

They have no kings, princes, or nobles—all are alike by birth. Yet in every tribe there is one individual who holds a sort of authority over the rest; but it would be very difficult to distinguish him from the people, except when he marches at their head to attack some of the neighbouring tribes, or when he directs the movements of their *corrobories*, as he wears no additional ornaments, or receives no particular respect from his followers. The chief does not think it beneath his dignity to dance with the meanest of his people, or to sleep beside them in the same hut.

The *Boyla*, or Magician, is the person whom they most respect, and also fear him, he is supposed to be able to afflict any person, who might incur his displeasure, with disease, sickness, and even death itself should he desire it. He is also believed to have the power of driving away tempest, lightning, and rain, as well as of causing them at will. To drive away tempest, &c., the *Boyla* stands out in an open plain, tossing his arms about, shaking his *toka* or cloak, and uttering the most frightful yells, until the poor people are frightened into the belief of his assumed power. When a native dies, no matter of what disease, he is consulted in order to ascertain the individual on whom they are to avenge his death, as all evils are supposed to be sent from distant *Boylas*, who have command over an infinity of spirits, and send them to enter the bodies of their enemies and devour their flesh by slow degrees. The *Boyla's* determinations in these cases are generally influenced by the direction of the wind at the time, or some other trivial matter, and he has no sooner mentioned the devoted person than the friends set out to put their murderous design into execution. His hand is considered to confer strength by merely touching it, and on this account he is often applied to by the young men who wish to distinguish themselves in the chase.

Their funerals are accompanied with loud cries and lamentations of the women, who scratch their cheeks and noses in order to produce tears. A grave is dug about four feet in length, two in breadth, and three in depth, at the bottom is placed some pieces of bark and green boughs; on this the body, ornamented and enveloped in its cloak, with the arms crossed and the knees bent up to the breast; over the body is heaped more boughs and grass, and then all is filled in with the earth, which had been previously arranged in the form of pyramids at each end of the grave. The spears of the deceased are also buried with him; his throwing-stick is placed on one side, and his *koolee* (a bent stick used in killing ducks, &c.) and *dowaks* (straight sticks used in killing kangaroo rats) on the other. Last of all a fire is lighted in front, and then the mourners carefully brush away any portions of the earth that may adhere to their feet.

As they have no form of government, so they have no fixed laws whereby to regulate their conduct. Might takes place of right in almost all their dealings with one another. However, certain usages established by custom are frequently appealed to by them as rules of conduct. Of these, the principal relate to the right which individuals have to certain portions of hunting ground derived by inheritance from their immediate ancestors, to the practice of boring the cartilage of the nose, to the young men when admitted to the rights of manhood, and to the retaliation for injuries received, which all are enjoined as well as entitled to seek, whether the offender belong to the same or to a neighbouring tribe. This right of retaliation, which the native cannot forego without discredit, causes him to perpetrate the most atrocious acts, and to witness murders committed in cold blood with indifference. In continual dread of their lives, they rarely sleep the second night in the same place, and the spear seldom quits the hand of the aborigine from boyhood to extreme old age.

Betrothment generally takes place at the will of the parents from the earliest ages, even before birth, but the women are often stolen from the distant tribes, which causes much bloodshed.—They are passionately fond of dancing and singing; a native will sing when he is hungry and when he is full, when angry as well as when pleased. Their powers of mimicry are extraordinary, and their *corrobories* are lively representations of their daily pursuits—these mostly take place at night near a blazing fire. One which represents the manner of hunting the kangaroo is very striking: two young men are selected from the circle, one to represent the animal, and the other the hunter; the former assumes the attitude of the kangaroo while grazing, frequent-

ly lifting up his head in that cautious, and timid manner peculiar to the animal. The hunter advances slowly and stealthily against the wind, and finally throws his spear, which is supposed to pierce the animal. They sometimes meet in great numbers, when each tribe sings and corrobories in its own particular way, whilst the rest look on with apparent delight—just as an European would admire the manoeuvres of themselves the first time he saw them.

The dress of the native is very simple. It consists of a cloak made of the skins of the kangaroo, and a belt of cord spun from the wool of *cumal*, or opossum, from which falls a kind of tail before and behind; a similar cord is passed round the head, in which are fastened cockatoo feathers, or any other ornament he can procure. But the bushy tail of the wild dog is what a native prides himself in possessing, and which he wears on the top of his head in the form of a crown.

The females wear no ornaments and cut their hair quite short. They have cloaks like the men, something longer; they also carry their children in little bags on the back, and wear another for holding food for themselves and husbands. Both sexes paint their faces and bodies with a pigment called *woiji*, mixed with oil or grease.

A native's time is almost entirely occupied in search of food, which consists of the kangaroo, the emu (a bird very like the ostrich in size and habits), the wallaby, bandicoot, opossum, and roots of different kinds; also frogs, snakes, guanas, and a species of grub called *burdi*, found in the decayed grass-trees. They often are compelled to eat the pounded bark of a tree called *tuerta*, to satisfy the cravings of hunger. In the winter season these poor people are frequently reduced to a state of starvation, as they never think of providing for time of scarcity.

The aborigine, as far as I can learn, knows of no future state of existence, nor has any knowledge of a Supreme Being, yet he believes in the Devil, whom he calls *Jingo*; and they are so much in dread of his satanic majesty that they will not travel by night, nor from their huts for water without a lighted stick to scare him away. Almost every swamp has its tutelary demon. Their account of one of them is worth mentioning. He is said to come by night to feed on a sort of gum which exudes from the wattle-tree, and that he is surrounded by a number of little bags, or, in the natives' own words, "strike where you will, you will hit a bag." He is said to be harmless, but still they fear him, and leave him the largest pieces of the gum to eat.

Their weapons are few, but such as they possess, are used with surprising skill. A native will pierce a small loaf at sixty yards. The ordinary or barbed spear is about nine feet long, but the war spear is longer and heavier, and is serrated with pieces of white stone fixed in a groove and secured with the gum of the grass-trees. A flat board, of about twenty inches in length, with a hook at one end, is used in throwing the spears. The shield, or *roundu*, is a stick three feet long, with a hole cut in the middle to allow the hand to pass through; it is used in warding off stones or other missiles. The *haloo* is a very dangerous weapon in the hands of a native. After leaving the hand of the thrower, it traverses in a circular direction, and striking the given object, even behind a tree, returns to within a few yards of the feet of the thrower. One thing of remark is, that the wounds inflicted by these weapons, are rarely fatal. I saw a native myself who had seven spears put through his body and afterwards recovered.

I must reserve for another letter the account of our system of instructing the natives, and beg that you will do all you possibly can to aid the Rev. J. Seria, who went to Europe in February last to raise subscription for this mission, and who is to call on you on his arrival in Dublin. I recommend myself and the mission to your prayers, and have the happiness to remain, dear Sir, yours faithfully

WILLIAM FOWLER.

To the Rev. J. Smyth.

Statistics.—From 1790 to 1840 the number of emigrants to our shores exceeded, by 600,000, our entire population at the first mentioned period. In 1820, the ratio of increase of our population from foreign immigration, as compared with the natural increase by birth among us was as 1 to 47—while in 1847 this ratio was 1 to 2; or in other words, of the number added to our population the last year, one third were foreigners.

The Cross;

HALIFAX, SATURDAY, NOV. 25.

NEWS BY THE STEAMER.

The most important news brought by the last steamer is—that anarchy and socialism have sustained another defeat. Vienna, which had been for weeks in possession of the Revolutionists, has capitulated after a desperate struggle, and is in the complete possession of the Imperial troops. The restoration of order may now be looked for; and we sincerely hope that the Emperor may remove all just cause of complaint. The revolutionary spirit seems to be principally confined to the cities. The troops have proved faithful, and the immense majority of the people are devoted to the Emperor, and to the maintenance of order. The spirit of anarchy evoked by the French revolution has been now nearly crushed. Its efforts have been defeated in Naples, in Frankfort, in Paris; and its greatest has been that recently at Vienna. The salutary check which has been now given to those who seek nothing less than the destruction of religion and all social order—who have introduced, wherever they have secured a temporary success, the most grinding despotism, will tend to the removal of abuses, and to concession of rational liberty. A change was necessary in nearly all those countries which have been convulsed within the last ten months; but we would be sorry to see such changes introduced as the socialists and republicans of Paris and Vienna would desire.

ST. MARY'S SINGING SCHOOL.

We are much gratified to hear that the Singing Class lately opened at the Parochial School Room, under the direction of Mr. Hagarty, is well attended. The number, however, is not as large as it should be. Such an opportunity for acquiring a knowledge of the principles of music as that offered by Mr. Hagarty to the Catholics of the City may not be again soon offered; and as his terms, are very reasonable, we hope all who can attend, will do so without delay.—We would ardently wish to see every Catholic thoroughly acquainted with Church Music, and, if possible, all united in chanting the praises of the Lord. Music, like statuary and painting, is indebted to the inspirations of religion for its noblest productions. The Catholic Church has at all times been the patron of the Arts, and while under her guidance, Architecture has raised its magnificent structures, and life has been "breathed" into the productions of the pencil and the chisel, she has encouraged the cultivation of Music, and has used it in all her services as a powerful means for the promotion of piety among her children. We have long wished to see an opportunity offered to the Catholics of acquiring a knowledge of Catholic Music.—We sincerely hope they will not neglect the present one. Mr. Hagarty's talents—his thorough knowledge of his profession, and his long experience as a teacher are so well known in this community that it is unnecessary to allude to them. Let every Catholic who wishes to have a knowledge of the beautiful Music which the Church uses in her services attend, then, during the present session. We believe the Class assemble on Wednesday evenings.

SUBSCRIPTIONS FOR ST. PATRICK'S CHURCH.

WARD NUMBER 3.

Mrs. O'Brien and a friend	£0 2 6
Captain David Nering	0 1 3
Patrick Fahie	0 2 6
Mrs. Thomas Gilfoyle	0 2 6
Mrs. P. Drummond	0 2 6
Cornelius O'Sullivan	0 1 3
John Tobin's Boys	0 5 2 1/2
William Kelly	0 1 3
Andrew Boyle	0 2 6
William Skihca	0 1 3
Peter Loughlin	0 1 3
Mrs. Condon	0 1 3
Miss Catherine Doyle	0 1 3
Miss Mary Doyle	0 1 3
Mrs. Mullins	0 0 7 1/2
Cornelius Mulowney	0 2 6
Thomas Ogle	0 1 3
Mrs. Marks	0 1 3
John McCarthy	0 1 0
Peter Jiery	0 1 3
North End Anonymous	0 6 0

William Lemancey	0 5 2 1/2
Edmond Lemancey	0 5 2 1/2
Mary Lemancey	0 1 3
Mary Ann Lemancey	0 1 3
Mr. Longard	0 10 0
Garrit Howard	0 1 3
John Gunter	0 1 3
Mrs. Charles Crowley	0 1 3
Widow Connors	0 1 3
Mrs. Fencen	0 1 3
Mrs. James Scott	0 2 6
Thomas Delanty	0 1 3
Edward Walsh	0 1 3
Mrs. Landers	0 0 7 1/2
Widow Hurley	0 0 7 1/2
Mrs. Michael Mannihen	0 1 3
Mrs. Wm. Dunphy	0 1 3
Widow Kavanagh	0 2 6
William Donovan	0 2 6
Patrick Leahy	0 1 3
Thomas Gilfoyle	0 2 6
Widow Doolin	0 1 3
William Mahony	0 1 3
Mr. Dunn	0 1 3
Widow Kehoe	0 2 6
Thomas Casey	0 1 3
Mrs. Daniel O'Sullivan	0 1 3
Andrew Bergin	0 1 3
Mrs. Wilson	0 1 3
Thomas Condon	0 1 3
William Colman	0 1 3
John Edward	0 1 3
Patrick Ferguson	0 1 3
Mr. Itcham	0 3 1 1/2
Andrew Mooney	0 3 1 1/2
Michael Gallihier	0 1 3
James Treasy	0 1 3
James Butler	0 1 3
James Donohoe	0 10 0
Michael Kearney	1 0 0
Mrs. M. O'Brien	0 1 3
Miss Eliza Burke	0 1 3
Miss Ellen O'Brien	0 1 3
Mr. Bridge	0 1 3
Philip Farrell	0 0 7 1/2
Captain T. Burke	0 1 3
Thomas Moriarty	0 0 7 1/2
Morty Shea	0 1 3
James Butler	0 1 3
Mrs. William Walsh	0 1 3
Sarah Weeper	0 1 3
Mrs. John M. Inglis	0 1 3
Edward Bergin	0 1 3
Michael Power	0 1 3
Maurice Halloran	0 1 3
Thomas O'Sullivan	0 1 3
Mrs. John Delaney	0 1 3
Mrs. William Jones	0 1 3
Silvester Furlong	0 5 0
Edward Dunn	0 1 3
John Mahony	0 3 1 1/2
Widow Kenny	0 3 6
John Lawrence	0 3 1 1/2
Mrs. William Lannigan	0 5 0
John Newman	0 1 3
Charles Crowley	0 2 6
John Cummins	0 1 3
Richard McNeely	0 2 6
John Washington	0 1 3
Mrs. Michael McLean	0 0 7 1/2
Mrs. Edward Eustace	0 1 3
Mary Tobin	0 1 3
Mrs. Pierce Power	0 1 3
Patrick Barry	0 1 3
Mrs. Stephen Carew	0 2 6
John McGrath	0 3 1 1/2
James Duggan	0 2 6
Bridget Fox	0 1 3
Mrs. John McVoy	0 1 3
Mrs. George Bignall	0 2 6
Patrick Hogan	0 2 6
Edward Tobin	0 1 3
Patrick Tallint	0 1 3
Arthur Jones	0 1 3
Matthew Laffin	0 0 7 1/2
Michael Whalen	0 1 3
William Hanigan	0 1 3
Pierce Larkin	0 1 3
Mrs. Cornelius Henesary	0 1 3
Patrick Walsh	0 1 3
Patrick Costin	0 0 7 1/2
Martin Butler	0 1 0
William Barlow	0 1 3
Martin Kylor	0 1 3
James McIntosh	0 1 3
Peter Nowlin	0 2 6
Christopher Joint	0 2 6
Elizabeth Ward	0 2 6
John Murphy	0 1 3