, 1846.

16 years after they
were founded, the
Montréal
Ledger of Church
Huron, N. C. B.

"Athenaeum" Lake Huron

"Matah."
Esophon tubes
Repl. to Bnrs Tube

I don't know

Dutch 15
Italian 15
French 15
Danish 7

Library Ship
Rip Sheffield
Glenelg
Carnoustie 
Stannore

Art refresh
To the Coffin

[Little Perfect Peace]
Little White Horse

Three Hills
1835-1835. Massly broke out amongst the Aborigines.

Stone Blocks Coming.

Letter from Governor.
Illness of Henderson Block's County

Lettie from Governor
Instruction of the
Boyd
Flint of the Absent

Missionary dwelling
WARRANTED
ABSOLUTELY FAST BLACK

If you wish to buy a good hose
Then it's TOPSY.
If low prices please you:
Then buy TOPSY.
If you like to have your hose
Guaranteed
STAINLESS & FAST:
Call for TOPSY.

TOPSY
is the best out and is
WARRANTED
NOT TO FADE or CROCK
or
MONEY REFUNDED.
Made in Germany.
## CITY MISSION FAIR.

**Dr.** Held in Sydney Town Hall, October 7th, 8th, 9th, 10th.  

<table>
<thead>
<tr>
<th></th>
<th>£</th>
<th>s</th>
<th>d</th>
<th>£</th>
<th>s</th>
<th>d</th>
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<td><strong>To Donations</strong></td>
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<td></td>
<td></td>
<td>44</td>
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<tr>
<td><strong>Nett Proceeds, Mr. L. Campbell’s Recital</strong></td>
<td></td>
<td></td>
<td></td>
<td>20</td>
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<td><strong>Annandale Stall</strong></td>
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<td>11</td>
<td>16</td>
<td>3</td>
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<td><strong>Ashfield-Summer Hill</strong></td>
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<tr>
<td><strong>Darling Point</strong></td>
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<td>43</td>
<td>13</td>
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<td><strong>Eastern Suburbs</strong></td>
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<td><strong>Flower</strong></td>
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<td>21</td>
<td>12</td>
<td>3</td>
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<td><strong>Gift Tree, Children’s</strong></td>
<td></td>
<td>7</td>
<td>2</td>
<td>0</td>
<td></td>
<td></td>
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<tr>
<td><strong>Glebe</strong></td>
<td></td>
<td>24</td>
<td>18</td>
<td>10</td>
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<tr>
<td><strong>Manly</strong></td>
<td></td>
<td>38</td>
<td>5</td>
<td>10</td>
<td></td>
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<tr>
<td><strong>Miscellaneous (Mrs. Ashdown’s) Stall</strong></td>
<td></td>
<td>23</td>
<td>19</td>
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<tr>
<td><strong>Mission Dorcas Stall</strong></td>
<td></td>
<td>13</td>
<td>5</td>
<td>8</td>
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<tr>
<td><strong>Newtown-Enmore</strong></td>
<td></td>
<td>30</td>
<td>7</td>
<td>4</td>
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<tr>
<td><strong>North Sydney and Suburbs</strong></td>
<td></td>
<td>80</td>
<td>9</td>
<td>2</td>
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<tr>
<td><strong>Randwick</strong></td>
<td></td>
<td>40</td>
<td>10</td>
<td>3</td>
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<tr>
<td><strong>Redfern-Chippenale</strong></td>
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<td>21</td>
<td>1</td>
<td>7</td>
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<tr>
<td><strong>Stanmore-Petersham</strong></td>
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<td>58</td>
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<td><strong>Strathfield-Homestead</strong></td>
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<td>65</td>
<td>16</td>
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<td><strong>Surry Hills</strong></td>
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<tr>
<td><strong>Sweets</strong></td>
<td></td>
<td>40</td>
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<td>5</td>
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<tr>
<td><strong>Waterloo and Alexandria</strong></td>
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<td>17</td>
<td>4</td>
<td>6</td>
<td>776</td>
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<tr>
<td><strong>Tea Room</strong></td>
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<td>32</td>
<td>18</td>
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<td><strong>Refreshments</strong></td>
<td></td>
<td>14</td>
<td>6</td>
<td>2</td>
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<tr>
<td><strong>Workers Tea Room</strong></td>
<td></td>
<td>6</td>
<td>3</td>
<td>4</td>
<td>53</td>
<td>7</td>
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<tr>
<td><strong>Side Shows</strong></td>
<td></td>
<td>23</td>
<td>9</td>
<td>3</td>
<td>2612</td>
<td>7</td>
</tr>
<tr>
<td><strong>Cloak Room</strong></td>
<td></td>
<td>8</td>
<td>7</td>
<td></td>
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<tr>
<td><strong>Sale of Timber (Stalls)</strong></td>
<td></td>
<td>214</td>
<td>9</td>
<td>2612</td>
<td>7</td>
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<td><strong>Cash at Doors</strong></td>
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<td>75</td>
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<td><strong>Sale of Tickets</strong></td>
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<td>180</td>
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<td>3</td>
<td>21147</td>
<td>3</td>
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<tr>
<td><strong>£1,147 3 0</strong></td>
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</tr>
</tbody>
</table>

By Preliminary Expenses—  
- Advertising, Printing, Postage, re Inaugural Meeting at Town Hall, June 17th... 8 15 | 3  
- Do. do. Suburban Meetings... 6 11 | 6  
- Do. do. Country and City... 11 12 | 6  
- Memo. Books... 7 0  
- **£27 6 3**

- Work to distressed women... 4 19 | 9  
- Hire of Town Hall, 4 days... 86 | 0  | 0  
- Advertising... 24 | 12 | 0  
- Calico Signs... 4 7 | 0  
- Printing Tickets... 8 | 5 | 0  
- **Circulors**... 14 | 6  
- Programmes of Concerts... 1 | 6 | 0  
- 20,000 Handbills, &c... 4 17 | 6  
- Hire of Drapery and Labour... 6 | 0 | 0  
- Timber for Stalls... 9 19 | 5  
- Trellis, wood, Baize, Hessian... 4 | 17 | 3  
- Hire of Tables, &c., for Tea Room... 3 | 0 | 0  
- Material and Labour... 5 | 5 | 8  
- Hire of Crockery, Tea Rooms and Refreshment Stall... 1 | 17 | 8  
- Cartage... 2 | 18 | 6  
- Freight... 2 | 5 | 3  
- Concert Fees... 6 | 14 | 0  
- Meals to Honorary Workers... 2 | 8 | 0  
- Gratuity to Watchman... 10 | 0  
- Petty Cash... 1 | 17 | 6  
- Hire of Side Shows... 18 | 11 | 9  
- **£196 7 0**

- General Fund, S.C.M., Commercial Bank, Pitt and Bathurst Streets... 918 | 10 | 0

**Audited—**  
SYDNEY, 30th October, 1896,  
JAMES C. TAYLOR, F.S.I.A.  
99 Pitt Street.  
E. MOORE,  
General Secretary.