

# The Sydney Herald.

THURSDAY, OCTOBER 13, 1836.

"Sworn to no Master, of no Sect am I."

Another batch of Free Females has arrived by the *Duchess of Northumberland*, drawn from that focus of agitation, the county of Cork, and adjacent districts. The public object to this exclusive importation of Irish orphans and tenants of poor-houses, and receive them with apprehensions of evil. The force of the undercurrent of Irish feeling both in England and the Colony, is too obvious in this instance, to admit for one moment of any doubt.

Why, it is asked, do the Government in most of their recent importations to New South Wales, make selections only from the south of Ireland? Why do they import Roman Catholic females only, or chiefly? Why do they relieve the Irish landowners, who pay no poor rates, of a surplus population which should be drawn from enlightened England, where landholders tax themselves for the maintenance of their parochial poor? Why does the English Government select from disaffected, turbulent, indolent, and wretched districts in Ireland, to the prejudice of the English landowners, and particularly of the parochial poor who are often brought to the workhouse by the shoals of Irish adventurers who flock to the agricultural counties of England in harvest, and work at a rate ruinous to the resident labourer.

The expatriation of these females therefore is a bonus to Irish land'ords, while the Government are bound in fairness to grant that indulgence only to the generous supporters of Poor Laws in England.

But independent of this view, what is the

England.

But independent of this view, what is the effect in this Colony of the importation of unprotected females from Ireland. They are landed and then left to themselves in a Colony not remarkable for tight-laced virtue ; they seldom rise to the rank of independent free and protected females. They too frequently sink down into the Convict class. They marry Convicts. Their children are

educated with Convict feelings and principles, hostile to good institutions, and at enmity with the character and feelings of free Emigrants. The misrule of the foster-brothers of such principles unfortunately placed in power, is perpetuated, and a wide breach is made in the ramparts of virtuous society. Much of this might also happen with English females of the same class under similar circumstances ; but it is generally admitted that English females have a more lively perception of the degradation they entail on themselves and their children, by a hasty union with Convicts, than the low, depraved, and bigotted classes who are selected from the south of Ireland. The late regulations advocated by our friend the *Australian* will promote this object to an unprecedented degree ; and the increase of Popish turbulence in the succeeding generation, will be inevitable without a change of system. The current, however, cannot be stemmed in this Colony. It must be blocked out at head-quarters in England. The present system merits and receives disgust. The same system when partially exercised and neutralised by importations from Britain might be borne. But the execrations of the public follow the present system of selection and importation. For while the Emigrant who buys a section of land pays for the importation of ten such persons, whose direct influence will be exercised against the cause he espouses, the industrious man who pays the passage

the industrious man who pays the passage for himself and family is not allowed an abatement in the purchase of his land, but must pay for himself, and then pay for ten such wretched females, by the purchase of his section, before he receives an allotment of ground on which to erect a dwelling.

It is impossible to contemplate this unjust state of things without horror and detestation. The land system and the appropriation of its funds are a disgrace to the Government that permits them to exist. While every day brings us ships laden with flour, thrust into a country, which in some districts should be peculiarly agricultural, discouragements are thrown in the way of emigrants, who would enter with spirit into agricultural pursuits, but who can neither come to the Colony on the easy terms of these female paupers, nor purchase land at the minimum price. Hence there is no increase of cultivation proportioned to the increase of inhabitants; and every ship load of females without agriculturists is a dead weight on the depressed state of agriculture. The non-cultivation of grain enhances the price, and encourages importation; and by this means, every man in the Colony is indirectly taxed, through the injudicious land system and mode of appropriation of its proceeds.

Every judicious Colonist should call on the British Government to alter the present most unjust system. The American plan should be adopted. Without the competition of sale to fatten Jobbing Land Sharks, the refuse of the community, a price should be fixed on every acre of land in the Colony unsold—good and bad, from which every Emigrant should have a right of selection for his primary purchase at the value placed upon it; and Emigrants who pay their own passage to the Colony should, in the first instance, be granted a deduction to the amount certified by oaths, and receipts of the shippers or agents. This is the only legitimate way to encourage bona

the only legitimate way to encourage *bona fide* Emigration, and the only just way in which the proceeds of the sale of land should be applied. It is of no consequence whatever, whether families only come to the Colony under these terms or with any stipulated proportion of the sexes. Grant such facilities to free Emigration of respectable Capitalists, and they will infallibly introduce themselves, families and servants; and the latter they will select for their own benefit from the very best classes, and on the most favorable terms for the Colony. Bounties to depraved females, degraded by the idea of self expatriation would be prevented, and our Colony should flourish as other Colonies by the natural system of Emigration from an overstocked to a thinly peopled country. By the present system we effectually propagate crime, and place an ignorant and wretched community before us in subsequent generations.

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The "CATHOLIC PROTESTANT," whose letter we publish in another column, pronounces the opposition with which the proposed general system of education has been met by the respectable Protestant Emigrant colonist, "*factionous*;" and also asserts that "it is vain to pretend that a general scheme of gratuitous education is not required for the bulk of the people, whether the rich profit by it or decline it." Upon these several assertions, we join issue with the writer; but previous to doing so, we have to state, that we occasionally publish extracts respecting the Irish System of Education, which our correspondent says are "out of place," to show that even in a country where a plea may exist for the system, yet its working, in many instances, is highly objectionable; and thus to warn the Protestants of this Colony how they countenance the introduction of a system and its obvious results, into this Colony, which, as it might gain strength, they would find no little difficulty

they would find no little difficulty in eradicating. They may succeed in keeping it out; but once quietly submit to letting it in, and there is no knowing where the evil may stop. With this explanation, we now proceed to the two most important assertions in our correspondent's letter. The first is easily disposed of. When a government has resolved to persist in a measure, regardless of public opinion, it, as a matter of course, designates all opposition as "factions"—that is, as offered solely for its own sake, and to embarrass the authorities. But from what act of the Protestant Emigrant colonists can it be shown that their opposition to the Irish system is "factions" in the proper sense of that term? Is even the expression of opinion to be denied to the most respectable and intelligent body of the colonists, or denounced as "factions" by a Roman Catholic Whig government and its adherents? Is it indeed come to this? Why, the Secretary of State, when he sanctioned the introduction of a system of general education "suited to the wants of the Colony," expressly invited public opinion on the subject; yet, no sooner had the most influential portion of the colonists ventured to question the fitness of the Irish system (upon which the government here, disregarding Lord Glenelg's express instructions, at once determined)—no sooner did they pray that they might be heard against it—than they are told, forsooth, that their "*clamour*" ought to be "*put down!*" The "*clamour*," however, was

not "*put down*," but it was wholly disregarded; and a grant of money hurried through the Council with the most indecent haste, for the maintenance of a system of general education which has, over and over, been shown to be not at all adapted to the circumstances of this Colony, however well it may work elsewhere. On which side, then, we ask "A CATHO-



On which side, then, we ask "A CATHOLIC PROTESTANT," does the imputation of "factious" motives most justly rest? Is it on the Protestant Emigrant colonists, who, in expressing their sentiments on the subject, were only acting according to the implied, if not expressed, wish of Lord Glenelg; or on the Popish-leavened Government, whose acts in reference to the Protestants' complaints were not even distinguished by ordinary courtesy? We are of opinion that no respectable man will feel much difficulty in determining this question. We may, therefore, safely pass over the imputation of "factious" motives, as applicable to the Protestants, and proceed to deal with our Correspondent's assertion that "a general scheme of education is required for the bulk of the people."

In viewing this subject, we look upon it as a pure Protestant question—having no reference to any party of Religionists as opposed to Popery; and having thus cleared away all the rubbish which might be collected together on the latter assumption, we at once, and without hesitation, *deny* that a gratuitous system of education is at all required here, for the benefit of any part of "the bulk of the people" for whose use Emigrant colonists ought to be taxed one farthing. Will any man presume to assert that they ought to be taxed for the education of children of convicts actually in bondage? And if not, for whom is this notable scheme devised? The respectable Emigrant colonists would not send their children to these charity schools—and is it to be thought of that *they* should be compelled to support schools for educating the children of all the profligate vagabonds, freed and fettered, in the Colony or who may yet arrive here? There is not a father in this Colony who may be at liberty to earn a subsistence for himself and family, who could not educate his own children, sufficiently for the sphere of life in which they might have to move. at his

in which they might have to move, at his own proper charges. Look at the amount of *duties* paid upon rum and other spirits, and also upon tobacco during the last year, as well as at the *value* of that rum and tobacco—and then, let us ask any respectable and thinking man, whether those who aid in swelling this enormous amount of revenue can really be objects of such *charity* as that Emigrant colonists should be taxed for the education of *their* children?—the Emigrant colonists being also (owing to their capital, industry, and intelligence) the source whence these hordes of drunkards derive the means of indulging their career of profligacy! But, as we have already stated on several occasions, this education scheme is “got up” almost solely for the benefit of the progeny of Irish Roman Catholic transported felons; and we never will assent that the money of Protestants—of the great mass of the respectable colonists—should be appropriated to any such purpose, or to suit the views of any such body of men. No! we have said from the first, that every honest man in New South Wales can support and educate his own children in proportion to their wants and reasonable expectations; and such being the case, the Council were, in our opinion, criminal for having granted one fraction of the public money for any such end as the papistical originators of this education scheme evidently have in view. And of this we may safely assure the colonists—namely, that if they are not quickly on the alert, they will eventually be oppressed with taxation, for general Clerical and Educational purposes, nominally; but, in reality, for the sole use and benefit of hordes of transported felons! We again assert, however, that no gratuitous system of education is required for the children of any free persons, whatever may be their grade in society, if they are only honest and even moderately industrious; but if we must have public schools and institutions for the

have public schools and institutions for the education and support of drunken, profligate freed persons and convicts, it is the duty of the British government to provide them ; and the Emigrant colonists ought, to a man, resist by every lawful means, the iniquitous and impudent attempt to tax *them* for the support and education of the progeny of dissolute thieves.

We deny, also, that in the course pursued by Bishop Broughton, there is the slightest ground for charging him with intolerance. The Right Reverend prelate is candid. He avows his attachment to the Episcopalian form of Church government, and has resolved not to assent to any scheme of public education whereby the members of his communion should forego one iota of the principles which the Church of England has defined. But his lordship also candidly avows his disposition to assist even those who differ from him, so far as he conscientiously can. Besides, the Episcopalians form a very considerable and wealthy party in the community ; and are they to be censured or disregarded when they express an opinion respecting a system of general education which is to affect the children of their communion ? Is it merely for doing this, that they are to be denounced as " factious " ? With respect to the assertion of a " a Catholic Protestant, " that, " every argument against Catholic ascendancy employed by the Episcopal Protestant Committee to deter government from the adoption of the National scheme, applies with tenfold force to the Episcopal Church as it affects the Dissenters, " we deny the position, until it can be shown that there are points of difference between any two denominations of Protestants so wide as between Protestants generally and Roman Catholics. Neither, we contend, does the Bishop " advocate a system which would leave a children not of his communion uneducated or apostates. " He merely claims what he concedes to all other religionists, namely.



of apostates. The majority of the world  
concedes to all other religionists, namely,  
that the children of his communion shall  
not be compelled to relinquish any principle  
of *their* religious faith or discipline for the  
purpose of acceding to the views of others.  
The Roman Catholics will not send their  
children to schools where the Bible without  
note or comment is read daily; the Protes-  
tants, on the other hand, look upon this as  
an obligation which should on no account  
be departed from; why then, should *they*  
be called upon to relinquish what they con-  
sider a vital principle of their faith, to meet  
the views of the Roman Catholics who will  
make no concession? The Presbyterians  
and the Protestant Dissenters will, with

great propriety, not sacrifice their peculiar  
views on educational questions, to the pre-  
judice of others: why, then, should the  
Church of England Protestants be com-  
pelled to forego *theirs*, or be denominated  
"factionous" for protesting against such  
compulsion? Why should such an in-  
equitable demand be made any where?  
but why, especially, should it be made in a  
community where the Protestants, not only  
form the great majority of the people, but  
are also the very persons from whose  
enterprise and industry the funds by which  
this national system is to be supported are  
derived? Is it for protesting against such  
a glaring act of injustice as this, that a  
great and influential body of Emigrant  
colonists are to be denounced as "factionous"  
persons who ought to be "put down?"—  
is such conduct on the part of the govern-  
ment and its supporters a specimen of Whig  
toleration?

The "Court Journalist" was pleased to  
assert, in a recent number of his paper,  
that the opponents of the national system  
were "dead beat"—that they had become  
silent, not having any more to say. This  
is a great mistake. Our contemporary may  
rest assured that we have not been silenced

rest assured that we have not been silenced—we are still armed for the fight; for although we do not feel disposed to compel our readers to feed daily on “Irish Stew,” the opponents of this Popish scheme of education may rest assured that we shall be found at our posts at every fitting opportunity; and that we shall never cease in our endeavours until we have succeeded in proving to our Botany Bay Whig government, that they *shall not*, at their pleasure, appropriate the money of the colonists to purposes of which the latter publicly and loudly express their disapprobation.

Once more we repeat that we do not by any means view this as a *party* question. On the contrary, our decided opinion is, that no system of gratuitous education is yet required in this Colony. In thickly populated and poor countries, like Ireland, such schemes, through some of the details may be liable to objection, may still, nevertheless, be defended on the score of philanthropy. Not so, however, in a Colony like this, where, we repeat, every honest and industrious free man can educate his children so as to fully meet their reasonable expectations through life. Then, if this be the case—and we challenge the enquiry—for whom is the “national system” designed? For whom, but for the offspring of transported felons, freed and fettered! And will the Protestant emigrant Colonists quietly submit to be taxed for such a purpose as this? We trust they will not—we trust they will increase their “camour,” and defy every attempt to “put” them “down.” Let the British Government educate the progeny of convicts, if they must be educated; but let us hear no more of such a measure of enormity as that which would compel industrious emigrants in New South Wales, to contribute of *their* substance for such a purpose. We say that the Council, in granting a sum of money for the maintenance of the Irish system, have virtually

ance of the Irish system, have virtually plundered the Protestant Emigrant Colonists—they have voted away money which did *not* belong to them, for a purpose against which those to whom it really *did* belong have protested; and who, for so protesting, are called “factions”! “We lose our patience, and we own it too,” in entering upon a controversy with writers who are so blind that they *cannot* see, the injustice which the Government does to the Protestant Emigrant Colonists—by the attempt to force on them this Irish national system.

We have already pursued the subject to an almost unwarrantable length; but we cannot refrain from a brief remark on the concluding sentence of our correspondent's letter. He says—“The Acts of the last Session of Council will live in the gratitude and affections of distant posterity, as a token of a desire to transplant liberal institutions.” To this, we have merely to reply, that the Acts of the last Session of Council, consisted of a barefaced and profligate expenditure of monies not their own; and that one of the worst of these was the appropriation of a large amount of money for the support of a system of public education against which the very parties out of whose pockets that money came had so loudly protested! We are, however, not yet without hope of the speedy arrival of a better state of things. A future Council composed of Protestants in *spirit*, as well as in name, will soon put an end to the so called *general*, but really *Popish* system of education. It is a system which the respectable Protestant Emigrant Colonists of New South Wales *do not want*, and therefore, one which *they will not have*, even though they should be compelled to pay for it during a time. They are the majority; and they will not suffer a Popish faction—even though the Governor be at its head—to trample upon them!!