

brought to me that day. About dark the two mates came to me and took me down below. The doctor was there, and he pointed out a cell, and said that I was to go in there. I was then put in, and the door shut. I was in there for an hour with handcuffs on. I remained in the cell from the 2nd October to the 24th November—seven weeks. The cell was about 9 feet long and about three feet wide. I was generally allowed out one hour every day, but sometimes I was kept in without having my hour's liberty. Charles Reed, a passenger on board the Chile, deposed that last witness was a fellow-passenger. On the 2nd October he did not hear the words that were alleged to have taken place below. She was on deck. About half-past nine the doctor and first mate tried to put the irons on Mrs. Vesey. She resisted, and afterwards fainted. The doctor, first and second mate then put the handcuffs on, and led her to the cabin and tied her there. Mrs. Vesey was about six hours in a state of insensibility after being put in irons. She was tied up to the captain "just like a piece of meat." On the Saturday following the hearing of the case was resumed. John Boswell, a passenger on board the Chile, deposed that on the 2nd of October, he saw Mrs. Vesey put in irons by the doctor and chief mate. Mrs. Vesey resisted, and afterwards fainted. During the time that she was in the faint the handcuffs were put on. She lay on the deck about a quarter of an hour with the handcuffs on her wrists. The doctor and mate afterwards walked her towards the captain. The passengers were afraid to interfere, because the captain had threatened to shoot the first man who caused a row. Patrick Carr stated that he was one of the passengers on board the Chile. He saw the doctor and mate trying to put the irons on Mrs. Vesey. She resisted, and in the struggle the doctor fell. Mrs. Vesey afterwards fainted. They then put the irons on her wrists. The doctor appeared rather to enjoy the sight of Mrs. Vesey kicking about. The doctor used to regularly threaten persons with bread and water and irons. Witness then described the manner in which Mrs. Vesey was fastened to the captain, which corroborated the evidence of former witnesses. The further hearing of the case was adjourned until the Tuesday following.

A telegram from Brisbane appears in the Sydney Morning Herald of the 25th Dec., which states that the Cardwell and North Queensland exploration party have returned all well, having explored the country from near Princess Charlotte Bay to Cardwell; five large rivers were discovered and named the Johnston, McIlvaine, Russell, Mossman and Daintree, all running through rich lands. Messrs. Hill and Johnston bring large collections of botanical, geological, and natural history specimens.

The S. A. Register states that the Twins, schooner, from the Portuguese settlement at Timor, arrived in Port Darwin on Sunday, 14th December, at four p.m., with a cargo of live stock, comprising buffaloes, pigs, and fowls, also a supply of vegetables. The Superintendent of Telegraphs mentions that this is the first vessel that has attempted to establish a trade between the islands and Port Darwin. He surmises that this will probably result in a good supply of live stock, maize, yams, coconuts, and fruit being obtainable.

The Tasmanians are determined not to pay the railway rate should the Government seek to enforce it. A meeting was held at Deloraine on the 27th December, when the following resolution was passed:—"That the landholders having so used every practicable legitimate effort to obtain redress from the Government and Legislature, and to induce them not to levy such rate, have now, as loyal British subjects, no other means of defending and maintaining their constitutional rights than by meeting any attempt to enforce such rate by a passive resistance, which course the landholders present in this meeting hereby pledge themselves to adopt, and that they will not comply with nor take any notice of any demands for the payment of such rate; and further, that should the stock or goods of any landholder be distrained to satisfy such demands, that they will not purchase or bid for any such stock or goods that may be offered for sale, and hereby express their hope that their fellow landholders throughout the railway district will adopt and carry out a similar course with reference to all demands for the payment of such rate, or any attempt to enforce such payment. Meetings have been held at several other places, at which a similar resolution to the above has been carried.

The Sydney Empire states that a melancholy occurrence took place on 22nd December, at North Richmond, Kurrjlong, when two lads, aged respectively thirteen and fifteen years, named John and Henry Winter, the sons of Mr. Winter, store-keeper and postmaster, were drowned. A youths' cricket match had taken place during that day, and after the game was over, the day being very warm, fifteen or sixteen of the players went to the Hawkesbury River to bathe. Henry Winter appears to have attempted to follow two other boys across the river, when he became exhausted, and before help could reach him, sank and was drowned. His brother does not seem to have been noticed, and was supposed to be bathing in shallow water, but it was ultimately discovered that he too had lost his life in the river. A third lad, named Shield, was most courageously rescued from a similar fate by a boy named Tompkinson. The body of Henry Winter was recovered soon after the sad affair, but that of his brother John was not found till three p.m. on Sunday. An inquest was held on the bodies, on Monday, before Mr. Johnston, when a verdict of accidental death by drowning was returned.

A private letter received at Auckland from H.M.S. Pearl states that New Zealand will be the future Fiji headquarters instead of Sydney. It is supposed that if Fiji is not annexed there will be a revolution, as the people are all in favor of the scheme. H.M.S. Blanche and Rosario are at the New Hebrides and Solomon Islands. The Basilisk and Southern Cross, with Mr. Layard, are expected at the end of the month.

GENERAL NEWS.

FILII.

By way of Sydney we have news from Levuka to the 10th Dec. News from Viti Levu has arrived to the effect that an attack has been made upon Laselase (town of Namosi) by people from the town of Nabatiwai and Navunigumu. One Namosi man and three of the attacking party were killed—two of the latter being chiefs, one the instigator of the affair. An old tribal dispute was the cause of the disturbance, and measures are being taken to prevent any further action. The following has been issued in reference to prisoners of war who are being tried for treason and rebellion, &c.: "Notice to British Subjects.—It has been represented to me that various prisoners of war, taken in arms against King Cakobau's forces, are now being tried at the Island at Goro for the crime of rebellion, and that their services will be offered to British settlers, under the regulations dated 4th August, 1873, and published in the Fiji Gazette of 19th November, 1873. I hereby warn all British subjects that the hiring or engaging of these men is an act of slavery under 6 and 7 Vic., cap. 98, and will so be regarded by me. JAMES G. GOODENOUGH, Captain and Commander 2nd class, commanding Australian Station. H.M.S. Pearl, at Levuka, Fiji, 10th December, 1873." The Alice Rostron arrived from Nadi, having on board Mr. R. S. Swanston, the Minister for Native Affairs. During Mr. Swanston's protracted stay on that and the neighboring coasts, he had succeeded in securing the murderers of the Burnes family, with the exception of one man, who is still in the mountains. The people are mostly from the broken and precipitous ranges bordering on the coast, and which were swept by the expedition under command of Major Fitzgerald.

PACIFIC.

VIA SYDNEY.

Hawaii papers state that Colonel Steinberger, the American political agent, had called there, returning from Navigator's Group, and reported that the chiefs were unanimously in favor of an American protectorate.

The Arctic whaling fleet had had the worst season for years.

EXPLORATION TO THE WEST.

The S. A. Register reports that the subjoined telegram had been received from Mr. Gosse by the Chief Secretary of South Australia:—

"Charlotte Waters, 20th December.—Sir,—Leaving Alice Springs 21st April, according to your instructions forwarded to Reynolds Range, where I left telegraph line, latitude 22.28. Range extends 45 miles to N.W. Found some rock waterholes in a large gum creek going west and then north, past foot of Stewart's Mount Leichardt. I also had a well sunk 40 miles from line. From here I made several attempts to get W. and S.W. On the first one of my horses died for want of water. Finding it hopeless trying to advance in that direction, I returned to a high bluff, lat. 22.51, long. 132.10 on Stuart's Bluff Range, where I crossed Major Warburton's camels' tracks and his camp, near a nice rock hole full of water; country sandy, well grassed, mulga scrub, open patches of spinifex; thence to a very high point on the MacDonnell, probably Giles's Mount Liebig, lat. 23.16, long. 131.33. Found rain water. Spinifex sandhills in all directions. I again tried to get past end of Lake Amadeus, but finding spinifex and oak sandhills without water was obliged to cross Giles's track several times. Leaving Glen Edith and King's Creek, crossed lake lat. 24.50, long. 131.30, similar sandhills, and on to a hill east of Mount Olga. This is the most wonderful natural feature I ever saw, being one solid rock (fine conglomerate) two miles long, one wide, and 1100 feet high, a spring coming from centre. I named it Ayer's Rock; lat. 25.21, long. 131.14. High ranges S.E., which I have named the Musgrave; also S. and S.W. I continued to the latter (Mann Ranges) and got into most beautiful country—an end to the spinifex for a time. These ranges are just on the boundary between South Australia and the Northern Territory, lat. 26. Followed them west and more ranges to the western boundary of province. Here again encountered spinifex sandhills, and the water I found not likely to stand more than a few months, then getting worse as I advanced. Had a disturbance with the natives thirty miles west of boundary. Fortunately no harm was done. My furthest west was lat. 26.32, long. 126.59, within 280 miles of Forrest's 1869 track. It is very poor country, no ranges visible, nothing but spinifex, sand and mulga. The weather was the hottest I ever felt in September. I was forty miles west of the furthest water found, not likely to last more than a fortnight. I saw it was useless trying my horses longer without water. Had the spinifex not been so bad I should have taken the camels, but they will not face it. With summer before me, and no permanent water to fall back upon, I considered it would be madness to remain longer in such a dry country. With great reluctance I was obliged to commence my return to the Telegraph Line on 22nd September, following my outward track to where I passed through the Mann Ranges, then along south side, all excellent country, and some good waters. Continued on to the Musgrave Ranges, intending to make for the Neales. On these ranges I was astonished to see fresh horse-tracks, which I supposed to be Mr. Giles's, as he came from south side. I took the north; found one good water lat. 26.11, long. 131.30, but poorer country. At east end of ranges again saw tracks coming from east. Up to this point not a creek seen which ran more than a few miles since leaving Reynolds Range. Going S.E. I struck the head of a large creek, lat. 26.9, long. 132.50. It turned out to be the Alberga. I had great difficulty in finding water enough for party, having to travel 130 miles with only one drink for the horses. Continued down to lat. 27.7, long.

134.37, then N.E. to waterhole in the Hamilton, and reached the Telegraph 14th December. I returned to bring up party before going to Charlotte Waters.

NORTH-EAST COAST EXPLORING EXPEDITION.

The Brisbane Courier publishes the following telegraphic report from Mr. G. Elphinstone Dalrymple to the Queensland Colonial Secretary:—"Cardwell, 22nd December.—I have just arrived, with the members of the expedition under my charge, in the chartered schooner Flirt. All the party are well. Your instructions have been carried out with the following results:—The coast, harbors, inlets, navigable rivers, and creeks have been examined from latitude 18 deg. 15 min. to 15 deg. 15 min. south. The Bellenden Kerr mountain range has been successfully ascended, and found to be a complete razor-back of granite. Palms were found on the summit; but, although the botanical discoveries were interesting, they have not borne out all that was anticipated from them. 140 miles of soundings and 371 compass cross bearings have been taken in nineteen navigable rivers and creeks, of which the north and south Johnstones, the Mulgrave and Russell drain the Bellenden Kerr Range; the Mossman and Daintree drain the Arthur Palmer Range, inside Snapper Island. This range is nearly as lofty as the Bellenden Kerr, and is twenty-five miles in length. New rivers have been discovered penetrating a jungle-clad country of thoroughly tropical character, covered with a new rich soil, suitable for sugar and other tropical cultivation. The extent of this country is roughly estimated at in the aggregate half a million acres, thus at once placing Queensland on a par with other favored tropical countries. Mr. Hill has collected 3000 botanical specimens, roots, and blocks of timber; 130 shells, of five genera and eight species; forty-two specimen bags of soils. Mr. Johnston has collected thirty specimens of interesting birds, insects, and reptiles, and I have obtained ninety-three geological specimens. The stormy season setting in in latitude 16 deg. 15 min. south obliged us to return, heavy squalls rendering coast work dangerous. We have found this schooner very suitable for its purpose. The conduct of my party has been exemplary, and Mr. Hill and Mr. Johnston have been most zealous in their duties. I proceed at once to land effects, discharge schooner and party, and await your instructions to myself. G. ELPHINSTONE DALRYMPLÉ, in charge Queensland North-east coast exploring expedition."

DEATH OF WILLIAM LLOYD JONES, THE CHARTIST.

The Chartist riots in South Wales have well nigh died out of recollection, but the memory of them is revived by an announcement in the Launceston Examiner of the death of one of the principal ringleaders. The above journal writes:—"We have to record the death, on 26th December last, of William Lloyd Jones, who arrived in the colony with John Frost and Zephaniah Williams under a commuted sentence for their share in the Chartist Riots of 1848. Mr. Frost has long since returned home. Mr. Williams has done good service in Tasmania as a discoverer of coal in different parts of the colony, and he is now living on the North-west Coast. Jones carried on business as a watchmaker in Launceston, in which he was successful. He also conducted a leading hotel at Franklin Village, a few miles on the Hobart Town road, and was at one time well off. Of late he has been reduced in circumstances, partly from ill-health. Having been incapacitated for about two years from following any occupation, he and his wife have been reduced to great poverty, and have been supported by public and private charity. Deceased was one of the founders of the Cornwall Lodge, Manchester Unity of Oddfellows, but some years since ceased to be a member of the order. But on learning that he had died in indigent circumstances, the brethren of the order subscribed sufficient to defray the expense of respectable burial, and the remains have been interred in the general cemetery, the Rev. W. Law, officiating minister. A few friends have so far sympathized with the widow of Mr. Jones as to furnish the means of providing mourning. It is strange that nearly the whole of the points of the people's charter for which the chartists contended have since been either adopted or approved in the colonies, and to some extent in Great Britain, viz.:—Manhood suffrage, equal electoral districts, vote by ballot, annual parliaments, no property qualification for members, and payment of members for their services."

Strenuous efforts are being made in New Zealand to transfer the proprietary of the steamboats belonging to Messrs. M'Neckan, Blackwood and Co., and trading between Melbourne and New Zealand ports. The Times, writing on the 24th Dec, says:—"A Wellington telegram has appeared in our columns stating that it is rumored that the New Zealand Steam Shipping Company intend to purchase Messrs. M'Neckan, Blackwood, and Co.'s boats, with the view of securing the Melbourne trade in addition to their present business. We learn that there is foundation for the rumor, and that three of the directors of the company are now in Dunedin endeavoring to complete the purchase. We are very glad to think that there is a chance of a New Zealand port becoming the headquarters of the steamers trading between this colony and Victoria. At the same time, if that trade is to be maintained, we look forward to the time when it shall be conducted by a fleet of modern steamers hailing from Port Chalmers, and owned chiefly by an Otago proprietary." "At a later date the same journal writes:—"We learn on good authority that the Wellington gentlemen, directors of the New Zealand Steam Navigation Company, who lately visited Dunedin, were unsuccessful in their negotiations to buy the five steamers now engaged in the trade between Melbourne and these ports, but we understand that there is a project already set afoot for buying the same five steamers, and the trade connected with them, by a company which will have its headquarters in Dunedin."

THE TRAVELLER.

RITUALISM IN ENGLAND.

(FROM OUR TRAVELLING CONTRIBUTOR.)

The present relations between Church and State are causing a considerable amount of excitement amongst all classes of the community. The old arguments about the injustice of a church which does not really represent the majority of the people being supported out of public funds are left comparatively in abeyance. Of course there are large numbers who believe strongly in that policy of disestablishment of which Mr. Miall is the most popular exponent, but they do not express the unanimous views even of the Nonconformists. The admission of Dissenters to the universities, and the gradual removal of the landmarks which formerly surrounded the Establishment, have to a great extent mollified the old bitterness of feeling. The Church of England was recently spoken of most affectionately at the annual meetings of both the Baptists and the Congregationalists. Theoretically the members of those denominations are all in favor of disestablishment, but in practice they seem to regard the possession by the Church of England of the large properties which the piety or superstition of our ancestors devoted to the purposes of religion and education as possibly preventing their falling into worse hands. There is no longer the social barrier which formerly existed between the clergy of the two camps. In education and attainments the Nonconformists are quite equal to those of the Establishment; and the gradual decrease in the purchasing power of the sovereign has made the rectors, vicars and curates who are paid by fixed incomes worse off than they formerly were, while the position of the Nonconformists, who depend upon the voluntary contributions of their congregations, has gradually improved. The poverty of the non-beneficed portion of the Establishment is notorious; the average income of an Anglican clergyman, including the highest and the lowest ranks, from the prelates and the hierarchy down to the curates, would not quite amount to £300 a year, a sum which would not go further with a married man than £225 in Victoria. I have met more than one Anglican minister who has left Australia for England, and every one, without a single exception, has regretted the change. Of course I am not speaking of clergymen with powerful family or college influence, who have managed to drop into good livings, but of the rank and file of the sacerdotal order. The principal dangers to the Church of England are not from without, but from within; the differences in doctrine and mode of worship between the evangelicals and the ritualists are so enormous that I cannot imagine their both continuing to remain members of the same church. A perusal of the following description of the ceremonials at many places of worship will explain to persons acquainted with the ordinary rites of the Church of England what is taking place at the present time in this country.

St. Ethelburga, Bishopsgate-street, is one of the smallest of the city churches. Few persons, even in the immediate neighborhood, know of its existence. It has no pretensions to architectural beauty, although the columns and pointed arches denote a respectable antiquity; the living is small, and the area of the parish does not exceed a few square rods of land. But the church devoted to the Saxon saint who is supposed to have been the Queen of the East Angles in the days of the Heptarchy is rapidly acquiring a certain sort of fame as being the "highest" place of worship in England. Before its ceremonials those of St. Barnabas, Pimlico, fade into insignificance, and the Archbishop of Westminster and Monsignor Capel might learn lessons in ecclesiastical pageantry from the Rev. Mr. Rodwell. The congregation consisted, on the Sunday of my visit, for the most part of women, many of whom wore the habit of religion, and differed scarcely in any external particular from the sisterhood established in the convent at Nicholson-street, Fitzroy. The interior of the church was plain, the only peculiarity being pictures of the saints, and there were no pews. The service, which is no longer termed morning prayer, but "high celebration," commenced with a voluntary on the organ, in the midst of which a procession entered the church. The boys of the choir, dressed in black gowns reaching to the ground, something after the fashion of the clothes worn by the inmates of the Noah's Ark during our juvenile days, surmounted by white surplices, marched first; then followed the adult vocalists, while the incumbent and the curate, both clad in precisely the same manner, but wearing the collar and square cap of Roman Catholic ecclesiastics, brought up the rear. As the procession was entering an official dressed in a mauve soutane with white surplice lighted some dozen huge candles, which were grouped about the altar, before which was a lofty crucifix, and above which were carved representations of the crucifixion, the ascension, and the removal of Christ's body from the tomb. The first portion of the morning service, as far as the end of the litany, was intoned by the incumbent, the curate leading the responses, and reading the lessons from a desk gorgeous with embroidery and hangings. This portion of the service concluded with a hymn, in which all the congregation took part, in the course of which the procession left the church. During the pause which ensued the gentleman in mauve lighted more candles, and removed a number of banners which had been previously hanging in one corner of the altar. A fresh procession, much more gorgeously arrayed than on the first occasion, entered the church. Boys with lighted candles and

with red soutanes, young men singularly clad, and carrying censers filled with incense, others bearing crosses and banners, one with a picture of the Good Shepherd, another with a representation of the Virgin, and a third with an elaborate picture of St. Ethelburga, the patron saint of the church. The procession marched all round the building, and finally ranged itself round the altar, when the curate, now wearing a crimson stole, embroidered with gold, commenced the communion service, intoning everything as before. After the commandments the incumbent took his place in the pulpit, and delivered a short sermon, which, instead of being, as is usual in Episcopal churches, the great event of the whole morning, was treated as a mere incident. Before delivering his text the Rev. Mr. Rodwell exhorted his congregation to give liberally to the offertory, complained very bitterly that nearly all the expenses of the service came out of his pocket, and that at the collection upon the previous Sunday evening the principal portion of the offerings were in copper. The sermon, although short, was to the point. The preacher argued that, as no portion of the New Testament was written until many years after Christ had left the earth, therefore it was no portion of the plan of the redemption to leave a written record that the appointment of Peter as head of the church was antecedent to the labors of the earliest of the Evangelists, and that, therefore, the New Testament, although inspired, was valueless, unless interpreted by the church, which alone was possessed of a key to its meaning. The preacher then spoke of confession, attacked the bishops and newspapers which had tried to stamp it out, and announced his intention of hearing the confessions of all who would come to him in a proper and Christian spirit. The communion service was then proceeded with, and amidst the ringing of bells, the waving of censers, the genuflections of the attendants round the altar, and the prostration of the celebrant, the ceremony was concluded, and the consecrated wafers given to all the congregation who chose to partake, the incumbent pouring out the sacramental wine. After some more prayers, and a hymn, the offertory was made, and the procession of choir, attendants and priests left the church. The congregation gradually followed, and St. Ethelburga was left to itself again. I can only say that from beginning to end the service was most impressive, that the people were most attentive, and seemed to feel devoutly the sacredness and awful nature of the whole ceremonial. But the service at St. Ethelburga was no more like the usual worship of the Church of England, whether ordinary or choral, than it was like the oblations in a Buddhist temple or a Jewish synagogue. Such a divergence would not be allowed in any other denomination, and if the Bishop of London is powerless to interfere with the peculiar idiosyncrasies of the Rev. Mr. Rodwell, then the episcopal authority is something worse than farcical.

St. Paul's, Brighton, the late incumbent of which induced Constance Kent to confess the perpetration of the Road murder, which for many years baffled the ingenuity of the whole police forces of the United Kingdom, may be taken as a type of a large number of ritualistic churches. The service is divided into two parts. The former is the ordinary morning prayer of the Church of England, and but that the altar is decorated with candlesticks, and surmounted by a painting, that the church is hung round with pictures of the saints, and that the officiating clergy are clad in gorgeous raiment, St. Paul's on that occasion does not differ very much from ordinary colonial churches. There was a much larger attendance of women than of men, the females outnumbering their lords and masters by about five to one, and the worshippers did not consider it at all incumbent for them to remain till the end of the service, but went away at whatever time was most convenient to them. But when the communion service commenced the church cast off its chrysalis appearance, and blossomed a gorgeous butterfly. There were no processions, but the clergy wore ecclesiastical millinery of a very pronounced kind, candles were lighted, bells were tingled, and although there was no incense, the celebration of the Eucharist was as much like High Mass as it possibly could be made.

These Ritualistic churches are scattered over the length and breadth of England. Some of them are grand old piles, dating from the Tudors and the Plantagenets. Others are barn-like erections, with interiors fashioned in the style with which the churchwards of last century have made us all so familiar. The worshippers in one church are the fashionable and well-dressed inhabitants of the Court end of London; in another, the simple rustics of a country village. But in every case the ceremonies are as gorgeous as the means of the incumbent will permit, and the whole resources of the establishment are displayed upon every occasion. A few days ago I was present at the special harvest services at St. Mary-le-Strand, a church well known to every person who has walked or ridden from Temple Bar towards Charing Cross. The church, which is extremely beautiful, had been most elaborately decorated for the occasion. The low screen separating the chancel from the body of the church was covered with choice flowers, interspersed with sheaves of corn, bunches of grapes, and a fine collection of fruits. The altar table and the space around it were similarly ornamented, while upon the font was a large floral emblem, surmounted by small sheaves of wheat and barley. Altogether, I was irresistibly reminded of the procession in honor of the goddess Flora, which I had seen only a few nights before in the version of Antony and Cleopatra, produced at Drury-lane. There were altogether five services in the day, from eight a.m. to seven p.m.; that at which I assisted was in the morning. It commenced and concluded by a grand march of the choir and clergy, headed by an acolyte carrying the cross, the choristers singing the processional hymn commencing "Come forth, come forth, bravo reapers, and bring your sheaves with you." Notwithstanding the heavy and continuous rain which fell all the day the church was crowded.

The services of Father Ignatius, the founder of an order of Protestant Religious, and the chief of a conventual establishment which has recently attracted a considerable amount of attention, are of a very