

SA Heritage Register

Nomination form

South Australian HERITAGE COUNCIL

To help your nomination be successful, please fill out this form with as much information as possible.

Feel free to expand the answer fields as much as you require or append information to the form.

Please note that places which have been nominated during past three years will not be reconsidered by the South Australian Heritage Council unless you can provide significant new information not provided through the previous nomination and assessment.

For assistance with this form you may contact:

Your local historical society or heritage adviser may be of assistance OR you may telephone an assessment officer in Heritage South Australia on (08) 8124 4960.

A. Nominated Place

1. Name	
Name of Place / Object:	Former Bible Christian Chapel, Robe
Any other or former name(s):	Robe Primary School, Robe Methodist Church, Robe Uniting Church, The Church on the Hill
Is the place already on another heritage list?	

2. Location					
Street Address:	1 Davenport Street				
	Suburb / Town: ROBE			Post Code:5276	
Local Council Name:	District Council of Robe				
Land Description: (if known)	Title: CT	Volume: 6177	Folio: 373	Parcel Type: A	Parcel No: 4
	Plan Type: D	Plan No: 112684	Section: Robe	Hundred: Waterhouse	
GPS Location/s: (If known)	Longitude / Easting / X			Latitude / Northing / Y (Datum =)	

3. Ownership	
Name of Owner(s):	
Contact person: (if different from owner explain relationship)	
Postal Address:	Street Address:
	Suburb / Town: Post Code:
Phone Number:	
Ownership History:	See History of Former Bible Christian Chapel

4. Nominator (your details)	
Your Name/s:	
Organisation/Position:	
Daytime Phone:	
Fax:	
Postal Address:	
Email Address:	

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B. Description

5. Description of nominated place or object	
Description of the nominated place or object and its current condition:	<p>A rare example in South Australia of a two-storey church building, with the worship space on the upper floor. The building is rectangular with a gabled roof, three slender pointed-arch windows on two sides and a corrugated-iron roof. A small terrace paved with local and now rare lake stone and a projecting porch on the northern side provides access to the upper storey.</p> <p>The building is constructed with limestone walls of random-coursed rubble, with some tuck pointing, which have been restored in the past 10 years by a previous owner, using traditional methods. This involved removing external rendering from three walls, cleaning the stone and repointing. Internally, acrylic paints were removed from the walls and traditional lime washes applied.</p> <p>The lower level of the church is accessed via an external door on the eastern side. It comprises a single open room, that has been used for Sunday School classes, meetings and storage over the years. Natural light comes from two small casement windows. Inside there are plastered walls and a timber boarded ceiling.</p> <p>The current condition of the overall building is excellent, with extensive restoration works carried out by a previous owner.</p>
Are you aware of any modifications or additions to the place or object? Can you provide dates for these changes?	<p>A small window has been installed close to ground level in the external southern wall at its base, presumably to allow light into the lower storey. It would appear that internal changes may have been made in late 2020 to make the building more suitable as a dwelling.</p>
Do you believe there may be historical items under the ground? Should an archaeological investigation be considered?	<p>No, apart from a bottle containing several items which was placed under the foundation stone during the laying ceremony in 1868 (see History).</p>
Date you inspected the place or object:	<p>Several occurrences in past during restoration work by a previous owner and events when the building was open to the public. More recently viewed only from the Davenport Street laneway.</p>
Have you had any contact with the Owner?	<p>No</p>
Current use of the place or object:	<p>Dwelling</p>

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Original or former use(s):	Church, School and Function Centre
Are there any current or long term threats to the nominated place or object?	<p>Proposed two-storey addition and alterations to church building currently going through planning approval processes, with representations closing 24 February. (https://planninganddesigncode.plan.sa.gov.au/HaveYourSay/submission.aspx?z=l4W40Y&sID=KFQ7vu5bEj8 eq)</p> <p>Proposed two-storey dwelling also currently going through planning approval processes for the adjacent site at 3 Davenport Street, which is owned separately. Representations closed 18 February. (https://planninganddesigncode.plan.sa.gov.au/HaveYourSay/submission.aspx?z=NRXOKD&sID=FlloRz972U0 eq).</p> <p>We note that both of these plans for development show considerable attention to maintaining the heritage value of the area and the church, and we would defer to the opinion of the heritage adviser, who is already likely to have been consulted by Council, as to any concerns in regard to them. However, we are most concerned that the church is protected in case of further developments.</p>
Name of Builder:	Hales & Suding – Robe builders and general contractors.
Any other information:	<p>The church is a landmark building, in the Historic Area (02406) Overlay, with high visual impact in both the town and from Guichen Bay, because of its prominent site on a hill in the centre of Robe. It overlooks the bay, the main street (Victoria Street), the War Memorial and village green, and a cluster of State Heritage buildings such as the Caledonian Inn, Robe Institute, Grey Masts and Wilson's Saddlery, as well as the historic precinct of Smillie Street, which is particularly noted in the Robe Historic Area Statement (Ro1). It is also adjacent to local heritage buildings, including the former ES&A bank (now Sails Restaurant) and the School in Rotten Row.</p> <p>Access to the church is via Davenport Lane, which runs from the corner of Victoria and Davenport streets, up the hill and along the western wall of the building, parallel to Davenport Street. In recent years, the District Council of Robe has sealed the laneway with a natural limestone-coloured finish to enhance the historic character of this area. This material was chosen even though it considerably more expensive, rather than using more conventional black hotmix originally proposed. The laneway is a much-used thoroughfare for foot traffic.</p> <p>A new cottage, built on the northern side of the church, has been carefully designed to complement the heritage character of the church.</p>

C. History

6. Origins and history	
Years of Construction:	Start: 1868 Finish: 1868
Name of Designer / Architect:	William Warren – prominent Robe citizen also associated with other State Heritage listed buildings in Robe.
History of the nominated place or object:	See attached document. 'History of the Former Bible Christian Chapel'

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**Historical sources used to support
your nomination:**

Please attach copies of pages from publications or newspaper articles as appropriate.

See references provided as footnotes in attached history of the Church, and attached copies of pages, articles and papers.

See following attached PDF files –

History of Former Bible Christian Chapel

Map

References

Australian Bureau of Statistics table

Birmingham – Gateway to the South East

Bray – Sir Samuel Way

Certificates of Title

Curnow Website Extra Notes Bible Christian Methodists SA

Dallwitz - Robe Historical Interpretation Study

Danvers Heritage Survey SE - Robe

Harfull – Almost an Island

Rafferty – Gods Git or Demon Drink

Seymour - South Killanoola

Trove Digitised Newspapers 1867 –1870 (in date order)

Trove Digitised Newspapers 1871 –1886 (in date order)

Trove Digitised Newspapers 1893 –1927 (in date order)

Urban & Environmental Planning Group – Robe Study

Wilson - National Museum of Australia – Robe Primary

School Bell

Wilson - National Museum of Australia – Robe is not

Famous for Robes

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D. Heritage Significance

7. Statement of State Significance - Why is the place or object important to South Australia?

The church holds a significant place in the story of the early years of Robe, as a provincial administration centre and international seaport for South Australia. It is part of a concentrated collection of heritage structures from the colonial era, in a town where a large percentage of buildings from that era survive, enriching our understanding of this period of the State's development. It also has important links to the region's pastoral heritage, including prominent settler Henry Seymour of Killanoola Station.

Unusually, the church was built at the heart of the town's commercial centre, on a rise that made it the most prominent building when entering Robe by road, and highly visible when arriving by ship. After more than 150 years, it retains significant aesthetic value in Robe's street and townscapes, overlooking State Heritage buildings, historic precincts such as Smillie Street and the town green, and local heritage listed buildings.

The church also demonstrates the considerable influence and outreach of the Bible Christian Church in South Australia in the 19th Century, and its surge in membership across the State, including isolated regional communities. It reflects the dynamic social change that began in Britain during the Industrial Revolution, with the emergence of non-conforming Protestant denominations challenging the rights and privileges of the Church of England, maturing in South Australia, which became the first colony in the British Empire to separate Church and State.

As the first government school in Robe, the building signifies the emergence of a new era in education policy and practice in South Australia, from a system that favoured privately operated schools accessible to those who could afford to pay fees, to universal education for all children, no matter their family's means. Importantly, Robe was one of only three locations chosen from across Australia by the National Museum of Australia in Canberra, for a special exhibition which was on display for some years in its 'Creating a Country' gallery. After extensive research, the curator, Jennifer Wilson, believed the story of education in Robe contributed to the understanding of education, not only in South Australia, but nationally. She found that Robe demonstrated Australian's endeavour to create a society where all citizens enjoy equality of opportunity and the ability to participate in shaping their society. (See attached Jennifer Wilson, 'Object Biography: Robe Primary School Bell', *National Museum of Australia*, https://www.nma.gov.au/_data/assets/pdf_file/0003/9966/Robe_Primary_School_Bell.pdf; and Jennifer Wilson, 'Robe is Not Famous for Robes', *National Museum of Australia*, <https://www.nma.gov.au/audio/behind-the-scenes-landmarks-series/robe-is-not-famous-for-robos>.)

8. Significance Criteria

The South Australian *Heritage Places Act 1993* lists seven criteria by which places are assessed as 'State significant.' Please tick the criteria you feel the place demonstrates and explain your reasons.

It demonstrates important aspects of the evolution or pattern of the State's history.

Along with other buildings in this Historic Area (02406) Overlay, it demonstrates the evolution of a government-planned, isolated provincial centre of government administration and an international seaport in the mid 19th Century, established to service early pastoral settlers. It also demonstrates the next phase of evolution, with the slow demise of the town and port due to a range of factors, including the establishment of rail services to competing ports and the decline in profitability of the region's pastoral properties; and the impact this had on businesses and community life.

The church adds to Robe's outstanding collection of heritage sites, which combine to tell the story of a colonial regional centre and seaport, its economic, cultural and social structures, organisations and practices, and

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	<p>the people who lived and worked there, during this important period in South Australia's history.</p> <p>As stated above in Item 7, it and the other heritage buildings also form a collection of unique assets to demonstrate the evolution of the education system in the last half of the 19th century in South Australia (see further below).</p>
<input type="checkbox"/> It has rare, uncommon or endangered qualities that are of cultural significance.	
<input checked="" type="checkbox"/> It may yield information that will contribute to an understanding of the State's history, including its natural history.	<p>An opportunity exists to further interrogate research carried out by the Museum for its exhibition, and to reinterpret and present this theme in a South Australian context, leveraging not only objects lent by the community for the display, but buildings and places associated with education during the critical period in Robe. As the curator noted, Robe offers comprehensive insights into a period of transition in education, with the Bible Christian church an important component in a cluster of existing State and local heritage buildings that include the Lady Star of the Sea Catholic Chapel and School Room (Hagen Street), where Mother Mary McKillop established a school in 1869; small-scale private schools operated in Bermingham's Cottage (Victoria Street) and The School in Rotten Row (Sturt Street, facing onto Davenport Street opposite the Bible Christian Church); and the first purpose-built government school (Union Street).</p> <p>The Robe Branch of the National Trust already hosts tours, including those for primary school groups with storytelling to compliment the aims of the Australian Curriculum for Humanities and Social Sciences. It is planned to expand these activities to make the most of the heritage assets of the town.</p> <p>The Robe Tourism Association and the Robe Branch of the National Trust are currently exploring options to work with history groups and the council to develop online heritage experiences for visitors, via free mobile tour apps of the town and podcasts, using video and audio components to highlight heritage sites and share stories. And in future to use emerging digital technology such as augmented reality.</p>
<input type="checkbox"/> It is an outstanding representative of a particular class of places of cultural significance.	
<input type="checkbox"/> It demonstrates a high degree of creative, aesthetic or technical accomplishment or is an outstanding representative of particular construction techniques or design characteristics.	

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It has strong cultural or spiritual associations for the community or a group within it.

It is of great cultural significance to the Robe community. As a church, it served as a place of worship for more than 120 years, hosting private celebrations such as weddings, christenings and funerals, as well as weekly services and social meetings. For many children in the 1870s, it is likely to have provided their first experience of formal education. Even in recent years, under its first private owner, it hosted exhibitions, concerts, weddings and funerals.

It is the oldest remaining church built by the Bible Christians in the South East of the State, and an example of the faith the church's leaders had in extending the reach of their denomination and religious beliefs, given they had sent their first mission to the area only two years before.

It has a special association with the life or work of a person or organisation or an event of historical importance.

As per the history document provided, the building is closely associated with several key figures, including clergy who played a significant role in the national and state history of the Bible Christian church, a leading pastoralist and individuals important in the development and life of the Robe township.

E. Additional Information

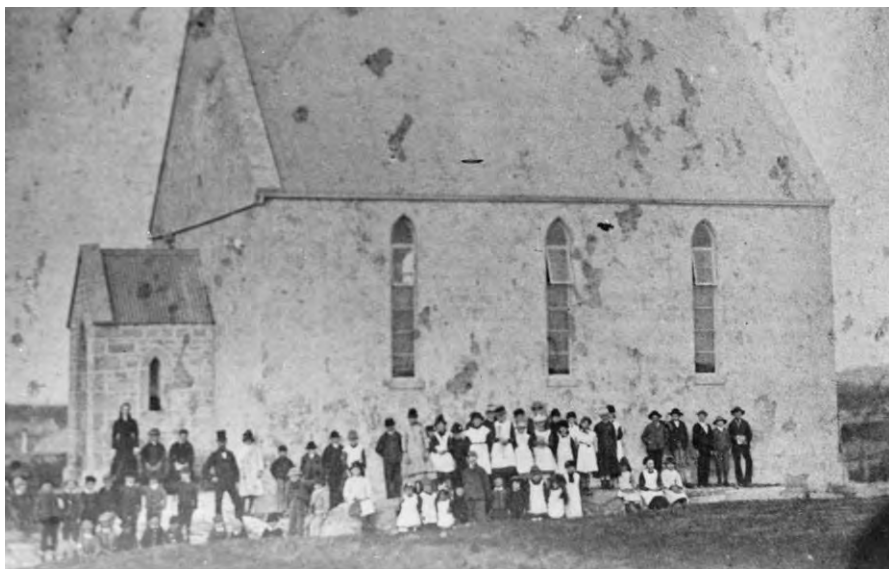
9. Images/Maps/Diagrams/Site Plans

A full range of images including maps, site plans, and photographs will help your nomination.

Please provide:

- a clear outline of the place or object being nominated within any maps or plans provided
- high quality images of the place or object (please list the total number of images being provided)
- the subject of each image
- the date each image was created
- the author of each image, and
- the copyright holder of each image (if known)

Paste images here: 16 images included



B 7782

Subject: Robe Bible Christian Chapel
Date Created: c 1870
Author of Image: SLSA B7782
Copyright: None

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B 9032

Subject: Robe Looking West showing Bible Christian Chapel as highest building
Date Created: c. 1900
Author of Image: John Letchford
Copyright: SLSA B 9032



B 10457/3

No publication of this image in any form without permission: contact the State Library of South Australia.

Subject: Part of Panorama showing Bible Christian Chapel on hill.
Date Created: 1869
Author of Image: SLSA Copy of Lithograph of Drawing by Alexander Tolmer by E. Whitehead & Co.
Copyright: SLSA B10457/3

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Subject: Internal Photograph of Church looking North from Chapel doorway
Date Created: 3 April 2010
Author of Image: Liz Harfull
Copyright: Liz Harfull

Below Subject: Internal Photograph of Church
Date Created: 3 April 2010
Author of Image: Liz Harfull
Copyright: Liz Harfull



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Subject: Internal Photograph
of Church showing balcony.
Date Created: 3 April 2010
Author of Image: Liz Harfull
Copyright: Liz Harfull



Subject: Photograph of Chapel
Northern side
Date Created: 6 August 2013
Author of Image: Liz Harfull
Copyright: Liz Harfull

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Subject: Looking Westward from Victoria Street to Church
Date Created: 5 February 2021
Author of Image: Valerie Monaghan
Copyright: No Copyright



Subject: Looking Southward from Victoria Street end of laneway to Church and showing limestone finish sealed laneway and cottage built in recent years.
Date Created: 9 February 2021
Author of Image: Valerie Monaghan
Copyright: No Copyright

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Subject: Looking from Smillie
Street precinct towards church
Date Created: 9 February 2021
Author of Image: Valerie
Monaghan
Copyright: No Copyright



Subject: Northern side of church
showing restored area with tuck
pointing
Date Created: 9 February 2021
Author of Image: Valerie Monaghan
Copyright: No Copyright

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Subject: Southern side of church showing restored area and window to basement.
Date Created: 10 February 2021
Author of Image: Valerie Monaghan
Copyright: No Copyright



Subject: Western side of church facing Davenport Street showing restored area with some tuck pointing
Date Created: 10 February 2021
Author of Image: Valerie Monaghan
Copyright: No Copyright

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Subject: View from
George Street.
Date Created: 10
February 2021
Author of Image: Valerie
Monaghan
Copyright: No Copyright



Subject: View from
Smillie Street towards
church.
Date Created: 14
November 2010
Author of Image: Liz
Harfull
Copyright: Liz Harfull

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Subject: View from
Munday Terrace beside
Institute towards church.
Date Created: 10
February 2021
Author of Image: Valerie
Monaghan
Copyright: No Copyright

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The South Australian Heritage Council is committed to transparency in relation to the listing process and wishes to enhance public confidence in the nomination, listing and decision-making process. The Council's policy is to make nominations for State heritage listing and submissions on provisional entries publicly available via webpage or to interested parties. The Council will adhere to the Privacy Principles and your name and personal details will not be released.

We, _____ nominate the former Bible Christian Chapel, 1 Davenport Street, Robe to be heritage listed.

The information I/we have provided is correct to my/our knowledge.

Your Signature/s:

Date:
15/2/21
15/2/21

Nomination Form Checklist

Please check that your nomination includes:

- A clear indication of the location of the place or object (including map/s). Where a number of features are nominated, show the location of each and/or a boundary surrounding the significant elements of the site.
- A history of the place or object explaining important aspects relevant to the nomination.
This should generally help support arguments of cultural significance.
- A clear description of the nominated place or object/s.
- A statement of significance and indication on how the place or object satisfies one or more of the significance criteria.
- Have you taken the opportunity to discuss the nomination with a heritage assessment officer? It is strongly advised you to do so prior to submitting this nomination.

Email: DEWHeritage@sa.gov.au

Post: Executive Officer, South Australian Heritage Council

Department for Environment and Water

GPO Box 1047, Adelaide SA 5001

FORMER BIBLE CHRISTIAN CHAPEL, ROBE

Background about Robe

Robe Town was established in 1846 to meet the increasing needs of pastoralists for a port to service the South East region of South Australia, and its rapidly growing wool trade. It was also designated as the centre of government administration for the entire region, with the Government Resident, Captain Gerard Villiers Butler, supervising some 6,000 square kilometres of hinterland.

By the late 1850s/early 1860s, Robe was the second busiest port in South Australia and a major commercial hub providing goods and services to settlers living as far as the Tatiara. From the 1870s it gradually declined due to a number of factors, including competition from new ports, problems in the pastoral sector, the introduction of the rail services to Kingston, and the death of shipping merchant George Ormerod, who drove much of the port's early prosperity. Population and development stagnated until the mid-1950s, leaving the town with a fine collection of stone buildings from the mid-19th century. Today, Robe is one of South Australia's best preserved early townships.

This background is well documented in various books, studies and heritage surveys, including in the *Robe Historical Interpretation Study* and *Almost an Island: the Story of Robe*.^{1 2}

The Bible Christians

Closely aligned in beliefs with the Methodists, the Bible Christian church began in Cornwall in the early 1800s. According to Australian author, church historian and retired minister, Ted Curnow, the church had two marked features — it had limited resources, which were focussed on the marginalised poor, illiterate and rural labourers and miners; and it was driven by a missionary passion, spreading their beliefs wherever Cornish miners emigrated. Many of the first Bible Christians in South Australia were miners from Cornwall. Some of them banded together in 1849 and persuaded the South Australian Mining Association to donate land for a chapel. They then called on the Bible Christian Missionary Society in Britain to send them a minister.³

Arriving in August 1850 with another missionary, the Reverend James Way (1804–1884) was a senior figure in the church, who served as president of the Bible Christian Conference in England in 1847. Born in Devon, Way was the father of noted South Australian judge, chief justice and lieutenant governor, Sir Samuel Way.⁴

Rev. Way worked tirelessly beside others to build congregations, and South Australia became the Bible Christian's base in Australia, with outreaches to Queensland, the Victorian goldfields and Western Australia. By 1855, congregations had been established in Adelaide and nearby communities, as well as the Mid North of the State. By 1891, the church in South Australia had more

¹ John Dallwitz and Susan Marsden, *Robe Historical Interpretation Study*, Adelaide, District Council of Robe and the Heritage Conservation Branch of the Department of Environment and Planning, 1983.

² Liz Harfull, *Almost an Island: the story of Robe*, Adelaide, Wakefield Press, 2013.

³ Ted Curnow, 'Living Past: Extra Notes; Bible Christian Methodists In South Australia 1850-1900', <https://tedcurnowhistory.wordpress.com/2017/04/01/extra-notes-bible-christian-methodists-in-south-australia-1850-1900/> accessed 28 January, 2021.

⁴ J.J. Bray, 'Way, Sir Samuel James (1836–1916)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, <https://adb.anu.edu.au/biography/way-sir-samuel-james-9014/text15875>, published first in hardcopy 1990, accessed online 13 February 2021.

than 15,700 members, an increase of more than 50 percent in ten years, compared with an increase in the State's population of only 14.5 percent.⁵

According to Curnow, chapel building usually followed a pattern — establish contact and begin preaching in homes to arouse community interest, with a donation of land or money usually following. Chapels and buildings were often of temporary and of inferior quality, with the urgency of getting people to invest and establishing a visible presence given priority over grandeur. It was not uncommon for Bible Christian chapels to be opened for services before being totally completed. This then gave opportunities for further celebrations on re-opening when fully completed, and raising more funds to pay off debt.⁶

The Bible Christians and Robe

It is not certain when the Bible Christian faith became active in Robe, however in 1866 the church appointed a deputation to visit the South East, with a view to undertaking pioneering missionary work and expand the movement into the region.⁷ Because of the region's isolation, and the tendency for winter and spring rains to inundate huge areas of land and make travel difficult, this was considered to be both physically and socially challenging work.⁸ The South Eastern Mission was initially led by William Wesley Finch (1839–1923), who was well known for his 'large and flexible' vocabulary, and a 'fund of humour that gave his utterances a relish which placed him in intimate touch with his hearers'.⁹

Then in 1867, the annual District Meeting of the church in South Australia appointed Rev. Charles Tresise (1843–1904) as minister to its Mount Gambier station.¹⁰ Born in Cornwall, Tresise first became a preacher in the Liskeard district, in an area known for 'religious fervour and revivals'. He migrated to South Australia in 1864 and worked in the mines at Moonta before joining the ministry in 1866. Recognised for his skills as an evangelist, he was credited with bringing hundreds of people to Christ 'through the influence of his powerful appeals', including a number who went on to become ministers. After a long career serving in churches and pioneering missionary work across the State, he was elected president of the South Australian Bible Christian Conference in 1893.^{11 12 13}

Tresise was to play an important and recurring role in the life of the Robe church. In July 1867, he met with supporters in the town, with a local newspaper correspondent noting: 'We could well do with another minister here and it is to be trusted that those interested will take the necessary steps to secure his staying, should they deem it advisable to keep him here.'¹⁴

⁵ '3105.0.65.001 - Australian Historical Population Statistics, 2006: TABLE 27. Population, age and sex, SA, 1861 – 1891', Australian Bureau of Statistics, <https://www.abs.gov.au/>, accessed 12 February 2021.

⁶ Ted Curnow, 'Bible Christian Methodists in South Australia 1850-1900: Extra Notes', <https://tedcurnowhistory.wordpress.com/2017/04/01/extra-notes-bible-christian-methodists-in-south-australia-1850-1900/>, accessed 8 February, 2021.

⁷ *South Australian Advertiser*, 17 March 1866, p. 3.

⁸ Unpublished additional notes provided by Ted Curnow to Valerie Monaghan, 13 February 2021.

⁹ *The Australian Christian Commonwealth*, 18 May 1923, p. 15.

¹⁰ *Adelaide Observer*, 30 March 1867, p. 2.

¹¹ *Pictorial Australian*, 1 February 1893, p. 6.

¹² *Australian Christian Commonwealth*, 11 March 1904, p.6.

¹³ *Adelaide Observer*, 5 March 1904, p. 36.

¹⁴ *Border Watch*, 20 July 1867, p. 3.

The meeting obviously went well, with Rev. Thomas Best (1835?–1874) taking up residence before the spring.¹⁵ Best came to South Australia as a missionary from England, serving at Watervale and Gawler before being assigned to the South East to work alongside Tresise.¹⁶ Even before a church was built at Robe, he was holding three services each Sunday – two in Robe and one about 20 kilometres away at a station at Mount Benson, run by wealthy South East pastoralist Henry Seymour — and had established a well-attended Sunday school, with seven to eight people helping with teaching.¹⁷

By May 1868, work had begun on building a Bible Christian chapel at Robe, on one of the most prominent sites in the town, with a visitor noting five years later that it was the town's 'most conspicuous object'.^{18 19}

The site was donated by George Lord, an industrious Lancastrian and blacksmith by trade, who moved to Robe soon after it was surveyed and initially made at least some of his living shoeing horses for the local police troopers. He went on to become a successful businessman and property developer, establishing the Criterion Hotel (State Heritage listed) and Horseshoe Forge in Smillie Street, and The Hermitage estate (State Heritage listed) on the outskirts of the town.²⁰

In 1856, Lord subdivided what became known as Lordston or Lordstown. Then recognised as a separate 'village' and now part of the main Robe township, it was bordered by Davenport Street (the northern edge of the original 1846 survey of Robe Town), Lord Syleham, Union and Victoria streets.²¹ The church site was on the western edge of Lordstown, at the northern end of Davenport Street, on Allotment 38 of Section 218 of Lords Town, granted to Lord on 21 September 1855.

Designed to hold about 300 people, the church was a plain rectangular building with stone walls, which took advantage of a steep slope. The worship space was on the upper floor, entered via a projecting porch built at ground level with the top of the hill. Entered via an external door, at ground level on the eastern side of the building, the lower storey was intended to be used as a school, with the importance of education a key plank of the Bible Christian movement.

The builders were local contractors George Hayles (sometimes written as Hales or Hailes) and John Suding. The architect was William Warren, a prominent Robe citizen, who served as district clerk of the Robe council, Justice of the Peace, and a member of the Schools Board of Advice for Robe. He was exceptionally active in the Robe companies of the South Australian Military Force, joining the Robe Town Rifles in 1861, being appointed Lieutenant and then Captain of both the Robe Cavalry Troop and the Robe Rifle Company. He was a prizewinning marksman and also a keen photographer. His personal life was marred with tragedy, losing within four years two sons, two daughters and his wife (formerly Catherine Cock who came out on the *Buffalo* as a baby in 1836).^{22 23}

The foundation stone of the church was laid by Henry Seymour (1799–1868) on 31 August 1868.²⁴ Seymour epitomized the pastoral settlement of the South East by large landholders, and the

¹⁵ *South Australian Weekly Chronicle*, 5 October 1867, p. 4.

¹⁶ *Express and Telegraph*, 13 February 1867, p. 3.

¹⁷ *South Australian Advertiser*, 11 September 1868, p.3.

¹⁸ *South Australian Register*, 5 May 1868, p. 3.

¹⁹ *Evening Journal*, 21 March 1873, p. 3.

²⁰ Liz Harfull, *Almost an Island: the story of Robe*, Wakefield Press, Adelaide 2013, p. 178.

²¹ Liz Harfull, *Almost an Island: the story of Robe*, Wakefield Press, Adelaide 2013, pp. 66 and 68.

²² *Border Watch*, 19 October 1881, p. 3

²³ *Border Watch*, 15 October 1881, p.2.

²⁴ *South Australian Advertiser*, 11 September 1868, p.3.

consequent contribution they made to the wealth of the colony. A barrister from Dublin, he emigrated in 1840 to satisfy his intense hunger to be a pastoralist. He began by purchasing land near Littlehampton through the South Australian Company, and worked with his sons to expand his holdings, founding Killanoola Station near Naracoorte, leasing some 47 square miles at Mount Benson, and running some 37,000 sheep between the two properties.²⁵ The wool from these sheep was exported via Robe, adding to the prosperity of the town, where he also served as a magistrate and was noted for being 'most liberal in assisting to spread the word of God where ever needed.' A member of the Anglican church, he also supported every other protestant church in Robe.^{26 27}

Laying the corner stone was Seymour's last public act before his sudden death in December 1868.²⁸ During the ceremony he addressed the 'goodly' company on the theme that 'all the figures in arithmetic could not compute the loss of one human soul'.²⁹ A bottle was also placed under the foundation stone, containing a copy of *The South Australian Advertiser* of 29 August 1868, *The Mount Gambier Standard*, and a document which noted:

*The corner stone of this building (the Bible Christian Chapel) was laid by Henry Seymour, Esq., on the thirty-first day of August in the year of our Lord one thousand eight hundred and sixty eight, and in the thirty first year of the reign of our Most Gracious Majesty (Alexandrina) Victoria, Queen of Great Britain and Ireland. Thomas Best, Minister, James Way, Superintendent of the Bible Christian Church, South Australia, Trustees of this Church – Samuel Keen, James Stanway, Thomas Pickett, George Rewell, Wm Glesdall, Robert Dunn, and John Luding [sic, most likely Suding]. Architect – William Warren, Contractor – George Hayles, Robe 31st August, 1868.*³⁰

After Seymour had declared the corner stone 'truly laid' and a hymn was sung, the resident minister, Rev. Thomas Best, thanked those who had made handsome contributions towards the cost of building the chapel and encouraged others to take the opportunity to leave further donations on the stone just laid. Following the ceremony, a tea meeting was held in the Temperance Hall (most likely the Free Presbyterian Chapel which was used as a meeting place by the local Temperance Society and protestant denominations without their own church building). Book prizes were handed out to children attending a Sunday School that was already being offered by the church with a 'good attendance' of boys and girls and seven or eight people helping with the teaching. About 50 adults then sat down to 'well spread tables'. A public meeting chaired by Mr Warren and singing closed proceedings in the evening.³¹

The official opening of the church was celebrated on New Year's Day 1869, with a tea and public meeting in the evening.³² That same month it was reported that the school room taking up the lower floor of the building and measuring 35 feet by 25 feet, was completed apart from plastering and a parapet wall.³³ The Bible Christians obviously foresaw a bright future in the area, with it also

²⁵ 'Henry Conway Seymour 1799-1868', *South Killanoola*, <https://southkillanoola.com/original-settlement> accessed 28 January, 2021.

²⁶ *South Australian Register*, 5 January 1869, p. 7.

²⁷ *South Australian Chronicle and Weekly Mail*, 26 December 1868, p.7.

²⁸ *South Australian Chronicle and Weekly Mail*, 19 December 1868, p.8.

²⁹ *Adelaide Observer*, 19 September 1868, p.6.

³⁰ *South Australian Advertiser*, 11 September 1868, p. 3.

³¹ *Ibid.*

³² *South Australian Register*, 8 January 1869, p. 2.

³³ *Express and Telegraph*, 23 January 1869, p.3.

being reported in January that tenders had been issued for a second chapel to be built at Lawrie's Hill, about 15 kilometres north of Robe, near Mount Benson.³⁴

However, money was still being raised towards paying off a small debt on the Robe building in July 1869, when a bazaar was held in the chapel over two days, raising £24.³⁵ The town's Mechanic's Institute was being built at the same time, relying on community contributions to cover a substantial amount of the costs, which must have made it more difficult for the Bible Christians. In September 1869, there were fifty children on the books of the Sunday School; with good attendance, but there were too few teachers.^{36 37}

The following month it was reported that Best had resigned his charge.³⁸ Shortly after, founding South Australian minister Rev. Way visited Robe, arriving on board the steamship, *Penola*.³⁹ He was met by Rev. Tresise who continued to serve in the South East until 1870, when Rev. Thomas Hillman was appointed to Robe.⁴⁰

From Devon, Hillman (1823–1907) entered the ministry as a probationer in 1849, serving in Cornwall and London. He arrived in South Australia in 1856, and was part of 'one of the most remarkable revivals in the history of the colony' at Auburn, when businesses and schools closed during an 'outpouring of religious fervour' that saw hundreds of men, women and children brought into the kingdom of God. After serving the church for 44 years 'unbroken by holiday or ill-health', he retired at the age of 70.⁴¹

The year Hillman arrived in Robe, the chapel underwent 'considerable internal improvements and embellishments, which will conduce greatly to the comfort of the congregation and their appreciated minister.'⁴² Despite these improvements the church was obviously struggling, with Robe used as an illustration of a station in a new district that was not yet self-supporting and needed assistance, at a meeting in Adelaide in November 1870.⁴³

In 1873, Rev. Hillman was replaced by Rev. John Dingle (1845–1927).⁴⁴ Born in Cornwall, Dingle came from very humble beginnings, going to work in the mines with his father at the age of eight. He lived in Burra and then Kadina after emigrating to South Australia with his parents at the age of 12. Using his earnings as a miner, he went to college at the age of 22. During his ministry he was instrumental in having churches built in many places in the State, and opened the first church in the Collie coalfields in Western Australia. He also served at Broken Hill. A fellow minister said that he 'had high ideals of the work of a minister, and was so practical. He had a rare gift of common sense, a more than superficial knowledge of human nature, and a touch of humour that after all is a sense of proportion.' Even in his retirement, he acted as chaplain for the Home for Incurables and other places in Adelaide.^{45 46}

³⁴ *South Australian Register*, 8 January 1869, p.2.

³⁵ *South Australian Chronicle and Weekly Mail*, 17 July 1869, p 7.

³⁶ *Adelaide Observer*, 11 September 1869, p 5.

³⁷ *Border Watch*, 11 September 1869, p. 3.

³⁸ *Evening Journal*, 21 October 1869, p. 2.

³⁹ *Evening Journal*, 26 October 1869, p.2.

⁴⁰ *Evening Journal*, 2 March 1870, p. 3.

⁴¹ *Australian Christian Commonwealth*, 16 August 1907, p. 5.

⁴² *Adelaide Observer*, 23 July 1870, p. 7.

⁴³ *Adelaide Observer*, 26 November 1870, p.15.

⁴⁴ *Yorke's Peninsula Advertiser and Miner's News*, 10 March 1874, p.3. .

⁴⁵ *Australian Christian Commonwealth*, 30 September 1927, p. 9.

⁴⁶ *Advertiser*, 15 September 1927, p. 18.

The Bible Christians were very active in the temperance movement, the denomination having adopted teetotal policies soon after establishment in England in 1815. In April 1873, a temperance organisation called the Safe Anchor Lodge was formed in Robe under the Independent Order of Good Templars.⁴⁷ Brother J. Dingle was one of the office bearers later in the year, when it had 80 members.⁴⁸ Anniversaries of the Safe Anchor Lodge were celebrated with the Good Templars marching out of town in full 'regalis' for picnics and athletic competitions at Fairfield Farm. These were followed by teas and concerts, at which in April 1874, the newly married Mrs Dingle gave an item with some 350 people present.⁴⁹ There are indications that Rev. Dingle's period at the Robe saw an increase in support for the church. A harmonium was purchased for the chapel in 1873, with a concert being held to help raise the funds to pay for it.⁵⁰ Then in July 1874, an article in the *Border Watch*, written under the pen name of 'Chatelherault', claims that while Robe was not able to support a 'parson' (presumably for its Church of England), Rev. Mr Dingle's chapel was 'well-filled'.⁵¹

In 1875, Rev Tresise returned to the South East, after being appointed to Robe.⁵² However, by the following year, the hopes for Robe as an important station for the Bible Christians had waned. This coincided with a downturn in the economic fortunes of the town, with trade through the port declining and a significant number of people leaving the district to settle around the emerging town of Millicent, which in 1876 became the only Bible Christian station in the South East. Rev. Tresise was appointed to the station and moved to Millicent. He was the last resident minister of the Bible Christian church in Robe.⁵³

The Chapel Becomes Robe Primary School

In 1876, presumably acting on behalf of the Bible Christians, John Suding offered to sell the church to the South Australian Council of Education for £300 to use as a school. Although the Council was offered another site, it accepted Mr Suding's offer, considering the property was more suitable because it came with a solid and relatively new building and generous space for a playground.⁵⁴ The date of the actual sale has not yet been verified, however as early as September 1875 it was reported that the ordination of a new Free Church of Scotland minister at Robe 'was held in the chapel lately belonging to the Bible Christian Denomination'.⁵⁵

The first government-run school in Robe opened in the former church in 1877. Despite the relatively young age of the building, complaints were soon being made about bad ventilation.⁵⁶ After discrepancies arose about the exact boundary of the property because of poor surveying practices when the allotment was originally created, the Council of Education paid £10 for additional land in 1878.⁵⁷

Improvements were also made to the building, but eventually the school became too overcrowded as Robe's numerous private schools closed down, struggling to survive after changes to education

⁴⁷ *South Australian Chronicle and Weekly Mail*, 26 April 1873, p.7..

⁴⁸ *South Australian Chronicle and Weekly Mail*, 15 November 1873, p.7.

⁴⁹ *South Australian Chronicle and Weekly Mail*, 18 April 1874, p.5.

⁵⁰ *South Australian Register*, 19 August 1873, p.6.

⁵¹ *Border Watch* Mount Gambier, 22 July 1874, p. 3.

⁵² *Adelaide Observer*, 20 February 1875, p.10.

⁵³ *South Australian Register*, 26 February 1876, p.5.

⁵⁴ *South Australian Advertiser*, 21 November 1876, p.6.

⁵⁵ *Express and Telegraph*, 24 September, 1875, p.2.

⁵⁶ *South Australian Register*, 15 September, 1877, p.1.

⁵⁷ Kathleen Birmingham, *Gateway to the South East*, 1984, Janice Birmingham Robe, pp. 144-145.

legislation in South Australia opened the door to free education for all children, no matter their circumstances. After further complaints from a local advisory board, the government finally agreed to construct a purpose-built school. Work commenced in 1885 and the building was ready for occupation before the end of the year.⁵⁸

The Wesleyans

With the former Bible Christian chapel no longer required for use as a school, the building returned to being used as a place of worship after being sold to the Wesleyan Methodist Church for £220. A tea and public meeting were held to celebrate the opening in October 1885. At that stage, a deposit of £10 had been paid and subscriptions of around £83 had been promised.⁵⁹ A correspondent reporting in the *Border Watch* thought that given the scarcity of money at that time and the history of problems with the building, some Wesleyans may regret the purchase and leaving the Institute, which had been their previous place of worship.⁶⁰

A revivalism of the Wesleyans in Robe occurred in 1882 with the visit of Matthew Burnett, a famous Wesleyan layman, temperance apostle and evangelist. Burnett was making an eight-week tour of the South-East, during which he claimed 1400 people signed the temperance pledge, with 93 of them being in Robe.⁶¹ Encouraged by Burnett's success, Robe formed its own Band of Hope, part of a national temperance movement established to teach children about temperance. Robe's Wesleyan minister, Rev. George Hall, served as president in 1886.⁶²

In March 1886, the property was formally transferred to the following as joint tenants — Rev. Charles Thomas Newman, President of the Wesleyan Methodist Conference of South Australia; Rev. John Hosking Trevorrow, Wesleyan Minister at Mount Gambier; Rev. George Hall, Wesleyan Minister of Robe; and Robe men, Thomas Picket, farmer, James Gersham Smith, mail contractor, Andrew Munro, storeman; Hugh Mutrie, farmer, and Frederick George Burton, police trooper.⁶³

In 1900, Methodist Union occurred in South Australia, with the uniting of the Bible Christian, Primitive Methodist and Wesleyan branches of Methodism. The Robe church remained under the control of the Methodist Church of South Australia. For administrative purposes, in 1973 ownership was transferred to the Methodist Church (S.A.) Property Trust.⁶⁴

After the Uniting Church of Australia was formed in 1977, the property was transferred to the Uniting Church in Australia Property Trust (S.A.).⁶⁵ The property was sold to a private buyer in 2006, and the Uniting Church built a new place of worship at the former Robe Methodist Camp site. The congregation agreed to the sale reluctantly, recognising they did not have the means to pay for the necessary repairs and maintenance of the old building. The Uniting Church held its final Sunday service in the building in 2007, drawing to a close more than 120 years of continuous use as a place of worship.

⁵⁸ Liz Harfull, *Almost an Island – The Story of Robe*, Wakefield Press, Adelaide, 2013, p. 121.

⁵⁹ *Naracoorte Herald*, 9 October 1885, p..2.

⁶⁰ *Border Watch*, 7 October 1885, p. 3.

⁶¹ *Christian Colonist*, 26 May 1882, p.5.

⁶² *Christian Colonist*, 1 January 1886, p.3.

⁶³ 'Certificate of Title Vol CCCCXCVII Folio 7', South Australia

⁶⁴ Certificate of Title Register Book, Volume 4004 Folio 464, South Australia.

⁶⁵ Certificate of Title Register Book Volume 4397 Folio 517, South Australia.

The new owner, Victorian businessman Bill Purton, carefully restored the church, including removing the painted render to show the original stonework on three sides, and meticulously renovating the interior of the building using traditional materials and skills.

Heritage reviews

In 1979, the Urban and Environmental Planning Group produced the ground-breaking Robe Conservation Study. The church was listed as Item 29 in an Inventory of Historical Elements.⁶⁶

A report with the subject title 'Register Nomination: Uniting Church, Davenport Street, Robe (formerly the Bible Christian Chapel)' was prepared by Mr Barry G. Rowney as part of a Register Research Programme in 1982/83 for the South Australian Heritage Committee. This report was included in the Robe Historical Interpretation Study (1983), along with an historical research report prepared by Annelly Aeuckens.⁶⁷ (Copies of the relevant sections of both documents are attached to be read in full).

The report stated that the church required extensive repairs to its internal walls, and that the external stone walls had been rendered and painted white, giving a stark appearance, and that the original flat-iron roof had been replaced by corrugated iron.

In 1984, a report was produced recommending State Heritage listing for the Bible Christian Chapel. Titled 'Heritage Survey of the South East (Region 6 – South Australia), the report was prepared by Danvers Architects for the Heritage Conservation Branch of the Department of Environment and Planning. Part Two of this Report identified Robe as the first Bible Christian station in the South East.⁶⁸

Prepared by: Valerie Monaghan and Liz Harfull, February 2021.

⁶⁶ *Robe Conservation Study. UEPG: Appendix E: Catalogue of Historic Element*, Urban & Environmental Planning Group, Hackney, 1979, pp 11 & 27.

⁶⁷ John Dallwitz and Susan Marsden, *Robe Historical Interpretation Study*, Adelaide, District Council of Robe and the Heritage Conservation Branch of the Department of Environment and Planning, 1983, pp 133-137 of online file.

⁶⁸ *Danvers Architects Heritage Survey of the South East*, Adelaide, Danvers Architects, 1984.

From: [Property Details | Planning and Design Code](#)

Property Details

1 Davenport Street, Robe, SA 5276



AUSTRALIAN BUREAU OF STATISTICS

cat. no. 3105.0.65.001 Australian Historical Population Statistics

TABLE 27. Population, age and sex, SA, 1861 - 1891

	1861	1871	1881	1891
Persons				
0-4	24244	31450	41684	45281
5-9	18082	28525	34764	43094
10-14	13058	23712	32275	37803
15-19	25004(a)	17539	29792	30980
20-24	..	14248	30751	30303
25-29	11948	14039	25227	27337
30-34	8626	12360	18654	24116
35-39	7951	10866	16295	19048
40-44	5457	9302	13389	14454
45-49	5079	6983	10621	12344
50-54	2939	6058	8768	10332
55-59	2112	3910	6027	7931
60-64	1123	3060	5020	6780
65-69	561	1706	3013	4547
70-74	277	1069	2006	3257
75-79	118	378	984	1680
80 and over	44	248	503	793
Unspecified	208	173	92	351
Total	126831	185626	279865	320431

Sources: South Australian censuses of 1861, 1871, 1881 and 1891

.. not applicable

(a) 15-24 years.

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© M. Fotheringham on behalf of the trustees of the estate of
the late K. Bermingham

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GATEWAY TO THE SOUTH EAST

A STORY OF ROBETOWN AND THE
GUICHEN BAY DISTRICT

by Kathleen Bermingham

John Denford	34 acres	1851
James H. Biggs	6 "	1853
John Hance	12 "	1853
Luke M. Cullen	9 "	1853
Benjamin Dening	13 "	1855
George Lord	329 "	1855
Archibald Jaffrey	189 "	1855
Richard McClure	80 "	1855
William A. Grey	20 "	1855
Christopher G. Baldock	30 "	1855

The Registry Office, too, was not without its many and varied difficulties as, in the Government Gazette, appeared a notice from the Registry Office, dated June 14, 1856:—

“The Land Grants described hereunder having been in this office for a considerable time, the parties entitled are requested to call and pay the registration fees if they desire them to be registered, or otherwise that they be so good as remove them, the Registrar-General having no responsibility for the safe keeping of such Land Grants under any law, or regulation having the force of law.

R. R. Torrens,
Registrar-General”.

LORDSTON

The first planned village — Lordston — was created in 1856, on Section 218, Hundred of Waterhouse, on land bought by Mr. George Lord, the village thus commemorating his name. This embraced the land east of Davenport Street to Union Street, with Victoria Street on the north and Lord Street on the south.

This land, having been purchased and the plans lodged prior to the Torrens system of statutory registration, the surveys were loose and the areas approximate only. The system of conveyance was Title by Deed. This system of transfer made security of tenure doubtful. It was laborious and costly, requiring a new document for each transaction, all documents being required for the validity of the title. Many decades later, two men, having a dispute about a fence, were startled to find that neither had indefeasibility of title as a third man, stirred to recollection by the quarrel, brought out a cedar box with a secret drawer in it, in which lay the Conveyance for the land, which had been held for years in good faith by the families of both disputants.

The Lordston survey has been the cause of much doubt and indecision. In the Government Gazette of February 11, 1864, an application was made by George

Lord, Lake Robe, to have Allotment 11 in the Village of Lordstown brought under the operation of the Real Property Act. Too, a letter written by the Chairman of the Local Board of Advice to the Secretary of the Council of Education, Adelaide, refers to the difficulty of either ascertaining, or defining, a certain boundary. The letter, written in September, 1878, reads:—

“Replying to yours of 20th ult., I have only today obtained the information regarding the part-allotment of Land, required by you.

The boundaries of it are as under:—

North bounded by allot. 2 Lordston

South bounded by allot. 37 Lordston

East bounded by allot. 3 Lordston

West bounded by Portion Allot. 38 Lordston.

the other portion being the Council's present land. The allotment in question is No. 38 in the Township of Lordston, and the whole of it contains 35 Perches, 125 Links — the Council's present land is a portion of it, and if you will therefore deduct from the 35 perches 125 links the area shown in your present Deed (I cannot ascertain how much that is) the balance left will be the extent of land for which the new transfer is to be drawn.

I am, Sir,

Your obedient Servant,

F. D. Hodge,

Chairman”.

This was sixteen years after the Bible Christian Chapel had been built on this land.

In the following year, a letter was written to Mr. J. A. Hartley, Inspector-General, again referring to the difficulty arising out of these boundaries not having been fixed as “the contractor needs to know where to erect the fence”. This was finally tentatively fixed under a private survey costing three guineas. When Mr. Lord's plan, however, was produced, there was found to be a considerable irregularity of boundaries, which finally had to be adjusted by compromise.

Within the last few years, still further adjustments have had to be made between private land-owners in Lordston on a basis of compromise, due chiefly to the compass bearings of streets differing from allotment bearings, even after allowing for the fact that the starting point accepted by Mr. C. J. Tyers in 1839 was “longitudinally wrong”.

The Boundary Dispute, which lasted for seventy-five years before it was settled by the Privy Council as to

Way, Sir Samuel James (1836–1916)

by **J. J. Bray**

This article was published in *Australian Dictionary of Biography, Volume 12, (MUP)*, 1990

Samuel Way, by *J. Hubert Newman*, c.1905

Sir Samuel James Way (1836-1916), chief justice and lieutenant-governor, was born on 11 April 1836 at Portsmouth, Hampshire, England, eldest son of James Way, a Bible Christian minister, and his wife Jane, née Willis. Samuel attended Shebbear College, Devon, and a private school run by a Unitarian minister at Chatham, Kent. In 1850 James Way migrated with his wife and younger children to Adelaide to become superintendent of his Church in South Australia, leaving Samuel behind to complete his education. On 6 March 1853 he joined his family in Adelaide, in time for the Sunday evening service. Articled to Alfred Atkinson, he was admitted to the Bar on 23 March 1861. He proved to be an industrious and competent practitioner whose career was forwarded by fortuitous events: Atkinson became insane shortly before Way's admission, leaving his junior to run the practice; after Atkinson's death in July, Way bought the practice for £1000, payable by instalments. In 1863 he appeared before a select committee of the House of Assembly for a claimant in the dispute over leases to the Moonta copper mines. This controversy occupied the attention of the Supreme Court for two years and ultimately went to the Privy Council.

In 1867 Way was retained by the government in an action before the governor and Executive Council for the amotion of [Justice Boothby](#) from the Supreme Court; Way conducted proceedings and delivered the final address. That year he took a partner, enabling him to concentrate on the barrister's side of the practice. In 1869 he holidayed in England where he was concerned in two appeals to the Privy Council. Two years later he took silk.

Elected in February 1875 to the House of Assembly for Sturt, in June Way became attorney-general in [\(Sir\) James Boucaut's](#) ministry; when [Chief Justice Sir Richard Hanson](#) died suddenly next year, Way replaced him. Although there were precedents for his elevation from attorney-general to chief justice, Way's appointment was disapproved by the bench and by his partner [\(Sir\) Josiah Symon](#). The puisne judges [E. C. Gwynne](#) and [R. I. Stow](#) were so affronted that they ostracized Way in private, permanently in the first case, temporarily in the second. His acceptance involved exchanging an income of almost £6000 a year for a salary of £2000, but he had saved some £40,000 in fifteen years practice and could afford it. That he attained the chief justiceship while still under 40, and without either financial backing or university qualifications, was testimony to his skill and energy.

On 27 March 1876 he took his seat on the bench of the Supreme Court which he was to occupy for nearly forty years. His life entered a period of autumnal splendour during which, while assiduously attending to his judicial duties, Way was also prominent on most of South Australia's educational, cultural and philanthropic bodies. Out of his wig he was a softly spoken man; but he drew attention by the challenging poise of his head which was always slightly held back.

Way sat in the court's various jurisdictions. He promoted a reorganization of the circuit court system, and the fusion of law and equity along the lines of the English Judicature Acts. He invented the summons for immediate relief. He formalized judicial dress on the English model, not only the black gown and wig in vogue before him, but the scarlet and ermine of the Criminal Court. He presided over royal commissions, notably that of 1883 into the administration of the

Destitute Act: its recommendations partially alleviated the plight of boys on a rotting hulk used as a reformatory training ship, and the servitude of unmarried mothers to washtub and mangle, and urged the establishment of a state children's relief board. Sitting with his colleagues Boucaut and (Sir) William Bunday in almost unbroken harmony from 1884 to 1903, Way dominated the court; on the only instance in which he was in the minority, he was upheld in the Privy Council.

A council-member of the new University of Adelaide before his elevation, Way was vice-chancellor (1876) and chancellor (1883-1916). There was criticism of these appointments because of his lack of tertiary qualifications and experience; on ceremonial occasions he wore his judge's wig and gown in lieu of the academic dress to which he was not entitled. Prominent among those who promoted the establishment of the Adelaide Children's Hospital, he was president of the board from its foundation in 1876 until 1915. In addition, he was president (1893-1908) of the Public Library, Museum and Art Gallery of South Australia and was active in Freemasonry and in Bible Christian affairs. He helped to effect the union in 1900 of the three Methodist sects into the United Methodist Church of Australia and New Zealand, and remained a staunch member of the Methodist Conference. In 1872 he had bought Montefiore, a North Adelaide mansion where he spent the rest of his life; while at the Bar he also bought Sea View, a farm near Noarlunga; on his property at Kadlunga he grazed the improved Shropshire sheep which he had introduced into Australia. He was delighted when a great pastoralist greeted him in Sydney not as the chief justice, but as 'the breeder of Shropshires'.

From 1876 Way sometimes acted as governor during an interregnum or in the incumbent's absence. Late in 1890 he was appointed lieutenant-governor of South Australia for life. Governor Kintore made this arrangement with the Imperial authorities without cabinet's knowledge; the announcement came after Way had departed on a world tour. Fêted in England and awarded an honorary doctorate of civil law at the University of Oxford in 1891, he visited Shebbear College and presented it with a neighbouring farm.

Greater honours awaited him. An Imperial Act of 1895 allowed up to five colonial judges to enter the judicial committee of the Privy Council. Way was chosen as the Australasian representative. The appointment—which involved negotiations to gain support from the other Australasian colonies—was forwarded by (Sir) Langdon Bonython, proprietor and editor of the Adelaide *Advertiser*, and, more grudgingly, by Premier Kingston. In 1897 Way left to take his seat. He heard appeals from India, China, South Africa, Jamaica and New South Wales. He was awarded an honorary LL.D. by the University of Cambridge. According to his letters, he was received with deference and showered with attention by official and legal dignitaries and by society hostesses. In some quarters, however, he experienced iciness and condescension. Way went home in October and never sat on the Privy Council again, ostensibly because of the failure of either the Imperial or the various Australian colonial governments to pay his salary and expenses.

On 11 April 1898, his 62nd birthday, Way married Katharine Gollan, late Blue, née Gordon, a 44-year-old widow with a grown family. Though he had several times refused a knighthood (perhaps because his senior puisne Boucaut was a K.C.M.G.), Way accepted a baronetcy with alacrity in 1899. It would have been a little presumptuous, he wrote, to have 'declined a dignity which was accepted by Sir Walter Scott', and he was proud to have become, as he saw it, the first Methodist baronet in the British Empire.

From this point, Way's official life began a slow decline in status and supremacy. While taking no official part in the Federation movement, he strove unsuccessfully behind the scenes to prevent any restriction on the power of the Privy Council to grant leave to appeal from the High Court of Australia. His attitude to the High Court was one of suspicion and distrust: 'That Court was no more needed than the fifth wheel to a coach'. In 1906 he refused the offer of a seat on that court; he could hardly be expected to 'tramp about the Continent as a subordinate member of the itinerant tribunal'. The High Court soon demonstrated a propensity to reverse the decisions of the State courts in a disproportionate number of cases. Its actions made a great difference to Way's method of working. Formerly he had delivered most of his judgements extempore. He now made a practice of reserving them, and then delivered them at some length. The resulting delays

were eventually discussed in parliament. While he long escaped the correction of the High Court, in 1909 he was inevitably reversed, for the first time in thirty-four years (*Dashwood v. Maslin*).

The retirements of Bunday (1904) and Boucaut (1905) had left Way somewhat lonely on the bench. He received what might well have been a salutary shock when (Sir) John Gordon dissented in the first case that he heard in the Full Court, but later found Gordon an excellent judge and an agreeable colleague; and he was pleased when his former associate and subsequent successor (Sir) George Murray was appointed to the Supreme Court in 1912. As the twentieth century's second decade took its course, Way began to fail. Lady Way's death in May 1914 came as a heavy blow. Diagnosed as suffering from cancer, Way went to Sydney where, in July, Sir Alexander MacCormick amputated his left arm. Characteristically, Way wrote an eleven-page description of his journeys there and back, the operation and his convalescence.

He returned to the bench in October 1914 and struggled on with his many duties. The cancer recurred. He presided over the university commemoration in December 1915 and sat twice in the Full Court in the week that followed. On 8 January 1916 he died at his North Adelaide home and was buried in his parents' grave in West Terrace cemetery. His estate was valued for probate at £55,000 (gross). There were thirty-five beneficiaries, the most considerable legacy going to his widowed sister; his library of 15,000 volumes was willed to the university. Way's voluminous, shrewd and candid letter-books are in the Mortlock Library of South Australia. It is said that his sister burnt his personal diaries.

Sir Samuel Way was not a great jurist. His pragmatic cast of mind inhibited intensive historical research or jurisprudential analysis. At times he strained the law to produce the result which he thought justice and common sense demanded (see *De Pledge v. Australian United Steam Navigation Co.*, 1904). But he was conscientious, intelligent and industrious, and his verdicts gave general satisfaction. His judgement in the celebrated corset case (*Weingarten v. Wills & Co.*, 1906), which took nearly four hours to read, demonstrated his ability to marshal and assess a complex array of facts.

There was a touch of vanity about him, and an element of the complacency and self-satisfaction of his era. For all that, Way was by nineteenth-century standards a great man who left an enduring mark on South Australian life. Beatrice Webb had found him a 'grizzled, bearded little man, insignificant in features, voluble and diffusive in speech, with more authority than dignity **in his manner; he neither pleases nor impresses ... At first he seems a fussy little methodist ...** presently you discover that he is both good and wise. With intimacy one learns to appreciate his wide experience of men and things, his large-minded cultivation and above all his continuous application in advancing what he believes to be right'. Way's portrait by G. A. J. Webb is in the Supreme Court, Adelaide; his statue stands in North Terrace near the university. The Sir Samuel Way building, a former department store which now houses the Supreme and District Courts, has since 1983 been located on the corner of Gouger Street and Victoria Square.

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Citation details

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This article has been amended since its original publication. [View Original](#)

This article was first published in hardcopy in *Australian Dictionary of Biography*, Volume 12, (MUP), 1990

(0)

South Australia.

(CERTIFICATE OF TITLE)

Register Book,



Vol. CCCCXCVII Folio 7

Presented in application N^o 20819.

The Reverend Charles Thomas Newman, Minister of the Wesleyan Methodist Church in South Australia, The Reverend John ... The Reverend George ... The Reverend James ... The Reverend Andrew ... The Reverend Hugh ... and Frederick George ... as joint tenants

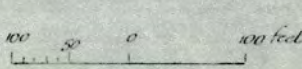
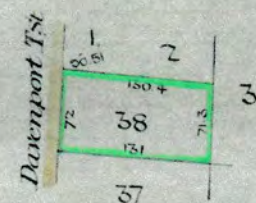
subject nevertheless to such incumbrances, liens, and interests, as are notified by memorial underwritten or endorsed hereon, in ... the Hundred of ... the allotment N^o 38 of the Section N^o 25 ...

which said Section ... delineated in the public map of the said ... deposited in the office of the Surveyor-General ...

In witness whereof, I have hereunto signed my name and affixed my seal this ... day of ... one thousand eight hundred and eighty ... in presence of

Handwritten signature of Registrar-General

Handwritten signature of Registrar-General



THE WITHIN LAND IS VESTED IN METHODIST CHURCH (S.A.) PROPERTY TRUST OF 33 PIRIE STREET ADELAIDE 5000 VIDE No. 3460498 PRODUCED 27.1973 AT 11 A.M. B. Macklin Jr. DEP. REG. GEN.

CANCELLED AND New CERTIFICATE OF TITLE ISSUED VIDE 3480498 VOL 4004 FOL 464 R. Gordon DEP. REG. GEN.

Handwritten mark or signature in the bottom left corner.

ORIGINAL South Australia
CERTIFICATE OF TITLE

Register Book,
 Volume 4004 Folio 464



New Certificate for the whole of the Land in Vol.497 Folio 7

METHODIST CHURCH (S.A.) PROPERTY TRUST of 33 Pirie Street Adelaide 5000 is the proprietor of an estate in fee simple subject nevertheless to such encumbrances liens and interests as are notified by memorial underwritten or endorsed hereon in ALLOTMENT 38 of Section 218 HUNDRED OF WATERHOUSE laid out as LORDS TOWN (G.R.O. Plan deposited No.405 of 1856) and delineated by bold black lines on the plan hereon

In witness whereof I have hereunto signed my name and affixed my seal this 15th day of November 1973
 Signed the 15th day of November 1973, in the presence of H. Cook

C.H. Nairn

Deputy Registrar-General



F.P. 30490
 APPROVED

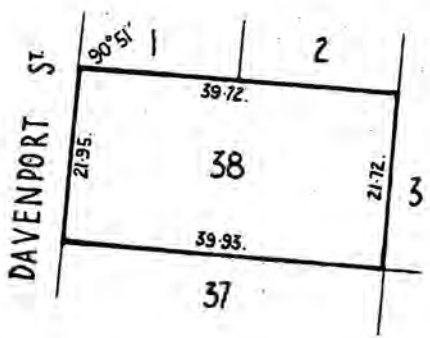
The within land is vested in THE UNITING CHURCH IN AUSTRALIA PROPERTY TRUST (S.A.) of 33 Pirie Street Adelaide 5000 vide Application 6947728 Produced 11.7.1990 at 15:45



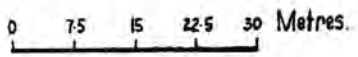
TRANSFER 7273555 to THE DISTRICT COUNCIL OF ROBE of an Easement over PORTION of the within land Produced 2.4.1992 at 16:00



CANCELLED as regards above land and New C.T. issued
 VOL. 4397 FOL. 516



CANCELLED
 AND BALANCE CERTIFICATE OF TITLE
 ISSUED VIDE VOL. 4397 FOL. 517
 7273555



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**ORIGINAL
CERTIFICATE OF TITLE**

South Australia

Register Book,
Volume 4397 Folio 517



New Certificate for the balance of the Land in Vol.4004 Folio 464

THE UNITING CHURCH IN AUSTRALIA PROPERTY TRUST (S.A.) of 33 Pirie Street Adelaide 5000 is the proprietor of an estate in fee simple subject nevertheless to such encumbrances liens and interests as are notified by memorial underwritten or endorsed hereon in ALLOTMENT 38 of Section 218 HUNDRED OF WATERHOUSE in the area named ROBE (G.R.O. DEPOSITED PLAN 405 of 1856) and delineated on the diagram hereon SUBJECT to the easement over the land marked A to the council for the area (TG 7273555)


Registrar-General

Dated 13 August 1992



Contract and Specifications for Work to be Done on the public school at Robe for Board of Education

From State Record Office of South Australia Item (not sure of this as person photographing did not identify each item):

ITEM: GRS/4418/00001/15

TITLE: 600 Robe Public School

START DATE: c 01 Jan 1864

END DATE: c 31 Dec 1900

Including Conditions of Tendering, Tender witnessed 24 March 1879 by FD Hodge for Contractor LN Sayer of Robe, Conditions of Contract, Specifications and Contract executing sundry improvements building closets to and providing tank to the public school at Robe.

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606

Specification of Work
to be done to the
Public School
at
Rote.

Robe

CONTRACT NO. _____

Conditions of Tendering.

1. Each tenderer must send in his tender on the printed form to which these conditions are annexed, having attached thereto these conditions, and a schedule of prices thereto annexed, such schedule being filled up, with rates and amounts upon which his tender is calculated.
2. The contract to be tendered for is a lump sum contract, and the sum inserted in the tender as the total amount shall be deemed and taken to mean a bulk or lump sum for the completion of the works, and for the performance of everything, which, under the contract to be entered into, is or may be required.
3. Each tender must be accompanied with a bank deposit receipt in favor of the Council of Education, and payable to the order of the Council to the amount of
4. On receiving notification that the Council is prepared to accept the tender, the Contractor must, within forty-eight hours, lodge with the Council a sum equivalent (including the deposit money) to five per cent. on the amount of the tender, which total sum shall be held as a deposit to secure the due performance of the contract so to be entered into as aforesaid; and in the event of non-execution of the contract within the time mentioned, and limited in the tender, or of the breach or non-observance in any respect of these conditions, or of the conditions of the tender, the Council shall be entitled to declare such deposit forfeited absolutely, and the same shall thereupon become and be absolutely forfeited to the Council as liquidated damages.
5. The Council shall not be bound to accept any tender; and although a tenderer shall have complied with all of the above conditions on the tenderer's part to be observed, and the Council may have notified to him that his tender would be accepted, the Council may at any time, by notice to the tenderer duly signed by the Secretary of the said Council to that effect, reject any tender before the execution by the Council of the said contract deed; but in such case such tenderer shall be entitled to receive all moneys deposited by him under these conditions.
6. Every notice to be given to a tenderer may be posted to the tenderer's address given in the tender, and such posting shall be deemed good service of such notice, and the time mentioned in these conditions for doing any act after notice shall be reckoned from time of posting same.
7. The word "tenderer" in these conditions shall be deemed to include two or more persons; the word "his" shall also mean "their;" and the word "he" shall also mean "they;" and the word "Council" shall mean Council of Education.

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SCHEDULE OF PRICES.

Excavating and carting away (if not deeper than six feet), per cubic yard	}	
Concrete, as per specification, per cubic yard		
22½-inch stone outside walling, as per specification, per superficial yard	}	
18-inch stone walling, per superficial yard		
9-inch brick walling, per superficial yard		
Roofing, per square		
Wood flooring, as per specification, per square		
Plastering to walls, per superficial yard		
Plastering to ceilings, per superficial yard		
Painting		

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To the Secretary of C

SIR—

In reply to
and in the daily paper
187 , requesting

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address

T E N D E R .

To the Secretary of Council of Education.

SIR—

In reply to an advertisement in the *South Australian Government Gazette*, and in the daily papers, dated the day of 187 , requesting tenders for the

under and subject to the conditions for tendering hereto annexed, the undersigned tender to perform the works referred to in the before-mentioned advertisement for the sum of

in all respects according to the plans and specification, and under and subject to the general conditions

And herewith enclose a bank deposit receipt for the sum of

payable to the order of the Council of Education, in accordance with the said conditions of tendering.

In the event of receiving notification that the Council of Education is prepared to accept tender, promise that, within forty-eight hours from the date of such notification having been either delivered to or left at usual place of business, or forwarded to through the General Post Office, addressed to as under, will attend at your office, and will then and there execute and enter into a contract with the Council of Education in the form attached to the specification and which have examined binding heirs, executors, and administrators in the manner therein set forth, to complete the said works, and which contract shall embody and incorporate the said plans, specifications, and general conditions; and also at the same time and place, will deposit an additional sum of

with the said Council of Education (making a total deposit of per cent. on the amount of said tender) to be paid by and received by the said Council upon the terms set forth in the said conditions of tendering.

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...ants and prices...
...ill execute additional...
...uch be ordered.
...ch
1879
Contractor's Name
Residence
Occupation

CONDITIONS OF CONTRACT.

CONTRACT NO.

NOTE.—These Conditions form portion of and are incorporated with the Contract and Specifications herewith attached.

Possession of Ground.

1. The Council of Education shall not be bound to give possession of the ground, or any part thereof, on or in respect of which the works are to be performed, to the Contractor, until thirty days after the execution of the contract by the Contractor, but the Council may request the Contractor at any time to take possession thereof; and if from any cause whatever the Council shall fail to place the Contractor in possession of the ground or any portion thereof within the time specified, such failure shall not in any way be held to be a breach of or to vitiate or avoid the Contract, but at the request of the Contractor, made within fourteen days from his obtaining possession, the Architect shall fix and determine what in his opinion shall be a commensurate extension of time for the completion of the works, and no other extension of time shall be allowed in respect thereof, nor shall the Contractor have any claim for loss, damage, or allowance in respect thereof. Possession of the ground for the purposes of the contract shall not be held to confer upon the Contractor, as against the Council or others claiming through him, any legal or equitable right to exclusive or other possession of the ground, nor shall the Council be deemed to have parted with the possession thereof in any manner; but the Council shall at all times be entitled to possession thereof, and shall have power as and when they may think fit, and for any purpose whatsoever, to exclude and remove the Contractor and all others claiming under him from possession of such grounds or any part thereof.

Witness's Name
Residence
Occupation

Contractor to be Represented.

2. The Contractor, at all times during the progress of the works, when he is not personally superintending them, shall have a responsible agent or overseer stationed on them to receive instructions from the Architect or the Superintending Officer, and to represent the Contractor for all the purposes of this contract; and the Contractor, before he shall absent himself from the personal superintendence of the works, shall from time to time notify in writing to the Architect or the Superintending Officer the name and address of the agent or overseer who is so stationed on the works, and who is to represent the Contractor for all purposes of the contract.

Drawings.

3. The drawings, if any, referred to in the specification or general conditions and the specification shall be taken together to explain each other; and if in the execution of the works the Architect shall find or be of opinion that there has been any omission or mistake either in the drawings or specification exhibited, or in any further detail or explanatory drawings that may from time to time be forwarded to the Contractor by the Architect or in respect of anything necessary for the proper performance and completion of any part or parts of the works, the Contractor shall at his own expense, as the case may be, supply, execute, or correct the same, and provide whatever may be requisite for so doing. Any written dimensions on the drawings shall be taken in all cases in preference to the scale attached, and anything contained either in the drawings or specification shall be equally binding on the Contractor as if it were contained in both; and in case the written or figured dimensions on the drawings shall disagree with the scaling, or in case there shall be any variance or discrepancy between the drawings and specification, or any ambiguity in them, or any difficulty shall arise in reference thereto, or the construction or meaning thereof, such circumstance shall not invalidate the contract, but shall, as the case may be, be determined or rectified by the Architect, if thought requisite by him, and the Contractor shall not be entitled to make any claim or demand for compensation or damage on account thereof. If neither the drawings nor the specification contain any notice of minor parts, or of work or materials, the intention to include which is nevertheless in the opinion of the Architect to be inferred, and which parts are in his opinion necessary for the completion and stability of the work, all such parts and work are to be made and executed and such material supplied by the Contractor without extra charge, and are to be deemed to

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contract as a condition precedent, the Council will give and yield up to the Contractor as a part of the consideration for his performance of the contract, the said plant and any unused or un- consumed materials, the bringing of the said plant, prepared work, and materials upon the said premises by the Contractor upon the terms aforesaid, being one of the conditions for the Council entering into this contract on their part. And no part of the said plant, prepared work or materials shall be removed, nor shall any of the said erections and buildings be removed, pulled down, or taken away by the Contractor, unless with the consent or at the request, in writing, of the Architect, in each instance first had and obtained.

Removal of Improper Materials.

10. It shall be lawful for the Architect or Superintending Officer to order the removal from the works of any materials, whether fixed or not, which may appear to him to be of an inferior, improper, or unsuitable description; and the Contractor shall remove the same within twenty-four hours after a written notice in that behalf given to him; and in case of neglect or refusal to remove the same according to such notice, the Council shall have power (without prejudice to any other right, remedy, or power conferred on him in case of breach or non-observance of these conditions), to have such materials removed and the expense of such removal (to be taken as determined by the certificate of the Architect) deducted from the next payment to be made to the Contractor, or until such materials are removed, to withhold payment of all sums of money that may be due, or that may thereafter become due to the Contractor.

Retention of Materials.

11. If the Contractor shall supply any materials, or execute any work which, in the judgment of the Architect shall not be in accordance with the Contract, the Council may, if it thinks fit (without prejudice to any other right or remedy for breach or non-observance of these conditions), elect to retain such materials or work, and in any such case the Architect shall, by writing under his hand, determine whether any, and if so, what addition to, or deduction from the contract price shall be made in respect of such materials or work; Provided that any election by the Council to retain such materials or work must be signified by writing under his hand, and that no addition to the contract price in respect thereof shall be allowed unless the amount of such addition shall have been so determined as aforesaid.

Number of Workmen, &c.

12. The Contractor will, from time to time, and at all times, be required to use and employ on the works or on any particular portion or portions thereof, as many men, horses, engines, waggons, dobbins, carts, barrows, and other plant and working material as from time to time, in the opinion of the Architect, shall be adequate and necessary for the due and punctual completion of the contract; and should the Contractor fail to comply with this provision, after six days' notice in writing from the Architect requiring him so to do, it shall be lawful for the Architect (without prejudice to the Council's rights and remedies for breach of contract) to use and employ such men, horses, engines, waggons, dobbins, carts, barrows, and other plant and working material as he shall think fit for the purposes aforesaid; and the whole cost and expenses thereof and of procuring the same shall be borne and paid by the Contractor, and the Council shall be and is hereby empowered, upon a certificate in writing of the Architect, that he has availed himself of the foregoing power, to allow and deduct such amount as the Architect shall certify to be due from the Contractor in respect thereof, from any money due, or which under this contract, may thereafter become due to the Contractor.

Measurement.

13. All measurements shall be made the net measurement, and be ascertained by the most approved and accurate methods, notwithstanding any custom to the contrary. The cubic contents of all excavations will be measured from the foundations, cuttings, side-cutting pits, side ditches, &c., from which the materials have been excavated, and on no account from the embankments or spoil banks in which such materials have been deposited. The cubic contents of all brickwork, stonework, timber, &c., will be the net cubic content of the different descriptions of work when completed, or as shown on the working drawings, without any allowance for waste of any kind or for any circular or other work, all custom to the contrary notwithstanding. The superficial area of any surface forming, soiling of slopes, painting, and any other kind of surface is to be the net surface actually operated on. And in measuring up any work no allowance will be made for any excess in the dimensions above those figured on the working drawings from time to time supplied to the Contractor, unless such excess shall have been ordered in writing by the Architect or Superintending Officer. The weight of all cast or wrought iron work is to be the net weight of material actually fixed or as shown on the drawings and ordered to be fixed, without any allowance for excess, scraps, or waste of any description. Lineal measurements mean the actual net length from end to end of the item.

Risk and Insurance.

14. The Contractor shall repair all damages, bear all risks of accidents happening to the works, or any part of them, from whatever cause; shall, at his own expense, effect a Policy of Insurance against fire in the name and for the benefit of the Council to the full amount of money advanced, and

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and agree, that any certificate given at any time by the Architect will be given by him, and is to be accepted by the Contractor without prejudice or bar to the Contractor.

The Contractor shall also be liable for any accident, damage, or loss which may happen to the public or to any private person during the progress of the works, and which may, on investigation, be found to be attributable to the Contractor, his workmen, or other person on the works.

Contractor not to Sub-let Works or Assign Moneys.

26. The Contractor shall not sub-let any portion of the works, or enter into any sub-contract for the execution thereof, or any portion thereof, or assign the deposit moneys, or any part thereof, or all or any of the moneys payable, or to become payable, under the contract, or all or any part thereof, or any other benefit whatsoever arising or which may arise under the contract, without the consent of the Council, under their hand; and no such sub-letting, sub-contract, or assignment, or any part thereof, or any interest, direct or indirect, establish or carry on any shop, store, or business for the supply of provisions, liquors, or goods; nor shall the Contractor make it a term or condition with any workmen, tradesmen, and laborers of every class, shall be paid on the works, if it be possible, in some building adjoining; and in no case shall they be paid in a public-house or other place where liquors or refreshments are sold.

Truck system not allowed.

27. The workmen, tradesmen, and laborers of every class employed on or in connexion with the works, shall be paid their wages and earnings in full in money, current coin of the Province, at least once in every month, and no ticket or other system of payment by provisions, liquors, or goods, will on any pretence be allowed; nor shall the Contractor or any person or persons employed by him, or in any way connected with him, or in whose profits or business he shall have any interest, direct or indirect, establish or carry on any shop, store, or business for the supply of provisions, liquors, or goods; nor shall the Contractor make it a term or condition with any workmen, tradesmen, and laborers of every class, shall be paid on the works, if it be possible, in some building adjoining; and in no case shall they be paid in a public-house or other place where liquors or refreshments are sold.

Workmen's Wages when unpaid.

28. From time to time before the payment of any money to the Contractor, the Council shall require from him a statutory declaration that the workmen, tradesmen, and laborers of every class employed on or in connexion with the works have been paid their wages and earnings in full in money, the current coin of the Province, and to the latest date at which such wages or claims are payable under these conditions; and the Council may withhold the payment of any money that may be due or may become due to the Contractor till such declaration has been made and delivered.

If the Contractor shall fail or omit to pay the wages of any workman, tradesman, or laborer employed upon or in connexion with the works, in the current coin of the Province, it shall be lawful for the Council (without prejudice nevertheless to any other rights, powers, or remedies hereby conferred or given in case of breach or non-observance of these conditions), as often as the same shall happen, upon complaint of such failure or omission, made by any such workman, tradesman, or laborer, and upon production of an order of Justices or any Court of competent jurisdiction purporting to have been made in the pursuance of the provisions of an Act made and passed in the Session held in the twenty-sixth and twenty-seventh years of Her Majesty's reign, intituled "An Act to consolidate and amend the Laws relating to Masters and Servants," or of any other statute or law for the time being in force on that behalf, to pay the amount mentioned in such order to such workman, tradesman, or laborer, and to deduct the same amount from any money then due or owing, or thereafter to become due or owing to the Contractor under this contract; and all the workmen, tradesmen, and laborers engaged under sub-contractors shall be considered, as far as the purposes of this clause are concerned, to have been employed under the direct orders of the Contractor himself, who shall be responsible by the Council for the payment of all their wages and claims, and all such wages and claims shall be included in the above statutory declaration.

Power to require Dismissal of Foreman or others.

29. The Architect may require the dismissal within twenty-four hours, by the Contractor, of any responsible agent, overseer, foreman, workman, or other person or persons employed by him in the works contracted for; and in the event of the Contractor refusing or neglecting or failing to comply with such requisition, all further payments on account of the work or materials may be stopped until such dismissal is carried out.

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Payments.

30. Payments, subject to all deductions herein provided for, will be made monthly, or as nearly as may be, as the works proceed, on the certificate in writing of the Architect at the rate of seventy-five per cent. on the proportionate value which the work actually done bears to the whole of the works, and of fifty per cent. on the value of such materials on the ground as may have been approved of by the Architect, in writing under his hand, as fit and necessary for the works, and the balance, together with the amount deposited as cash security, in fourteen days, or as nearly as may be, after the Architect shall have certified under his security, in fourteen days, or as nearly as satisfactorily completed, and that such balance, together with the cash security, is due to the Contractor: Provided always that no sum or sums of money shall be considered to be due or owing to the Contractor, nor shall the Contractor make any claim for or on account of any work executed or maintained by him, whether work originally included in the contract, or any extras, additions, enlargements, deviations, or alterations thereto, therefrom, or therein, unless such certificate as aforesaid shall have been given by the Architect as aforesaid, and the amount therein shall be fixed and determined by such certificate and not otherwise, and that the value of work and materials respectively are to be such as, in the opinion and judgment of the Architect, are fair and reasonable, taking into consideration the contract price at which the contractor has undertaken to complete the whole of the works; nor shall any sum or sums of money so certified be considered to be payable to the Contractor until the expiration of fourteen days after such certificate shall have been presented to the Council; nor shall any omission to pay the amount of such certificate at the time the same shall be papable be held or deemed to be a breach of or to vitiate or avoid the contract; but in case of such omission the Contractor shall be entitled to interest on the amount certified for at the rate of £7 per centum per annum for such time as such omission shall continue: Provided also, that if the contract includes maintenance, and if the Contractor has not provided an amount for maintenance in his tender, or if the amount provided for maintenance shall appear to the Architect to be insufficient, then the Council may retain either the whole or any part of the sum payable to the Contractor till the full and complete execution of all the works of maintenance. And under no circumstances will this contract be recognised or held to be a schedule contract, but solely as a contract to be executed for the bulk sum named in the tender, and the rates or prices given in the schedule shall not under any circumstances be interpreted to imply that the work is to be measured up and paid for at the rates named therein.

Progress Payments, without Prejudice, &c.

31. No certificate given to the Contractor for the purpose of any progress payment shall prevent or prejudice the right of the Architect at any future time, before the termination of the contract, to reject or condemn unsound materials or improper workmanship; and notwithstanding the giving of any certificate that any portions or the whole of the works have been satisfactorily performed, the Architect may require the Contractor to remove or amend at any future time previously to the final payment on account of the construction and maintenance of the works, any work that may be found not to have been performed in accordance with the contract; and the Contractor must remove or amend, at his own cost, all such works when so required, notwithstanding any approval made or given by the Superintending Officer. The Council shall have power, on the report of the Architect that the work approved of as aforesaid is not in accordance with the contract, to deduct from any money that may be due, or that may become due to the Contractor, the whole amount that has been paid on account of such work.

If, in the opinion of the Architect, further inquiry is necessary or desirable before any certificate is paid, the Council shall have power to suspend the payment of all or any part of the amount mentioned in any such certificate, for a period not exceeding one month from the date at which, in the ordinary course, the money would have been paid.

Council's Powers on Breach of Contract, &c.

32. If, in the opinion of and according to the determination of the Architect, the Contractor shall fail properly and duly to commence the works within the time provided for that purpose, or shall not at any time exercise such diligence, or make or have made such progress with the works or any part thereof as shall be sufficient to ensure their effectual and efficient completion within the specified time, and in the manner provided by the contract, or shall have failed to complete the works within such specified time, or shall use or employ bad, inferior, or insufficient materials, or shall execute any work in an imperfect manner, or shall in any respect, whether herein specifically provided for or not, commit a breach of his contract, or fail or neglect to perform, abide by, and observe the same, or any part thereof, or if he shall at any time before the complete fulfilment of his contract become bankrupt or insolvent, or make an assignment for the benefit of his creditors, or shall compound with his creditors, or propose any composition to his creditors for the settlement of their debts, or shall carry on or propose to carry on his business or undertakings under inspectors on behalf of his creditors, or shall commit any act of bankruptcy, then, when and as any or either of such cases shall in the opinion and according to the determination of the Architect arise, have arisen, occur, or exist, it shall be lawful for the Council (notwithstanding any other provision, right, or remedy by this contract specifically or otherwise given or conferred upon him) by any instrument, or notice, or writing under his hand delivered to the Contractor, or his representative on the works, or left at the Contractor's office, or his usual

...ation, completed to his
Architect will be her-by cap
without prejudice or bar to
...age, or loss which may be
works, and which may, on in
or other person on the works.

Assign Moneys.

... works, or enter into any
the deposit moneys, or any
under the contract, or all or
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or contract moneys, or any part
uncil, and the same respect
said shall, in each case, have

...d.
... employed on or in connec
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payment by provisions, li
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public-house or other place

...id.
the Contractor, the Council
smen, and laborers of every
their wages and earnings,
which such wages or earnin
d the payment of any
declaration has been made

workman, tradesman, or
coin of the Province, if sh
her rights, powers, or rem
ese conditions), as often
by any such workman, th
Court of competent jurisd
an Act made and passed
Majesty's reign, intituled
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mentioned in such ord
from any money then du
his contract; and all the
poses of this clause are
or himself, who shall be
ns, and all such wages

others.

hours, by the Contractor
persons employed by him
or neglecting or failing
- or materials may

by or in any proceeding at law or in equity, or otherwise, to answer or explain any matter touching or relating to any certificate, order, direction, decision, determination, admeasurement, or valuation made or given by him, or which it may be alleged should have been made or given by him, or to state how, or in what manner, or on what grounds, or for what reason he settled, ascertained, determined, or omitted to settle, ascertain, or determine any matter whatsoever; nor shall he be required or compellable to produce, or show to any person or persons, or to or before any Court or Courts, for any purpose whatsoever, any plans, drawings, or documents whatever, or any calculations or memoranda whatever made by him, or which may be in his possession or power, or any calculations or documents whatever which have been communicated to the Contractor for the purpose of this contract.

Interpretation Clause.

44. The following words and expressions in the specifications, and in these conditions, shall have the meaning assigned to them respectively, as stated below, unless there be something either in the subject or context repugnant to such construction:—

“Contract” shall mean and include the whole of the written or printed documents or plans subscribed or signed by the Contractor, or by which the Contractor is in any manner bound, or by which his rights, liabilities, duties or engagements are in any manner defined or limited, including the Tender, the Contract, the General Conditions, the Schedules of Quantities and Prices, the Specifications, and all plans, drawings, and schedules.

“Council” shall mean the Council of Education.

“Architect” shall mean the Architect for the time being of the Council of Education, or who may from time to time be appointed.

“Superintending Officer” shall mean any person who may, from time to time, be appointed to that office by the Architect.

“Month” shall mean a calendar month.

“Works” shall mean the whole of the works included in and provided for by the contract, and shall comprehend all extras, additions, alterations, or deviations from or in the work as originally planned, designed, or proposed.

“Contractor” shall mean and include the said *L. W. Sagar* ^{his} executors, administrators, and assigns.

Each of the words “Specifications,” “Drawings,” and “Plans,” shall be respectively construed to comprise all three.

Words importing the singular number only shall include the plural number, and words importing the plural number shall include the singular number.

Witness to the signature of the Architect—
}

, Architect,

Witness to the signature of the Contractor—
} *J. A. Kodge*

, Contractor.

Dated *24th* day of *Nov*

Nov

1879

L 179 00 Tender

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Specification of Work to be done
to the Public School Building at
Robe for the Council of Education

Contractors are requested to read the
foregoing conditions of Contract as
a portion of this Specification.

Excavate for the Blosetpits as shown
on the drawing, & build the walls
in good 14" rubble masonry well
flushed up as the work proceeds.

Build the Blosets as per drawings
in good ordinary rubble work.

Travel point at the completion with
sharp mortar.

Cement the inside of Bloset pits.

Save the bottom of pits either with brick
flat, or good spalls (if bricks are expensive)
laid or 3" of concrete, laid to a fall as
shown.

to Emma

GEPPS CROSS
RESEARCH CENTRE
09-FEB-2021

Render, float, set the ceilings of
 closets & float the walls, & line white
 at completion.

Cement the west side of Building
 & the wall south ends with Portland
 cement clean sharp sand in a
 thickness of say $\frac{1}{2}$ " gauged 2:1
 finished floated.

Stop color the walls inside building
 using good fast color.

Provide & set a 4'-0" x 2'-0" slate
 hearth or concrete laid between the
 joists or fillets & boards, this hearth
 stone is to take the stove.

Repair the coping of Porch & make
 thoroughly secure.

Pave a space on East side of Porch with
 Lava stone same as at present in use.
 Area to be paved about 110 square
 feet.

to Emma.

3

Fix with proper sized screws to wrought
 $4\frac{1}{2} \times 1$ " chamfered rails in Panel 50 flat
boards to be supplied by the Council.
The flat rails to be well secured
to strong plugging & placed at the
following heights 5:6, 3:10 & 2:6.

Floor the closets with $1\frac{1}{8}$ " T+G. flooring
nailed to 4×3 " red gum joists spaced
16" centres.

Roof the closets as shown with timbers
of the sizes figured on the drawings &
as follows.

Rafters $4\frac{1}{2} \times 1\frac{1}{2}$ " over closets 16"
centres, $3 \times 1\frac{1}{2}$ " battens for iron, fascias
 $7 \times 1\frac{1}{4}$ ". Wall plates $4\frac{1}{2} \times 2$ ".

Fit up the closets with 1" deal seats & rising,
two heights in each closet. Put $\frac{3}{4}$ " water
board & $4\frac{1}{2} \times \frac{3}{4}$ " skirting round seat &
walls.

Form the Urinal & cover with No. 12 zinc.
Put a $1\frac{1}{2}$ " waste pipe & lead into a pit
outside say 18" square. Cover the pit

4
with 1" slate & leave filled with clean
fresh charcoal & a thin layer of earth.

Cover the closet pits with 1 1/2" saw red
gum laid close on a 1 1/2" plate.

Cover the roof of closets & screen fence
with 24 gauge corrugated galvanized
iron with a flute & a half side lap &
well secured with 2 1/4" galvanized iron
screws.

Provide & properly fix 5" O.B. rains gutters
to school with double rivetted joints
& well soldered both sides, & 4" to closets.

Provide & fix about 40 ft of 3" galvanized
iron down pipes, properly connect with
the rains gutters & put all shoes, clips
etc required, the contractor can estimate
for less down pipe, if a smaller quantity
will suffice

Provide & fix on proper masonry stand
1,000 gallon galvanized iron tank with
1" tinned boards under with cover &
overflow, brass bib tap & complete.
The water from roof to the tank conducted
into tank

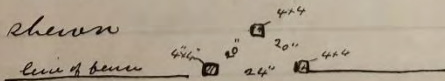
Provide & place in position a stove of
the value of £ 2.00 in Adelaide

and provide in addition say 15ft of 4" black iron stove pipe with the necessary bends, holdfasts, & cap.
2 in the stove, pipes, &c all complete

Rub down & paint the old woodwork throughout two coats including ceiling & knot, stop & paint all new woodwork four coats good oil & lead or zinc colors.

Contractors will please give a separate price at per rod for enclosing the School ground with fencing as under

Split gum posts 8" x 3" one top rail split gum, & 3 or 4 wires, slip panel of 3 - 3 x 2" string, bark rails, Childrens entrance to have 3 4" x 4" posts as shown



Witness
J. M. Hodge

Chas. Sage
Contractor

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This Contract made the 24th day of March

in the year of our Lord one thousand eight hundred and seventy-nine Between

L. W. Sager - hereinafter and in the documents annexed hereto called "The Contractor" of the first part and the Hon. J. C. Munke - hereinafter

Witnesseth that the Contractor for himself his heirs executors and administrators hereby covenants with the Commissioner of Public Works in and for the Province of South Australia to execute and perform the several works and provisions and supply all materials and labor and everything of every kind respectively named shown described and referred to in the specification conditions of contract and schedule of prices hereto respectively annexed to be executed and supplied by and on the part of the Contractor for

Executing sundry improvements building Clinch &c + providing Quack to the Public School at Robe -

in conformity with the said specification and under and subject to the conditions of contract also hereto annexed at the sum of One hundred & twenty nine pounds etc - seven shillings at 14/- per rod

And the Contractor for himself his heirs executors and administrators hereby covenants with the Commissioner of Public Works and the Commissioner of Public Works hereby covenants with the Contractor to perform fulfil observe and comply with and submit to and abide by all and singular the conditions stipulations and requisitions and all matters and things contained expressed and shown in or reasonably to be inferred from the said specification the said conditions of contract and the said schedule of prices and by and on the part of the Contractor and the Commissioner of Public Works respectively to be performed fulfilled and observed And it is hereby mutually covenanted and agreed between the said Commissioner of Public Works and the Contractor that the said specification conditions of contract and schedule of prices shall form part of this contract and that the same shall be read and construed in the same manner in all respects as if the said specification conditions of contract and schedule of prices were herein set forth And it is also mutually covenanted and agreed that if the party hereto of the first part shall consist of two or more persons the term the Contractor herein and in the documents annexed hereto shall bind such persons jointly and severally and any two or more of them and their respective heirs executors and administrators and such persons shall jointly be entitled to the benefit of this contract and these presents and the said documents shall be read and construed accordingly

And in pursuance of an Act No. 19 of 1869-70 intituled "An Act to prevent Public Contractors being returned to or sitting or voting in Parliament" it is hereby made an express condition of this contract that no Member of the Parliament of South Australia be admitted to any share or part of this contract or to any benefit to arise therefrom

Signed, sealed, and delivered by [redacted] L. W. Sager } Contractor.

in the presence of J. A. Hodge (L.S.)

Signed, sealed, and delivered by the said [redacted] Commissioner of Public Works in the presence of John Mann

Secretary C.I. W.

Dated this _____ day of _____ 187

- Documents annexed to which above Contract refers.
1. Specification. 2. Conditions of Contract. 3. Schedule of Prices.

R

From: <https://tedcurnowhistory.wordpress.com/2017/04/01/extra-notes-bible-christian-methodists-in-south-australia-1850-1900/> February 12, 2021.

Extra Notes: Bible Christian Methodists in South Australia 1850-1900

(7) Growth of SA& BC. From 1851 to 1881, South Australia grew from 63,000 to 275,000.

Census 1891 showed Wesleyan 49,159, Bible Christian 15,762, Primitive 11,654. This meant 23% of population was Methodist. 1891 Census showed population 320,431.

Bible Christian figures compared with figures of the previous decade the Census showed a proportionate increase of 50.24%. The next highest were the Baptists with 25.52%

The Advertiser paper said, *“So far as the growth is traceable to a human agency, it has been caused by the zeal, singleness of purpose and the self sacrifice of the great body of Bible Christian preachers and people.”*

It has been said The Bible Christians were the Penticostal movement of 19th century South Australia.

From: <https://tedcurnowhistory.wordpress.com/2017/04/01/extra-notes-bible-christian-methodists-in-south-australia-1850-1900/> February 12, 2021.

Extra Notes: Bible Christian Methodists in South Australia 1850-1900

Funding and Building

Chapel building usually followed a pattern. Establish contact and begin home preaching. With community interest aroused, donation of land or money followed. Way often referred to the “ark of the covenant” as needing a resting place and to the chapel at Bowden as the “Temple.” Amid a transient community this was an appeal for permanence. A permanent community needed a permanent “Word of Life. People needed access to the means of grace and to build early was to stake a spiritual claim to the “promised land.”

Typical of a church focused on the rural poor and unlike the wealthy Wesleyan’s, chapels and buildings were of inferior quality and often temporary, subject to quick deterioration and needing constant repair. The urgency of getting people to invest in a visible presence was almost given priority over the appearance or grandeur of the building. Opening sometimes took place before the plastering or ceiling was installed. The re-opening of chapels in Yankalilla circuit, Mc Laren Vale, Eyre’s Flat, Watervale, Upper Wakefield, Springfield(Kapunda), Chapel and Mission house Willunga were examples that provided another occasion to appeal for donations. Build small with cheap material then build and enlarge. Burra, Bowden 1857/8, Auburn doubled its size in 1861/2 and after revival Kapunda chapel was rebuilt..

Samuel Keen as a young minister in England, before coming to Australia was known as a good money raiser – chapel builder. Keen commenced a remarkable ministry in South Australia on the Gawler Plains, Angle Vale. (known as the bread-basket of the nation at that time) He started with 4 members and increased that number to 319 over 5 years. A D Hunt described him as a man of frenetic energy who rode his horse from farm to farm, preaching under gum trees or in the homes of early settlers, always aiming for a verdict. Keen built 12 chapels and formed 15 Congregations over 7 years. He died at the age of 54 years virtually after burning himself out.

John Dingle worked with Keen in the Gawler mission for a period from whom he learnt the art of funding and building chapels. Over 44 years Dingle laid claim to launching 26 new chapels, 3 enlargements, 3 parsonages. (Australian Christian Commonwealth Jan 12, 19–)

Money Management

The rural church was vulnerable to world markets, seasons and mining deposits.

Both Way and Rowe were effective preachers and good managers. Reports on income seemed to be as important as reports on conversions. While the building of chapels seemed erratic, lacking any overall plan, James Way needed the evidence of strong local support and a reasonable amount of money on hand before a chapel was built. An early release from debt and payments of interest was encouraged. There were times when Way appealed to the UK for loans at a low interest rate. Money raising events. Bazaar’s. Personal subscriptions sought, Missionary meetings for local and overseas work, Opening and Re-opening of chapels after repairs, Anniversary public meetings, Donations of land, Grain schemes, Pew rents, Donations of labour or materials, Tea Treat meetings, Lectures, Outings and Picnics. In other words almost every occasion was used to boost income.

From: <https://tedcurnowhistory.wordpress.com/2017/04/01/extra-notes-bible-christian-methodists-in-south-australia-1850-1900/> February 12, 2021.

Extra Notes: Bible Christian Methodists in South Australia 1850-1900

The South Australian story begins

George Fife Angus believed God had a special purpose in the Christian settlement of South Australia. (Civil and religious liberty) Angus, Edward Stevens, Samuel Stevens, Captain Bagot and others were determined that South Australia would be the **first state in the British Empire to separate Church and State**. The story is well told by Douglas Pike. (*Paradise of Dissent*) (*Early History of Kapunda*, W S Kelly, S A Historical Society).

James Blatchford. the story of a lay-man

James's mother died when he was 13 years of age and he went to live in a public house. As a single man he became caught up in the typical drinking culture of that time and he led a wild life of wrestling and partying. Dr Arnold Hunt recalled his early life:

He never had a day's schooling in his life. He went to work in the mines at the age of seven and later taught himself to read and write. In 1834 during a revival in a Bible Christian chapel (at Tinhay) in the Launceston circuit, (East Cornwall) he was soundly converted and at the age of 26 he found a faith by which he believed and in which he died.

Twelve months later he became a Bible Christian local preacher and class leader. His wife, Eliza Skinner died in 1838 and having two little boys, a four and two year old he soon remarried a Bible Christian girl, Charity Jury. James went on to establish a chapel at Tinhay that would seat 200 people and it quickly became the centre of his life, ("like a little heaven below") "Then one day he was talking to James Torr(a cousin) about this foreign (Australia) of which they had already heard much." There and then they agreed to toss a coin and to allow its fall to finally decide whether they should go or not. At that point both families were committed to go to Australia.

James Torr and his family (children, James, John, William, Thomas, Sophie, Jane and Elsie) preceded the Blatchford family on the ship *Hooghly*. He later joined the work force at Burra as a miner. James Blatchford, with his boys and second wife emigrated from Launceston, Cornwall on the *Avoca* in May 1847. During the long voyage from England we are told that Blatchford gave himself to "exhorting the captain and diligent preaching", (even convincing the Captain not to kill chickens on the Sabbath)

The family arrived at Port Adelaide in the September of 1847. Arriving earlier, James Torr had arranged a home for his friends, the Blatchfords. It was a ball-room and was 40 ft long by 20 ft wide. Torr and his wife slept in one corner, Blatchford and his family in another corner while three young men occupied the other end of the room. About a dozen people ate and slept in the room with their beds on the floor. Three months later, at Christmas time, on a Monday evening James and Charity, with others who came out on the same ship set off with their belongings on a bullock dray for Burra. It was a slow journey that took six days but they arrived the following Saturday evening. For three months the Blatchfords lived in another large room that was a "horrid den" with quarreling, singing, crying all mingling together

while James dug out a few rooms in the creek bank on the north side of Welsh Creek near the Smelting Works. By 1848 some 400 to 500 people were living in an area that stretched for three miles along the river waterway.

By 1849 James Blatchford had met up with John Stephens another Bible Christian member from Cornwall and with others they could wait no longer. As unauthorized lay-people they were intent on luring a minister from the home country and so banding together they persuaded the South Australian Mining Association to donate land for a chapel and they raised £50 towards a chapel to hold 200. Then they informed England all that was needed was a minister.

Back in England the Bible Christian Missionary Society was broke but it was reported:

“To JAMES WAY the eyes of all turned as the most suitable person to lead this new enterprise.”

James Way was born in 1804 in a small village in Devon. He was orphaned as a child and deprived of an education. He was converted at the age of 18 and became a Local preacher before entering the ministry. He walked 50 miles to his first church carrying his **bible, a dictionary and a hymn book.** (*Way was described as having a transparent sincerity*)

Many years later in 1847 he was made President of the Bible Christian Conference. As a senior statesman in the church of 24 years experience James was a reluctant starter to the idea of pulling up roots and going to Australia. He had an aging mother and he wanted to provide his children with an education he had missed out on.

The secretary of the Mission Society wrote to Way describing the whole venture in the terms of an Old Testament metaphor. The voyage to Australia was likened to Israel crossing the Red-sea to the land of promise—there was a new frontier to be conquered. The Secretary quoted the words of Pharaoh to Joseph, ***“Regard not your stuff: for the good of the land of Egypt is yours.”***

James Rowe was the younger, junior member of the team. A young Cornishman from Penzance of 5 years experience. He had only been married to Elizabeth, an energetic vivacious women for a few months.

Arriving in Bowden

The missionaries Way and Rowe reached Port Adelaide in November 1850. Walking up to Adelaide from the Port and reaching Bowden they saw two Cornish men, Samuel Coombe and Peter Dungey digging a well at Bowden. We know Coombe had found employment at Bowden and Way had a letter of introduction addressed to Cornishman John Robins Rundle who lived there. Rundle (born Lanlivery Cornwall 1816, wife Mary from Altarnun, Cornwall) Cornish people often stuck together often stuck together so probably there was a small enclave working in the brick yards at Bowden. It was a natural place to start a Bible Christian Church among working class Cornish.

Ethnicity Enclave.

Hunt says, “The Bible Christians expanded much more rapidly than the other minor Methodist bodies because it gathered in many who had been members in Cornwall and Devon.

We know of early Cornish miners working the mines at **Glen Osmond** and at **Bowden** the clay brick works seemed to attract the Cornish not to mention **Kapunda**. At **Burra** James Blatchford associated with other Methodists but he wanted a chapel “to be with his own people”.

In a paper by a great grandchild of Sally Keen we are reminded that Samuel Keen was sent to South Australia via the generosity of George Fife Angus. Angus had a special interest in the Cornish-Devonshire farmers who were settling on the **Gawler Plains**. (He donated towards the Elim chapel) Perhaps this was because he was advertising the SA Colonization Scheme.

This is of interest because again we have a specific Cornish geographical location. Len Roberts informs us of the Cornish who settled around **Carclew** on the Gawler River and then there were the slate mines at **Willunga**. In “The Cornish Overseas,” Philip Payton, p74-75, points out that Donald Meek has argued that the Bible Christians, – “*when confronted with the phenomenon of emigration, deployed a sophisticated sense of kinship in moulding their responses.*

This kinship was “spiritual” thus when offered the chance to emigrate the maintenance of such kinship overseas was foremost in their consideration. This might well have promoted the emigration of other families in distant lands. This may help explain the extensive emigration from North Cornwall and the enthusiasm with which the Bible Christian Missionary Society recruited trained preachers for its work abroad.”



ROBE HISTORICAL INTERPRETATION STUDY

Stage 1 in the establishment of the
Robe Historical Interpretation Centre

Prepared by John Dallwitz and Susan Marsden, Heritage Investigations,
for the District Council of Robe and the Heritage Conservation
Branch of the Department of Environment and Planning.

Adelaide, 1983

This was the mansion "Karatta House" (although its date of construction has also been given as the late 1850s). Another "country residence" was Charles Smith's "Bellevue Villa", near "Dingley Dell", which was built in 1862. (51) "Karatta", like "Moorakyne" reflects the standing of the pastoral aristocracy of the South East.

The visits by Governor Fergusson, family and followers to "Karatta" (some of his retinue being lodged at Ormerod's cottages), were a high point;

"They helped to give provincial Robe an *éclat* rare for a place so far removed from the capital. The local military detachment, in scarlet and silver-braided uniforms, formed a guard of honour for his Excellency's more formal occasions. The Circuit Judge arrived from Adelaide in a spanking carriage, escorted by police troopers with drawn sabres. The captains and officers of wool clippers ogled the ladies who, butterfly-gay in fine frocks on the seafront promenade, were as grand as those of Melbourne or Adelaide. There were local dandies, too, and the sheep station people from round about were almost a colonial pastoral aristocracy.

"In the season, there were races with towering steeple-chases which brought the best horses from all over the South East, the show, kangaroo hunts, coursing, concerts and dances. The Bachelors' Ball was the social event of the year, and its gaiety went on till dawn paled the candles and lamps." (52)

Riders at the famous Robe races included the poet and horseman Adam Lindsay Gordon, who courted his wife, Maggie Park at the Caledonian Inn.

The social life of the town's many tiered population was flourishing. Ebenezer Ward noted that the town was very self-contained socially in that it provided all the necessary community facilities. Besides the churches and schools which developed there was a flourishing Institute.

In 1868 the Institute was relocated from the Chapel Hall which stands near St. Peters Church, to its new premises in Smillie Street. The Institute was a central focus of cultural and social life. Meetings of social organisations were held there, a library was collected, and lectures and social gatherings were held.

Institutes in the nineteenth century formed an educational as well as a social function, with their lectures on serious topics and their subscription libraries. For children during this period there were mostly small private schools, usually run by women in their own homes. One of Robe's old cottages is known as "The School in Rotten Row" as it was used in the late 1860s as a private establishment for girls. This was conducted by Miss Dubois, then the Misses Dickson. "Here the students gained a basic knowledge of French, dancing, pleasing manners and above all, a general happiness towards life." (53)

(51) *ibid*, p. 58

(52) Lamshed, *South-East sketchbook*, p.38

(53) E. Harfull in *Birmingham, Sixth tales...*, p.45

Another private school was opened in 1869 in the Free Presbyterian Chapel. This simple building has had an interesting history, having been built in 1858 for the Presbyterians, but used freely by all Protestant denominations, especially the Church of England, before the building of St. Peter's Church adjacent to the Chapel in 1859. In 1862 a Mechanics Institute was established there (until the present Institute was built).

The Star of the Sea was the first Church completed in Robe (also in 1858) and possibly the first Catholic Church in the South East, which may be a reflection of the numbers of Irish immigrants who were then landing at the Port of Robe.

These three Churches satisfied Robe residents' religious needs and Robe's last Church, a Bible Christian Chapel, was not built until 1869. Nor did it seem that there was much need for this extra Church, its origins lying partly in a dispute between local seat-holders at St. Peter's Church (a number of whom were non-Anglican) and the Anglican Synod in Adelaide, which wished to assume control of the Church.

"The former Bible Christian Chapel, now the Uniting Church in Robe, is historically significant because of its association with the end of Robe's period of prosperity and growth as the South-East's leading sea port. Coming at the end of the 1860's the Chapel was one of the last, if perhaps not the last, major buildings to be erected in the town during this first phase of Robe's development. The building of the Church perhaps also reflected the decline in the internal unity and accord that had once characterized the town in its earlier and somewhat more isolated days." (54)

(54) Aeuckens, Heritage Conservation Branch report, "Uniting Church ... Robe," p. 2

3.2 Schedule of Items of Heritage Significance

<u>Item No.</u>	<u>Item</u>	<u>Status</u>	<u>Construction Date</u>	<u>Historical Interpretation Significance</u>
1	Obelisk	SHR,CL	1855	2.2.2, 2.2.3
2	Gaol ruins	SHR,CL	1861	2.2.2
3	Karatta House	SHR,RL	c1857	2.2.4
4	Former Customs House	SHR,CL	1863	2.2.2, 2.2.3
5	Our Lady Star of the Sea Chapel	SHR,RL	1858	2.2.4
6	Moorakyne (House)	SHR,CL	1856	2.2.4
7	Former Government Residency	HCB	1847	2.2.2
8	Court House	SHR,CL	1856	2.2.2
9	Police Stables	SHR,RL	c1858	2.2.2
10	Ormerod Cottages	SHR,CL	c1863	2.2.4
11	Royal Circus (Round-about)	HCB,U	-	2.2.1
12	Robe Town Magnetic Telegraph Station	SHR,CL	1858	2.2.2
13	Robe Hotel	U	1846 (Original Bonnie Owl Hotel)	2.2.3
14	Cottage	U	-	2.2.4
15	Former Free Presbyterian Chapel	SHR,CL	1858	2.2.4
16	St. Peters Church of England	SHR,RL	1859	2.2.4
17	Cottage (Granny Banks)	HCB,U	1846	2.2.4
18	House	HCB,U	c1855	2.2.4
19	House	HCB,U	-	2.2.4
20	Bank House	HCB,U	1859	2.2.3
21	Shop and Cottages	HCB,U	1857	2.2.3
22	Former Criterion Hotel	HCB,CL	1856	2.2.3
23	Institute Building	SHR,CL	1868	2.2.4
24	Former George Lord's Horseshoe Forge	HCB,RL	1855	2.2.3
25	Former Davison's Shop	HCB,CL	c1855	2.2.3
26	Grey Masts	SHR,CL	1853	2.2.2, 2.2.3
27	Caledonian Inn	SHR,RL	1859	2.2.3
28	Former Bank	HCB,U	-	2.2.3
29	Uniting Church (former Bible Christian Chapel)	HCB,CL	1868	2.2.4
30	Cottage (Burr Cottage)	HCB,U	c1850	2.2.4

Register Research Programme 1982/83

To: The South Australian Heritage Committee
From: Head, European Section, Heritage Conservation Branch
Subject: REGISTER NOMINATION:
UNITING CHURCH, DAVENPORT STREET, ROBE
(Formerly the Bible Christian Chapel)
Date: 9 July, 1982

SUMMARY

This report has been prepared in response to a recent survey of Robe by the Heritage Conservation Branch aimed at identifying both heritage items and heritage areas. This item is therefore nominated by the Heritage Conservation Branch.

Historically, the church is significant because of its association with the final years of Robe's eminence as the leading seaport of the South East. The building of the Bible Christian Chapel, which was the last church to be erected in the town, reflected the end of unity. The church is also important for its role as the government school in Robe during the decade 1875-1885.

Architecturally, the Uniting Church is of little significance.

Environmentally, the Uniting Church contributes to the historic character and identity of Robe and is of added importance because of its location on a prominent site.

The Integrity of the Uniting Church is high, the original form is intact although minor modifications have been made to the external fabric.

The Uniting Church is currently on the Classified List of the National Trust. It is not presently listed on the Register of the National Estate.

RECOMMENDATION



Barry G. Rowney
MAB:JD

South Australian Heritage Act 1978-80	Register of State Heritage Items ITEM EVALUATION SHEET Buildings and Structures Item UNITING CHURCH, DAVENPORT STREET, ROBE (Former Bible Christian Chapel)																																																																													
Age 1868/69	Theme	Office																																																																												
Period 1852-1883	Subject RELIGION - Education and Culture	Region 6 South East																																																																												
Building Type Church	Style Gothic: Influenced Vernacular	Status N.Tr. (CL)																																																																												
<u>Qualitative Data</u> <table border="1" style="width:100%; border-collapse: collapse;"> <thead> <tr> <th style="width:30%;">Component</th> <th style="width:40%;">Comment</th> <th colspan="4">Grading</th> </tr> <tr> <th></th> <th></th> <th style="width:10%;">E</th> <th style="width:10%;">VG</th> <th style="width:10%;">AG</th> <th style="width:10%;">FP</th> <th style="width:10%;">NA</th> </tr> </thead> <tbody> <tr> <td colspan="7"><u>History</u></td> </tr> <tr> <td>1. Context:</td> <td>Associated with the latter period of Robe's history as the South-East's major sea port. Part of the further social and cultural development of Robe in the 1860's.</td> <td></td><td></td><td></td><td></td><td></td> </tr> <tr> <td>2. Person/Group:</td> <td>Associated with the Bible Christians in Robe, 1869-1874, and the Wesleyans, 1885-1899. After the Methodist Union, it functioned as Robe's Methodist Church. Also associated with the government school in Robe, 1875-1885.</td> <td></td><td></td><td></td><td></td><td></td> </tr> <tr> <td>3. Event:</td> <td>Church opened early in 1869. Purchased by the Board of Education in 1875 for use as a school. School conducted for 10 years to 1885. Became the Wesleyan Chapel in September, 1885. Reopened late July, 1970, after extensive internal and external work was completed. Last church to be built in Robe in the 19th century.</td> <td></td><td></td><td></td><td></td><td></td> </tr> <tr> <td colspan="7"><u>Architecture</u></td> </tr> <tr> <td>4. Architect/Builder:</td> <td>Not yet established. Not yet established.</td> <td></td><td></td><td></td><td></td><td></td> </tr> <tr> <td>5. Design:</td> <td>Rectangular plan with projecting porch, gabled roof, stark exterior relieved by three slender pointed arched windows in each side-walk. Built into hillside, a basement/meeting room has an outside entrance door and two small casement windows.</td> <td></td><td></td><td></td><td></td><td></td> </tr> <tr> <td>6. Construction:</td> <td>Traditional, stone walls, iron roof. Exterior has been rendered and painted white, increasing stark appearance.</td> <td></td><td></td><td></td><td></td><td></td> </tr> <tr> <td>7. Interior:</td> <td>Austere, plastered walls, painted timber boarded ceiling. Cedar pews probably original.</td> <td></td><td></td><td></td><td></td><td></td> </tr> </tbody> </table>		Component	Comment	Grading						E	VG	AG	FP	NA	<u>History</u>							1. Context:	Associated with the latter period of Robe's history as the South-East's major sea port. Part of the further social and cultural development of Robe in the 1860's.						2. Person/Group:	Associated with the Bible Christians in Robe, 1869-1874, and the Wesleyans, 1885-1899. After the Methodist Union, it functioned as Robe's Methodist Church. Also associated with the government school in Robe, 1875-1885.						3. Event:	Church opened early in 1869. Purchased by the Board of Education in 1875 for use as a school. School conducted for 10 years to 1885. Became the Wesleyan Chapel in September, 1885. Reopened late July, 1970, after extensive internal and external work was completed. Last church to be built in Robe in the 19th century.						<u>Architecture</u>							4. Architect/Builder:	Not yet established. Not yet established.						5. Design:	Rectangular plan with projecting porch, gabled roof, stark exterior relieved by three slender pointed arched windows in each side-walk. Built into hillside, a basement/meeting room has an outside entrance door and two small casement windows.						6. Construction:	Traditional, stone walls, iron roof. Exterior has been rendered and painted white, increasing stark appearance.						7. Interior:	Austere, plastered walls, painted timber boarded ceiling. Cedar pews probably original.						
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I.E.S./D3/211001

South Australian Heritage Act 1978-80	Register of State Heritage Items ITEM EVALUATION SHEET Buildings and Structures	
	Item UNITING CHURCH, DAVENPORT STREET, ROBE (Former Bible Christian Chapel)	

Component	Comment	Grading				
		E	VG	AG	FP	NA
8.	Representation: Basically a typical church, but unusual in having a half-underground meeting room.					
<u>Environment</u>						
9.	Continuity: Relatively isolated location on hill; separated but visible from central area of Robe.					
10.	Local Character: Contributes to the historic character of old Robe Town.					
11.	Landmark: Prominent from several areas of the town.					
<u>Integrity</u>						
12.	Alterations: Original form of building intact. External walls have been rendered. Original lapped and rolled flat iron roof replaced with corrugated iron.					
13.	Condition: Signs of damp on internal walls.					
14.	Compatibility: Original use maintained.					

Supplementary Information

Adaptation: The building will require extensive repairs to internal walls.

Interpretation: The building has a major interpretative role because of its age and location, as well as active interpretation through its continuing use.

Current Situation: There is no apparent threat to the building which is currently owned by the Uniting Church.

Evaluated By	Carol Wigg Register Architect	Annely Aeuckens Register Historian	Date
Reviewed By	Mark A. Butcher Register Supervisor		Date
South Australian Heritage Committee Categorization			Date

HISTORICAL RESEARCH: UNITING CHURCH, FORMER BIBLE CHRISTIAN CHAPEL,
DAVENPORT STREET, ROBE

Between the years 1858 and 1860, three churches were built in the 'villages' of Robe Town, the Catholic Chapel, "Our Lady Star of the Sea", the Free Presbyterian Chapel and St. Peter's Church of England. These places of worship appeared to satisfy the religious needs of the inhabitants of Robe who were noted for their unusual degree of inter-denominational harmony and unity. It was not until nearly a decade later, in early 1869, that another church, a Bible Christian Chapel situated in the 'village' of Lordston, was opened in the town. It was also to be the last church erected in Robe.

The building of the Bible Christian Chapel appears partly to have had its origins in a dispute between the local congregation which attended St. Peter's Church of England, and which included a large number of non-Anglican 'seat-holders', and the Anglican Synod in Adelaide. The dispute centered around "the determination of the local residents to retain the trusteeship of their rectory (and not to let it be controlled from Adelaide)"¹, but the real issue revolved around the maintenance of control by the local parishioners over their own affairs. "In 1868, the control of the Synod was pressed again which led, finally, to the withdrawal that year of many seat-holders, some of whom were instrumental in having the Bible Christian Chapel built' ..."². The spirit of religious co-operation was, if not entirely broken, at least "under siege".

Accordingly the Bible Christians constructed their chapel, "a substantial stone building, with iron roof, 35 x 25 feet within, .. opened (unfinished internally) early in 1869"³. The chapel was left unfinished (and unused ?) perhaps indicating a certain lack of enthusiasm for the whole enterprise until a visitor from the church in Adelaide was sent to the town and "seeing how cheerless, uncomfortable, and uninviting our sanctuary was internally, ... resolved to do his best to put the finishing stroke upon it"⁴. The trustees "who at first seemed unwilling to add to their responsibilities" were eventually persuaded to agree to "Altering (the) roof (which at times admitted rain badly), and rivetting sheets through-out, (adding) ceiling, plastering, making 16 excellent cedar seats, erecting platform, building wall in front, flagging porch and entrance way, and painting wood-work inside and out. Total cost £130 14s 6d"⁵. This was quite a major 'finishing touch' and perhaps reveals the tentative nature of the original undertaking which may have been more a gesture of protest than a genuine desire to establish a new church.

The building was formally reopened on 24 and 25 July, 1870 and the initiator of the project wrote in November that "It is with pleasure we refer to the fact the sittings are nearly all let; and if we cannot yet boast of having a crowded congregation, we have a steady and attentive one;..."⁶ However, success did not seem to attend the congregation and only some five years later, in 1875, the church was purchased by the Board of

Education for use as a school, although Sunday services were apparently still given during this period. The school was conducted until 1886 when the church building was transferred to the Wesleyans who gave their opening services there on 27 September of that year. The Christian Weekly of 16 October, 1885, noted that "For the last five years our services have been held in the Institute Hall. Three years ago arrangements were made by which the building erected by the Bible Christian Conference, and recently used as a Government school, was to be transferred to the Wesleyans on the completion of the new State school The Church will accommodate about 150 people, and is very neat and convenient We have long felt the need of a church of our own, and have now reason to hope that we shall make some progress in Robe".

The former Bible Christian Chapel, now the Uniting Church in Robe, is historically significant because of its association with the end of Robe's period of prosperity and growth as the South-East's leading sea port. Coming at the end of the 1860's the Chapel was one of the last, if perhaps not the last, major buildings to be erected in the town during this first phase of Robe's development. The building of the church perhaps also reflected the decline in the internal unity and accord that had once characterized the town in its earlier and somewhat more isolated days.

1. Gateway to the South-East, A Story of Robe Town and the Guichen Bay District, Kathleen Bermingham, 1961, Pg. 210
2. ibid, Pg. 211
3. Bible Christian Magazine, November, 1870, Pg. 48
4. ibid
5. ibid
6. ibid
7. The Christian Weekly, October 16, 1885, Pg. 6

Sources:

As above plus Eleven Tales of Robe, Kathleen Bermingham, 1968, Pg. 31-32.

Annel y Aeuckens
Register Historian
 16.6.82

DANVERS ARCHITECTS

HERITAGE SURVEY OF THE SOUTH EAST

(REGION 6 - SOUTH AUSTRALIA)

PART TWO

11. D.C. ROBE

ITEM IDENTIFICATION SHEET

Prepared for the Heritage Conservation Branch of the Department
of Environment and Planning by Danvers Architects, Adelaide 1984.

Item No. : ROB:017
ITEM NAME: Uniting Church
Former or other names: Bible Christian Chapel

LOCATION:	TYPE OF ITEM:
Address: Davenport Street, Robe	Description: Church Subject: 2.05
Allotment: 38	Period: 1860-1880
Section : 218	Date: 1869 Condition: Well Kept
Hundred : Waterhouse	Architect:
County : Robe	Builder:
L.G.A. : Robe	
S.H.P. Region: 6	STATUS State Heritage List: Recommended
A.M.G., Ref. Z: 54 N: 5886030	National Estate :
E: 389600	National Trust : Classified

HERITAGE SIGNIFICANCE

RECOMMENDATION: State

Description:

Simple building of white painted rendered stone. Corrugated iron roof with projecting gabled porch. Pointed arch windows and entrance door.

'The first Bible Christian station in the South East' (K. Bermingham). Transferred to the Wesleyan Methodists in 1885, after being a Government School for a decade.

Report Text:

REFERENCES: K. Bermingham, "Gateway to the South East" pp. 208, 209, 217
K. Bermingham, "Eleven Tales of Robe" pp. 31, 32

Verbal:

PHOTOGRAPHS:

Slide No : 21/17
Film No : 23
Negative No: 9

Archival No:

DANVERS ARCHITECTS Date: 1983



By the same author:
The Blue Ribbon Cookbook
Women of the Land

Wakefield Press
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'Almost an Island - The Story of Robe' by Liza Harful

sisters away again for the next ten years,' Sister Michael wrote to Father Woods. The school continued until about 1880, when there were too few students to keep it open. Among the last to serve there was Sister Gaetano, who sought permission from Mary to bathe on Robe beach wearing her old habit.

Much distressed at the closure, Annie Banks wrote to Mary in November 1880 pleading the case for local children not faring well at the government school. The next month she wrote again: 'I hope you have not forgotten your promise to send us Sisters as they are so much wanted. I have been anxiously looking for a letter saying that they are coming as the little ones here will be lost if you do not take pity on us.' With resources stretched to the limit, Mary could not oblige.

The government steps in

The government school that upset Mrs Banks was housed in the former Bible Christian Chapel perched above the town in Davenport Street. Now known as the Church on the Hill after being carefully restored by owner Bill Purton, the chapel was the fourth church built in Robe. Officiating at the laying of its foundation stone in August 1868, Henry Seymour of Killanoola station hoped it would be 'the means of saving many'. Although it later returned to its intended use, serving both the Methodist and Uniting churches, in November 1876 the State Council of Education agreed to purchase the building for £300 to establish a government school. Despite renovations the chapel proved far from suitable and became over-crowded as the town's private schools closed down.

After complaints from a local advisory board, the government finally agreed to give Robe its first purpose-built school. Work began in 1885 and the new facility was ready for classes the following year. An early head teacher, Thomas Moore, described it as a well-lit, free-stone building with two main rooms, set 'at the foot of a nicely wooded hill and the grounds are the best kept I have ever seen . . . Trees and shrubs grow all over the grounds, and there are provided in the playground three large swings, a gymnastic bar . . . and see-saws for the pupils. The pupils are a splendid class of youngsters and easily taught'.

Marion Banks recalled arriving in Robe during a heatwave in January 1939 to take up her new post as the only teacher assisting headmaster Max Ward. There were just two classrooms, but she:

persuaded the education department to build . . . a kitchen area so that I could teach the grade six and seven girls cooking, housewifery and laundry, and Mr Ward had a shed built at the back where he could teach carpentry . . . And we had the most beautiful garden. Each child had its own individual plot for growing vegetables or flowers . . . I suppose it was a new idea in those days, but I also used to like the children to have as many lessons as possible outside.

Mrs Banks was still teaching when the inaugural Adelaide Festival of Arts was held in 1960. When pupils asked what an arts festival was, she decided to organise the school's very own version, transforming her classroom into a space for performances and displays. The State's director of education dropped by and was so impressed that he sent for his wife. The couple stayed at Robe for a fortnight to share the experience. Mrs Banks recalled:

He was responsible for sending quite a lot of other teachers down to see the new methods we were employing . . . Robe has always been advanced where education is concerned and it meant such a lot to the children . . . We were rather proud of ourselves.



THE INVENTIVE ENTREPRENEUR

Robe businessman Bill Purton started his working life as a pathologist doing cancer research at the Royal Children's Hospital in Melbourne. He was soon tempted by the challenges of running his own business, setting up a company that provided pathology services to regional hospitals.

Bill's life took an unexpected turn when he bought a small, failing plastics manufacturer so he could make components for medical devices. Over the next 18 years he transformed Dolphin Products into a major supplier with 125 employees. Constantly searching for new markets, he also used the business as a vehicle for his own inventions. His first major success was a device that scans playing cards. The invention is now used to check every card in every deck in virtually every casino in the world. Most casinos also use his high-security gaming chip, which incorporates a computer chip so that it can be tracked electronically.

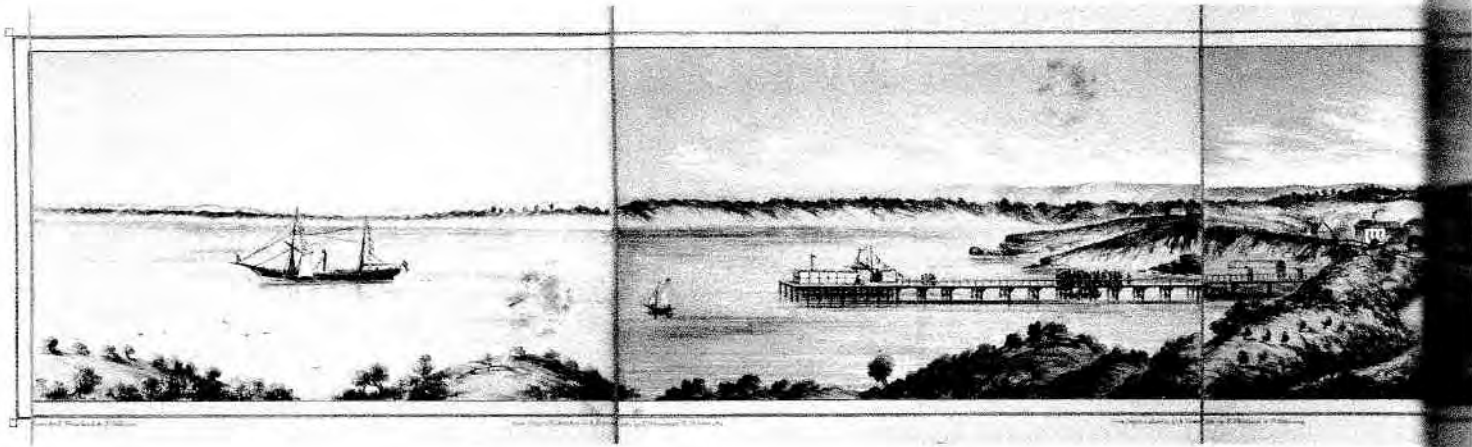
Bill sold the company in 2005 and started spending more time at Robe where he already owned an old cottage, tucked away off the main street. He has since invested in more property, including the old Bible Christian Chapel, which he has patiently restored. During the renovation process it was not unusual to find him standing on a scaffold scraping away the external plaster to reveal the sandstone walls beneath.

ABOVE: Bill Purton enjoying the musical evening he hosted in the old church in 2010 to celebrate its reopening as a venue for weddings and community events.

OPPOSITE PAGE, CLOCKWISE FROM TOP LEFT: The restored Bible Christian Chapel.

View from the church.

Robe Primary School, c. 1886. (COURTESY ROBE LIBRARY)



While the local building firm Savage and Stanway is credited with the work, a report in the *South Australian Advertiser* of April 1861 suggests almost a dozen men were brought in from Adelaide to expedite proceedings. Their impressive rate of progress came to a brief halt two months later when one of the labourers, Henry Walker, fell and broke his neck. An inquest was held the same day at the Robe Hotel, where the body was carried and a verdict of accidental death returned. Nevertheless, the new building was ready for business at the beginning of September 1861.

Trading as the South Australian Banking Company, the branch itself had actually opened two years before in an extraordinary example of commercial one-upmanship that illustrates the competitive nature of banking even in those early days. Hearing that the National Bank of Australia intended to open a branch in Robe, the South Australian bank immediately despatched staff and furniture aboard a specially chartered steamship to get in first.

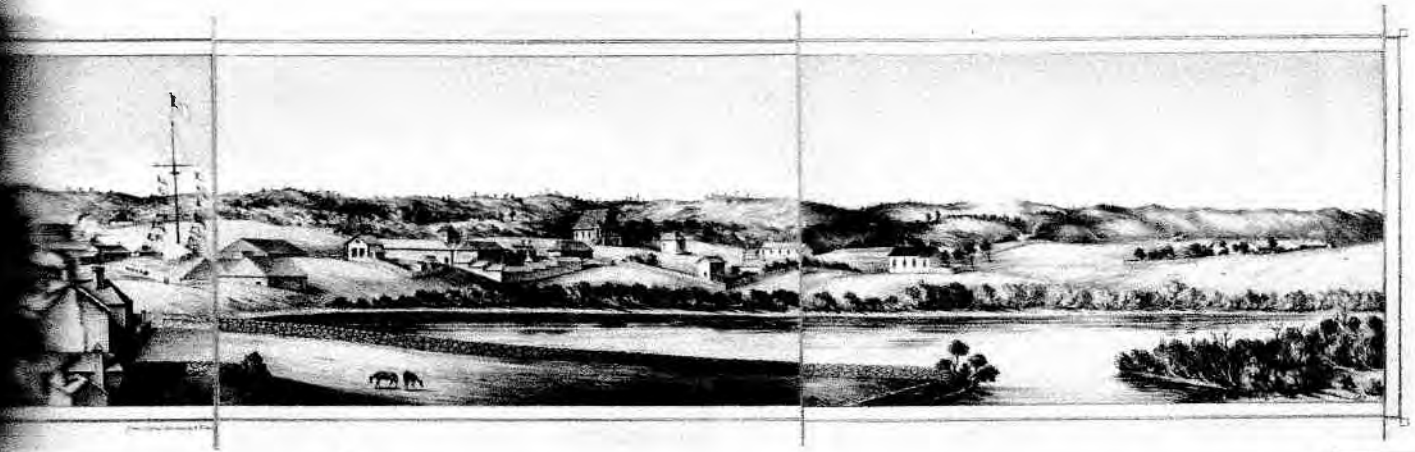
Racing to make up lost ground, Abraham Scott, an Adelaide director of the National Bank, jumped aboard the *Ant* with a newly recruited branch manager. Before they left, Scott cleverly telegraphed friends in the district in a bid to stop people signing up with the competitors before he could get there. He and the manager arrived two days after the other bank and opened for business in a vacant cottage the next day.

Roland Campbell recalled that the South Australian bank traded in a section of the Caledonian Inn for at least some of the time while its new premises were being built. The National Bank operated out of his father's cottages in Smillie Street, right next door to their rival, but it did not prosper. Of the 19 branches founded by the National Bank during its first seven years of operation in South Australia, Robe's branch was the only one to close. The South Australian bank continued to operate until 1894 when its grand building came into the hands of Robert Affleck from Lakeside. It was later owned by the Bowman family from Poltalloch station near Wellington, who used it as a summer residence. Now a private residence known as Bank House, it has been restored extensively by its owner, Col McLean.

A town of villages

As trade in Robe grew, the town expanded to the east. More businesses popped up along the bullock track that became known as Victoria Street, taking advantage of the flow of traffic. The expansion was encouraged by private property developers who established three separate villages that have since become an integral part of the main town. Much less precisely planned than the orderly government development, these subdivisions were known for their straggling streets and oddly shaped blocks.

The first was Lordston, created in 1856 on land purchased by George Lord. The boundaries were Davenport Street on the west, Lord Syleham Street on the south

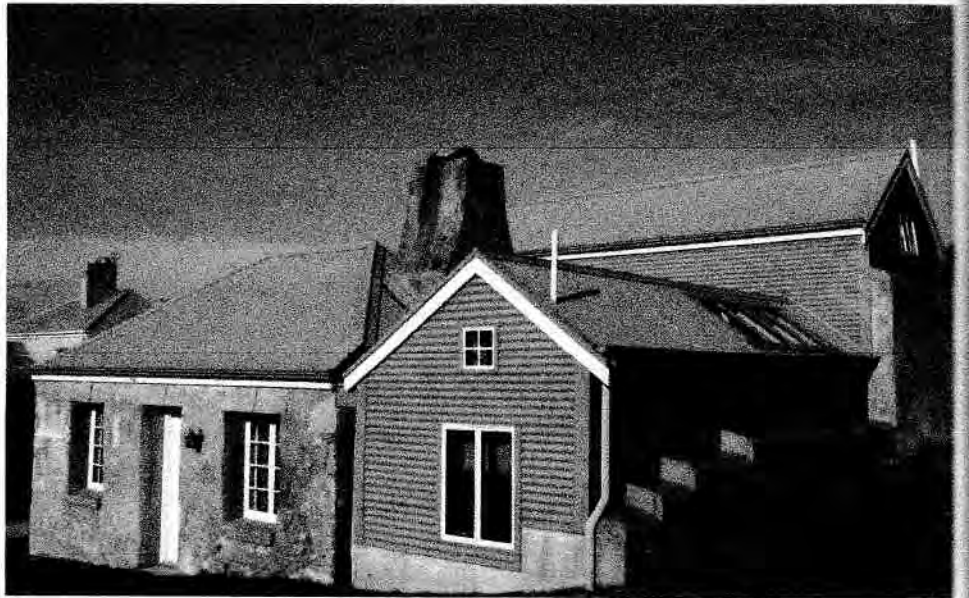


CLOCKWISE, FROM TOP:
 Lithographic panorama created by E. Whitehead & Co., Melbourne, from original sketches by Alexander Tolmer, depicting Robe during the embarkation of Governor Sir James Fergusson on 12 June 1869
 (STATE LIBRARY OF SOUTH AUSTRALIA: B 10457/PANO)

Smillie Street looking east, c. 1890. (COURTESY MARK ROBERTSON)

Bank House sign.

Bank House, n.d. (COURTESY ROBE LIBRARY)





The Hermitage

The rural estate perhaps most closely associated with Robe and its history is The Hermitage. Originally known as Lake Robe, it was taken up in 1855 by George Lord, who paid £369 for about 85 hectares. Another industrious Lancastrian from Rochdale, Lord was a blacksmith. He migrated to South Australia with his family in the early years of the colony and moved to Robe soon after it was surveyed. At first he made part of his living shoeing horses for the local troopers, but he became a very successful businessman and property developer, establishing the Criterion Hotel and Horseshoe Forge in Smillie Street, and the village of Lordston on the eastern edge of the town.

Lord sold The Hermitage in 1865 after one of his sons drowned while fishing on a beach behind the house. The teenager was found by his brother, George junior, lying on the bottom of a deep rock pool. In a horrible twist of fate, in 1909 George junior also drowned while fishing, after his dinghy capsized not far from the Robe jetty.

The next and perhaps best-known owners of The Hermitage were the Leas. Dr Edward Lea was a member of the family that established Lea & Perrins, still famous for its Worcestershire sauce. Made to a secret recipe reputedly brought to England from India, the sauce first went on sale in 1837. Dr Lea bought the estate in 1865 and renamed it The Hermitage, most likely after his childhood home near Worcester. Respected as a 'kind hearted and liberal man', he was in the throes of making extensive improvements when he died in a riding accident in April 1869. Mrs Lea carried on the estate with assistance from her brother-in-law, Henry Lea, until Dr Lea's son was old enough to take over the property in partnership with his mother.

An innovative farmer with a passion for breeding quality livestock, John Wheeley Lea transformed The Hermitage into a showcase of the latest farming techniques and took very seriously his unofficial role as squire to the Robe community. He invested enormous effort to improve the pastures and imported the best livestock from New Zealand and Europe, establishing fine herds of Ayrshire, shorthorn and Hereford cattle, and Berkshire and Tamworth pigs. As a hobby, he also bred Persian cats, poultry and pigeons, along with a diverse range of dog breeds, from champion Pekinese to terriers, retrievers and Old English sheep dogs.

John Wheeley Lea turned the homestead and its gardens into a showpiece. Essentially colonial Georgian in design, the house was expanded to incorporate 14 rooms, with cedar doors and panelling. Among the most splendid was the dining room, furnished with a huge hand-carved walnut dining suite modelled on one from the famous Doge's Palace in Venice, and made on order for a Romanian princess.



From: www.sahistorians.org.au 11 February 2021

God's Gift or Demon Drink? Churches and Alcohol in South Australia Between the Two World Wars

Judith Raftery

All churches in South Australia expressed concern about the effects of alcohol in the community in the inter-war period. This was nothing new. Alcohol, its effects, its abuse, its cost to the community and the conditions of its sale had been widely recognised in South Australia as a social issue of major importance since the 1880s. Even before that time, some South Australian Christians had been involved in temperance activity. The Primitive Methodists and Bible Christians were especially active, their churches having adopted teetotal policies soon after their establishment in England in 1807 and 1815 respectively. In South Australia they supported a Total Abstinence League which was founded in 1840 and boasted 10,000 members by 1869.¹ But it was not until the 1880s, when a wave of popular revivalism cemented a strong connection between total abstinence and Christian discipleship,² when teetotalism became common amongst the largest group of Methodists, the Wesleyans, and when Wesleyan Methodist conferences called on members 'to promote such legislative measures as aim at the restraint or extinction of the liquor traffic'³ that 'drink' emerged as an issue of major proportions, capable of uniting Christians who were divided on many other issues. The formation of two ecumenical temperance organisations, the South Australian Alliance in 1884 and the Woman's Christian Temperance Union (WCTU) in 1886, was important evidence of the growing commitment among Christians to the cause of temperance.

In fighting alcohol, South Australian churches were following the example of British churches, which had been involved in temperance activities of various kinds since about 1830. The temperance movement in Great Britain seems to have emerged in respect to a particular set of social and economic circumstances.⁴ In South Australia, where different social and economic conditions applied, temperance concerns seem to have been part of the traditional baggage which the churches brought with them when they arrived, or which they subsequently imported. The movement developed in ways that were very similar to the ways it developed in Great Britain, even though it was not goaded into action by the dramatic changes in life patterns and accessibility of alcohol that account for its beginnings in Great Britain.

From the beginning of white settlement, alcohol was a part of South Australian life.⁵ Whether South Australians consumed as much as or more alcohol than people in Great Britain did, or whether they and other Australians deserved the reputation of being hard drinkers is difficult to determine. A.E. Dingle, in an historical survey of Australian drinking habits, questions whether Australians have had a ‘truly magnificent thirst’, but demonstrates significant fluctuations in levels of alcohol consumption corresponding to changing economic conditions.⁶ It may have been that the high level of consumption in the 1870s and 1880s encouraged the flurry of temperance activity at that time, and that the slump in consumption during the 1930s went some way towards explaining the concern of the liquor interests to extend trading hours at that time. What is clear is that, between the two world wars, as at other times, there were many opportunities for South Australians to consume alcohol. Temperance workers, who regularly gathered and reported statistics about numbers of liquor licences, per capita expenditure on alcoholic beverages, alcohol-related accidents and crimes, and results of local opinion polls, were well aware of these opportunities.⁷ They knew, for example, that there were 639 hotels in South Australia in 1920,⁸ and that in Adelaide and its suburbs, these were very unevenly spread. There were heavy concentrations in the poorer working class areas such as Port Adelaide and the Bowden/Brompton/Hindmarsh area, and in the city of Adelaide itself.⁹ These were areas of high unemployment, contained pockets of squalid housing,¹⁰ and, not coincidentally, were the areas in which several of the churches, including those most concerned about temperance questions, had their mission work.¹¹ In Adelaide, the number of hotels varied between 90 and 95 during the 1920s and 1930s, a considerable drop from the peak of 128 at the turn of the century.¹² Wine shops were beginning to appear, to cater for people whose drinking habits did not conform to the hours or style of the hotels, and the WCTU, at their annual convention in 1923, complained that in Hanson Street there were ‘three wine shops and four hotels within 880 yards’.¹³ In Port Adelaide, although a number of hotels had been delicensed as a result of local option polls in 1909, there were still 18 licensed premises during the 1920s and 1930s, and in the Bowden /Brompton/Hindmarsh area there were 13. By contrast, in Burnside there were no licensed premises, in Goodwood

there was one, and in Unley/Parkside, five.¹⁴ In 1930, South Australians spent an average of £4/11/4 per capita on alcohol, and in 1934 the state's 'drink bill' was £1,895,236, 'more than four times what the Government pays for sustenance'.¹⁵ In this setting, Christians exercised their temperance views, partly inherited and imported, and partly a response to South Australian conditions.

People of all churches, and not just those commonly derided as 'wowers' condemned drunkenness and dependence on alcohol. They recognised that alcohol could lead to personal degradation, and was often associated with problems such as poverty, unemployment, lack of personal achievement, domestic dislocation and neglect of children. The work of church missions in the poorer areas continually highlighted this association. Church people differed, however, in their analysis of the connection between alcohol and these associated problems, and in their ideas about strategies that were appropriate in the battle against it. In order to understand the varying responses of Christians and of churches to this issue, we need to understand their varying views on the nature of alcohol, on the means that it was acceptable to use in bringing about change, on the way change occurs, on the relationship between private and public morality and on what Christian discipleship actually involved. Views on these questions varied quite considerably among the different churches, but there were also, in some instances, a range of views within a particular church.¹⁶

Some Christians did not see alcohol as a problem in itself. They conceded that there were grave problems associated with its use, but these were attributed not to alcohol itself, which they saw as one of God's good gifts, but to the weakness, intemperance or sin of those who used it. In relation to alcohol, as in every other area of life, people had to exercise control, had to resist temptation and so develop the moral strength that would make them into responsible human beings. These Christians, who believed that alcohol was not itself a problem, felt comfortable about drinking it in moderation, as long as this produced no apparent ill-effects on themselves or anyone else. Christians who thought about alcohol in these terms were to be found in all churches, but much more frequently in the Anglican, Catholic, Lutheran and Presbyterian, than in the Nonconformist churches.

In the latter were many Christians who believed alcohol was a grave problem

in itself. No one could guarantee immunity to its effects and therefore total abstinence was the only sensible response. These people believed alcohol was a poison, an addictive drug which was injurious to health and which had the effect of undermining the moral strength and the power of the will of those who used it. It was ridiculous and futile, therefore, to expect people to be able to use it with moderation: the essential nature of the drug pushed people away from moderation to over-indulgence and dependence. If this dangerous drug was combined, as it often was, with inherent individual weakness, or with circumstances that made people feel that they really needed the sense of relaxation and well-being that alcohol provided, then the results were disastrous, for individuals and for society. It is clear that those who saw alcohol in this light were bound to promote abstinence for others as well as for themselves, especially as they recognized that not all people were equally strong. Some total abstainers believed that even if they could be sure that they could handle alcohol successfully and not be lured beyond moderation, they were still called to be total abstainers, so that their example would not offend their 'weaker brother'. Such a stance, though motivated by concern for the wellbeing of others, was understandably seen by some as offensively intolerant and 'holier than thou'.

These views about the nature of alcohol and appropriate personal responses to it were associated with a variety of views about its place in society and about the extent to which society should control its use. Firstly, those who saw people rather than drink itself as the problem, and who were themselves moderate imbibers, naturally wanted drink to remain as part of South Australia's way of life. Its effects were circumscribed by the principle of local option and by restricted hours, and so long as these were honoured and enforced, and altered only by democratic means, the situation was satisfactorily in hand. However, many of those who abstained from alcohol because they saw it as a problem in itself wanted it banished from the land as well as from their own lives. This second group saw prohibition of the manufacture and sale of alcoholic beverages as a logical corollary of total abstinence, and the only way to guarantee that society would be safe from alcohol's snare. For them, legislating for moral ends was not a problem; it was, on the contrary, a Christian responsibility. They did not see this, as some of their critics did, as an undemocratic imposition of minority views; they saw it rather as producing a community environment that would support rather than undermine people's efforts to be responsible human beings and good citizens. At the same time, these people were prepared to use the available means of moral

suasion as well as legislation to promote their cause. In between these two extremes was a third group of Christians who, although they were themselves total abstainers, believed that it was not the churches' job to compel, and who favoured moral suasion alone as the means to temperance ends. Closely allied to them was a fourth group, some of whom were total abstainers and some of whom were not, who believed that the church should not be involved in political issues or action of any kind. Their response to the temperance activities of the period stemmed not so much from their view of alcohol and its effects as from their doctrinal position about the role and purpose of the church. In so far as temperance questions were treated as political questions, they could not support the involvement of the church in them.

It is apparent from all this that church people who were concerned about alcohol had to deal with many differences among themselves when trying to formulate policy or plan action, as well as trying to counter those forces in the community at large which were opposed to their efforts. It is also apparent that in the campaign for prohibition, and the intense political activity involved in fighting for and maintaining early closing, which engaged temperance workers in the 1920s and 1930s, it was only those people in the second of the groups described above who were really actively and wholeheartedly involved. They were not, of course, members of a coherent group, but they were highly likely to be members of the evangelical, Nonconformist churches, in which total abstinence was virtually the rule, albeit an unwritten one.

At the beginning of the inter-war period, the sale of alcohol in South Australia was regulated by a range of licensing laws. South Australians had had the opportunity to control the granting of liquor licenses through the principle of local option since 1877.¹⁷ Local option polls were frequently sought by temperance advocates who saw local option as an important means of 'entrusting to the people effective and complete control of the Liquor Traffic', and also regarded it as 'an instalment on prohibition'.¹⁸ In the meantime, temperance workers had also sought to restrict hotel trading hours. Sunday closing became law in 1896, and further minor restrictions on hours, and also an end to the employment of barmaids came in 1908.¹⁹ The minimum drinking age, which was 12 up until 1876, was raised to 15 in 1876, 18 in 1908 and 21 in 1915.²⁰ The greatest and most recent of temperance victories, still fresh in the memories of its supporters at the beginning of the interwar period, was the 1916 law which established 'six o'clock closing' of hotel bars. This change from closing at

11.00 p.m. had come about largely as a result of prolonged agitation by temperance interests, which had culminated in the granting of a referendum on the question in 1915. Of the 176,537 who voted, 100,418 voted for six o'clock.²¹ No doubt some of those who voted for the change did so out of war-induced patriotism, and probably believed that early closing would end when the war ended.²² They greatly underestimated the strength of the temperance movement and of commitment to the maintenance of six o'clock closing. In fact, late closing was not re-established until 1967.²³

In the early years of its operation six o'clock closing was regarded by many as a great victory for decency and dignity. The South Australian Alliance declared in its 1916-17 Year Book that the positive results of six o'clock closing were remarkable. They included a decrease in drunkenness, a marked improvement in the conduct of soldiers, both in camp and in the streets,²⁴ an increase in evening tram traffic and the 'total abolition of what used to be known as the "drunks" cars and trains'. The Alliance also noted a big increase in business in Gouger Street and other shopping areas, the conversion of two city hotels into a draper's shop and a cafe, respectively, and the erection of shops on the street frontages of many other hotels. As final telling evidence of the good effects of early closing on the whole community it noted that 'in spite of heavy drains on people, saving through the war, the Savings Bank deposits have been more than maintained'.²⁵

These past achievements set the scene for the beginning of the inter-war period. For those Christians who were prepared to embrace legislative means to achieve temperance ends, and for those Churches which corporately supported such means, the gains of the past, and especially six o'clock closing, were not laurels to be rested on, but a spur towards the final goal of prohibition. If early closing could be achieved, against great odds, why not total abolition of the liquor trade? America was doing it: why not Australia?²⁶ The connections between human society and alcohol or other intoxicating or relaxing drugs extend back into antiquity, and, in the 1920s, as at other times, alcohol was firmly entrenched as an important part of the Australian way of life. But the consumption of alcohol was not part of the cultural pattern of temperance campaigners, many of whom believed that prohibition could be achieved in South Australia, would be effective and would be permanently maintained. If Maine could stay 'dry' since 1851, Kansas and North Dakota since 1880, and if all the other American states were to be dry by 1920, then it could be done here, and by 1925, according to the most hopeful.²⁷ While many Christians never

sought prohibition, and thought it more appropriate simply to continue with their personal witness of moderation or abstinence and their public support of responsible licensing laws, it was the hope of prohibition that activated the most ardent temperance supporters during the early years of the inter-war period. This hope also shaped the temperance campaigns.

The immediate aim was to get the government to agree to a referendum. To this end a 'monster petition' was prepared, and was presented to parliament in 1920. It contained 58,000 signatures, many of which were gathered by the 'heroic service' of the women of the WCTU.²⁸ An earlier petition with 35,000 signatures had been ignored in 1917, but this had not daunted prohibition workers, who, between March and July of 1919 had organised 236 meetings, designed to elicit support and prepare the ground for the 1920 petition. Parliament was not moved, which caused the Rev. C.E. Schafer, a Methodist prohibitionist of considerable reputation, to conclude: 'Any government, irrespective of their political creed, so blind to the signs of the times that they could not see the force of public opinion behind the signatures of 58,000 electors, courted political extinction, and deserved only the withering condemnation of all fair-minded people.'²⁹ Presumably the 58,000 petitioners shared Schafer's disgust, but there were many Christians and several churches who held different views. They did not support this, or other attempts to gain prohibition. For example, the Anglican church did not support prohibition, nor was total abstinence the rule amongst its adherents even though Bishop Thomas (Adelaide diocese) and Bishop White (Willochra diocese) were both in favour of prohibition and Bishop Thomas was a total abstainer.³⁰

There were attempts at the Anglican synods at the beginning of the period to pass resolutions in support of prohibition. Although the anti-prohibitionists prevailed on each occasion at the Adelaide synod, in the smaller Willochra synod where the influence of individuals was magnified, a motion in support of holding a referendum on the question was passed in 1920, due in large part to the eloquence of J.S. Moyes, the rector of Port Pirie,³¹ and the personal influence of Bishop White. In the Adelaide diocese, an inauspicious beginning to the campaign for prohibition was made in 1919. The Church of England Temperance Society, under the leadership of Canon T.H. Frewin, tried to bring the matter before synod, but 'in the press of business the motion was crowded out'.³² During 1920 Bishop Thomas made his views very clear. Early in the year he preached a prohibition sermon at St Peter's

Cathedral. Taking as his text 1Corinthians 8:9, in which Paul exhorted Christians to ‘take heed lest by any means this freedom of yours becomes a stumbling block to them that are weak’, he encouraged his listeners to consider the moral reasons for prohibition. These were commonly forgotten and eugenic and economic reasons were stressed. He argued on all three grounds and called Christians to ‘consider whether strong drink is not one of those stumbling blocks — like slavery or opium — for the removal of which the time has now come.’³³ To further press his point he appointed 18 April as ‘Temperance Sunday’ and encouraged clergy to preach, on that day, sermons in support of prohibition.³⁴ But on this matter, Adelaide Anglicans were not in accord with their bishop. At the 1920 synod, opponents of prohibition suggested that it was ‘anti-Christian’ as ‘compulsion was not Christ’s method’. The suggestion that ‘it was God’s design that man should be tempted’, and that Christians ‘were bound to self-denial and should take up their cross and follow Christ’ brought synod’s applause. It also brought a reaction from the South Australian Alliance, whose paper, the *Patriot*, featured a front page cartoon deriding the synod’s attitude.³⁵ Furthermore, prohibition was ‘an American crank idea’, and all that was really needed in South Australia was for the current legislation regarding the consumption of alcohol to be more strictly enforced.³⁶ When a motion to that effect was put, there was only one dissenting voice.³⁷ This may well have been that of A.A. Arnold, a lay synodsmen who moved prohibition motions in subsequent years and who steadfastly championed a minority view on many social issues until his death in 1935.³⁸ The report of this debate, published in the *Advertiser* on 8 September 1920, led to a good deal of correspondence for and against prohibition.³⁹

In the following year, Bishop Thomas prepared the ground for the prohibition debate by some forthright comments in his ‘state of the diocese’ report:

Intemperance, besides wrecking the character and will of the individual, wrecks many of the homes of our country. It is the ally of the immorality we deplore. It ... discourages thrift and economy, it encourages the cry for higher wages. ... It is responsible directly and indirectly for much of the unemployment which is rife in our midst today.⁴⁰

He did not, on that occasion, actually advocate prohibition, but a year later advocated ‘rooting out the chief cause of the trouble here as America had done’. One result, he claimed, would be that much less hospital accommodation would be required.⁴¹ The Alliance acknowledged his views in its 1923 Year Book, rejoicing

that the bishop had 'advocated Prohibition instead of enlarging the Children's Hospital, expressing the opinion that half of the cases therein were due directly or indirectly to drink'.⁴² In the Willochra diocese, Bishop White maintained his pro-prohibition stand, recommending it at the 1922 synod as the 'only practical remedy for drunkenness'. He echoed the argument of Paul and also his brother bishop by saying that he 'had never thought that drinking alcohol was a sin but because there were so many who could not use it in moderation, those who professed themselves to be Christians ought to deny themselves for their sake'.⁴³

But bishops do not rule synods, and can not impose their views about social issues on an unwilling church. The lukewarmness of Anglicans on temperance questions, despite their bishops' forthrightness, was hinted at by the polite but plaintive report of the Church of England Temperance Society in 1923:

It is to be hoped that the clergy and Church-people generally will exhibit a greater degree of sympathy with, and interest in, the work of this Society. The establishment of a branch of the CETS in every parish should be regarded as a necessary adjunct to parish organisations.⁴⁴

Meanwhile, prohibition motions at synod continued to be lost. Even A.A. Arnold's 1924 motion, expressing sympathy with the efforts of the South Australian Alliance to get the government to hold a referendum on the liquor question, was rejected.⁴⁵ By then, the heat had gone out of the prohibition debate, and Anglican temperance enthusiasts turned their attention to lesser goals.

The official Anglican position on prohibition, though not the views of the bishops, was echoed by South Australia's Lutheran churches. The *Lutheran Herald*, the paper of the United Evangelical Lutheran Church of Australia (UELCA), noted in September 1921 that prohibition had been rejected by the Anglican synod. It supported this stance since 'it is the duty of the Church to persuade, not to compel'.⁴⁶ A similar view was spelt out fully in a statement made at the 1920 General synod of the Evangelical Lutheran Synod of Australia (ELSA), and reported in the ELSA paper, the *Australian Lutheran*, in October 1920. This statement explained that the prohibition movement, since it aimed to change laws, 'ought to be treated as a political, social and economic, and not a religious issue'. Furthermore, it claimed that, 'as Lutherans we regret ... the doctrine that the use of liquor as a beverage is in itself a sin'. However, 'the Lutheran church recognises the gravity of the evils connected with the liquor traffic', but 'its duty in the matter ends when it teaches the

sinfulness of the misuse of liquor, and through the sanctifying power of the Gospel, strengthens its members against the temptations that lurk in the use of alcoholic drink'.⁴⁷ Continued Lutheran adherence to this position was indicated in 1926, when a statement appeared in the *Patriot*, wondering when the Lutheran churches would join the battle against alcohol.⁴⁸ The reply published in the *Australian Lutheran* not only illustrated Lutheran views on prohibition, but also provided a clear statement of the fundamental Lutheran stance on all social and political issues:

as long as prohibitionists insist on making the reform they advocate a religious question, we shall make no common cause with them. But if they make it a purely political issue, many Lutherans will vote for prohibition, just as they would vote for the abolition of slavery or for legislation to suppress open immorality, or for a policy of better roads.⁴⁹

This distinction between what was a religious question and what was a political question, albeit a political question on which Christians might be especially likely to act, was not one which seemed important to many non-Lutheran Christians. However, for Lutherans this was of great importance, as it sprang directly from Luther's doctrine of the two kingdoms, which had authority as a Lutheran confessional statement.⁵⁰ This doctrine was one to which South Australian Lutherans made frequent reference, and its implications were obvious in the life and activities of the Lutheran churches throughout the inter-war period. Not just in relation to prohibition, but in relation to other social issues as well, they maintained a clear distinction between what they were called to as Christians and as citizens. Hence, despite the invitation of the South Australian Alliance, and later of the Council of Churches in South Australia, to join them, the Lutheran churches, as churches, refrained from taking up social issues. It is not known how many individual Lutherans, acting as Christian citizens, acted on social issues. There was no doctrinal impediment to such action, but it may have been the case, as some commentators have suggested, that Lutherans, in South Australia as elsewhere, adopted a more passive social role than Luther's 'two kingdoms' teaching indicated.⁵¹

The fact that the *Southern Cross*, alone among the church papers in the 1920s and 1930s, carried advertisements for alcoholic beverages is an indication of Catholic attitudes to 'demon drink'. To most Catholics, drink was not a demon, and to those few Catholics who knew the technicalities of their faith well, to see alcohol as evil in itself was to subscribe to the Manichean heresy.⁵² Viewing alcohol in this way 'transfers responsibility from the agent to the instrument, and so destroys morality'. Thus,

prohibition, which so many other Christians were seeking, was ‘an Insult, an Outrage and an Indignity ... a remedy fatal to morals ... fatal to temperance’.⁵³ Moreover, a not insignificant number of Catholics were engaged in the hotel trade, and Catholic spokesmen showed more interest than did people of other churches in protecting the interests of those who were thus employed. The Australian archbishops, in a 1918 pronouncement, had declared that prohibition would be ‘unjust to those engaged in the drink traffic’, and this was twice quoted during the period when prohibitionists were most active, and was enthusiastically endorsed by the State Council of the Australian Catholic Federation.⁵⁴

Though opposed to prohibition, Catholics acknowledged the evils that stemmed from abuse of alcohol and promoted moderation in its use. The editor of the *Southern Cross* responded very angrily when the Methodist paper, the *Australian Christian Commonwealth*, referred to it as ‘that fiercely intemperate sheet’.⁵⁵ So angry was he that he departed ‘from our rule of treating the mendacious Methodist sheet with the silent contempt which it merits’, and defended the Catholic position and the *Southern Cross*’s position vigorously. He claimed that his readers would know

that it is a deliberate and malicious falsehood, characteristic of the organ in question, to represent the ‘Cross’, or Catholics in general, as opposed to temperance. As a matter of fact, we have always followed the Church in advocating temperance in all things.⁵⁶

Though the word ‘intemperate’ was what really angered the editor of the *Southern Cross*, he also objected to ‘fiercely’, because, as he said, ‘we have never been able to emulate the fierceness of the intemperate cranks who now howl for prohibition’.⁵⁷ This protest indicates something of the bitter sectarian spirit of the time, as well as Catholic attitudes towards drinking. We can be sure that the irony of its placement in the *Southern Cross* was not lost on the Methodists whom it maligned. It was placed next to an advertisement for ‘West End’ beer!⁵⁸

During 1919 and 1920, when many other Christians were putting considerable effort into trying to convince the government to take the prohibition question seriously, the *Southern Cross* frequently and emphatically decried prohibition. It supported the argument of the Australian archbishops who not only believed that it would be ‘an unwarrantable infringement on the reasonable liberty of the mass of the people’, but also that it ‘would most probably be inefficacious for the purpose in view ... and ... in the end might produce more evil than it would remove’. In the same

statement, the archbishops ‘frankly admit[ted] that drink has done, and is doing much evil in Australia’, but argued that ‘what the people needed was not force and compulsion from outside, but a building up and strengthening of character from within, and then decent surroundings and comfortable homes, in which they would have a chance of living honest, clean, sober lives’.⁵⁹ The implication of this last statement, that better living conditions would help people to live more responsible lives and be less vulnerable to the lure of drink was not one that found much favour with prohibitionists. They argued that drink was the determining factor of the squalor and poverty of the lives of many of the intemperate, and often promised that prosperity would be one of the results of a life of abstinence. Father Lockington, a Melbourne Jesuit who addressed an Adelaide meeting in 1920, on his return from the United States of America where he had been investigating prohibition in practice, supported the archbishops' analysis of the relationship between poverty and intemperance. He believed the prohibitionists were wrong because

they could not make a man strong by propping him up with crutches. He should be built up morally and physically, and the removal of poverty would go a long way towards endowing him with that self-respect, love for all that was good and true, and moral courage that would enable him to resist intemperance.⁶⁰

In the previous year, a similar line had been preached at St Francis' Church in Melbourne, and reported in the *Southern Cross*: ‘While they herded people in the miasmatic atmosphere of slumland, the drink evil would be with them The real remedy was to provide happiness and comfort for all.’⁶¹ Catholics, on the whole, had not left the ‘miasmatic atmosphere of slumland’ so far behind them as Anglicans and Protestants had done, which helps to explain their greater tolerance of drink and the drinker, and also their different analysis of the relationship between drink and poverty.

While waiting for the abolition of poverty, the *Southern Cross* had other more specific and immediately practical suggestions about combatting intemperance. In an editorial in 1919, it suggested a ‘Catholic temperance program’, whose main features were restricted hours of opening of hotel bars, plentiful supplies of beer at a fairly high price, greater ease in procuring spirits for medicinal purposes, an end to ‘shouting’ and to the extension of credit in bars, and a ban on ‘drinking among women’ on licensed premises. ‘This is the kind of reform’, it claimed, ‘which recommends itself to honest and reasonable folk.’⁶²

A quite different approach, and one which was much more akin to dominant Nonconformist strategies, was taken by the Guild of St John the Baptist. This organisation, which was founded in 1883 at Thebarton, was committed to the care of underprivileged boys and men. During the inter-war period it was still being run by its founder, Monsignor Healy. In 1922 he established the Guild of St John the Baptist Total Abstinence Society, although total abstinence and the signing of a pledge as an aid to commitment were already associated with the work of the Guild.

At the Guild's 37th anniversary celebrations in 1920, the guest speaker, Father Doyle, a Dominican priest, warned his listeners that, if they drank at all, they could not be assured of remaining moderate, 'social' drinkers, and urged them 'for the sake of charity, good example and the moral support of the weak who had not their strength of character ... for the love of God and their fellow men to take the pledge'.⁶³ Seventeen of them did so at the end of that meeting. If they were still being faithful to that pledge in March 1926, they might have agreed with the Rev. R.P. Denny who spoke at a Guild picnic at Thebarton Oval. In a style that would have qualified him to grace a South Australian Alliance rostrum he claimed:

total abstinence is good for body, mind and soul; good for a man's business, for his banking account, for his home, for his wife and family. It brings health, happiness and prosperity, and keeps a man fit for his daily work and for the hour of special emergency. It is also good for one's neighbour, as good example is often useful for the weaker brethren.⁶⁴

But the total abstainers of the Guild of St John the Baptist remained very much a minority among Catholics, and they were not to the fore in the temperance battles of the 1920s or the 1930s. They disappeared even from the *Southern Cross*. The last reference to a Guild picnic was in 1930, when the claim was made that 'the only power on earth that can conquer evil habits and transform the drunkard, and control the use of liquor, is the moral force of Christ's saving grace'.⁶⁵ Certainly Catholics showed little evidence of putting faith in other methods of controlling the use of liquor, and as early as 1922 the *Southern Cross* was condemning the Methodists for continuing their campaign for prohibition. It claimed that it was 'certainly not a political issue ... at present, though the Methodists and other fanatics have tried their hardest to make it one'. Thus the Methodists were 'meddling' in 'controversial politics' which the churches should keep out of.⁶⁶ On other

issues, particularly to do with education, the Catholic church seemed willing enough to be involved in politics. Perhaps, then, its condemnation of the Methodists had more to do with their different views about alcohol, than about the relationship between the church and politics. Furthermore, in condemning alcohol, Methodists and other temperance advocates were often seen by Catholics to be attacking a set of cultural patterns, including a characteristic use of leisure time, which was strongly associated with Catholicism. Alcohol, at least when it was consumed in public, was a powerful symbol of working class life, in which drinking went hand in hand with gambling, racing, contact sports, and with lack of discipline and general 'respectability'. The lives of Catholics conformed to this pattern to a greater extent than did those of other denominations, nations, who often had little sympathy for Catholicism's tolerance of such a life pattern. If, as Hunt concludes, 'drink had a lot to do with antipathy to Catholicism among Protestants',⁶⁷ then we can assume also that Protestant condemnation of drink and, by implication, of a whole life style, had a lot to do with Catholic antipathy to Protestants.⁶⁸

The five other churches, Methodist, Presbyterian, Baptist, Congregationalist and Churches of Christ, were all officially committed to the cause of prohibition and other temperance goals through their affiliation with the South Australian Alliance. The Catholic and Lutheran churches had no connection with the Alliance, and the Anglican church was connected only through the CETS.⁶⁹ The affiliated bodies contributed to the work of the Alliance in proportion to their numbers and their enthusiasm for the cause. In the case of the smaller churches this meant that their temperance activities and to some extent their own peculiar responses to temperance questions were at least partly hidden in the collective witness of the Alliance. It was really only the Methodists who were big enough to maintain an independent, highly visible temperance campaign of their own while contributing significantly to the work of the Alliance as well.

The Presbyterian approach to prohibition was low-key and piecemeal, and lacked the passion that was expressed in those churches in which total abstinence was, if not the rule, then the unquestioned standard. There were no clear doctrinal guidelines for Presbyterians to follow on this matter, and there was probably a

significant lack of correlation between the public, official stance of the denomination and the private practice of many Presbyterians. Although not 'given to drink', and not part of the working class culture in which drinking in hotel bars or on public occasions was the norm, everyone knew' that 'they liked their whisky'. Moderate consumption of alcohol in the home, as part of a 'civilised' pattern of eating and offering hospitality, was not uncommon among Presbyterians. In this, they were very similar to Anglicans.⁷⁰ Nevertheless, official Presbyterian support for prohibition was fairly consistent. In 1919, State Assembly resolved to support the movement,⁷¹ and from time to time the *Presbyterian Banner* published material in favour of prohibition,⁷² or noted the work of the South Australian Alliance.⁷³ Sometimes, a voice was raised in protest against the view that people can be made Christians by acts of parliament. The Rev. Hugh Morris, Moderator of the Assembly in 1921, was one such voice. He believed that reformed laws and improved social conditions were ineffective in inducing 'poor men' to spend their money 'in providing home comforts' rather than remain living in slum conditions. That would only happen 'when the gospel was embraced'.⁷⁴ Sin, not laws or social conditions, was the problem. In June of 1923, the Rev. A.C. Weber, in an editorial, expressed a different view when he declared: 'It is quite time the Christian folk of the Churches rose up in indignation, and through the ballot box cleared our land of this curse.'⁷⁵ The Presbyterian Life and Work Committee, which tried to keep itself alert to threats to public and private morality, and to protest about them whenever it could, decided in March of 1924 to send a circular to all Presbyterians, urging them to vote at the coming elections for candidates who would pledge their support for the South Australian Alliance.⁷⁶ Since the Alliance was still actively supporting and hopeful of achieving prohibition, this amounted to a strong, official Presbyterian endorsement of prohibition.

The Congregational church was not to the fore in the campaign for prohibition, though there was certainly much sympathy for the cause amongst Congregationalists, and, in their circles, prohibition was not publicly and emphatically opposed, as it was by many Anglicans, Catholics and Lutherans. The Social Questions Committee reported to the Union meetings in 1922 that 39 churches had opened their pulpits to Alliance speakers.⁷⁷ In 1926, the Executive Committee reported that it had 'had under its notice during the year the questions of gambling, drink and sex instruction, and took such action as appeared to be

necessary at the time'.⁷⁸ But there were no large-scale attempts to unite Congregationalists behind the banner of prohibition. Principal Kiek, who was outspoken on social issues and greatly respected by Congregationalists, addressed the Union Meetings in 1922 on 'Our Social Responsibility', and expressed the view 'that the Church confines its social activities too much to the questions of drink, gambling and immorality', and suggested a wider platform. This was reported in derisive tones in the Methodist paper, which claimed that Kiek had nothing new to offer, and that 'all his suggestions were passed by our Conference a dozen years ago'.⁷⁹ Despite this, Kiek's standing as a credible spokesperson on social issues was confirmed by the invitation extended to him by the Methodists to speak on prohibition at the Social Service Demonstration of their 1924 Conference.⁸⁰

The Congregational reaction to temperance activities was to some extent a reflection of their distinctive denominational style. Judging from their sedate newspaper, and the restrained way in which they reported their activities, we can surmise that Congregationalists were not the kind of people to feel comfortable with the noisy, flamboyant, emotional and often simplistic approach of the prohibition movement. This conclusion is supported by evidence on other occasions of a Congregational response that set them apart from other churches. On their own admission, Congregationalism's 'chief appeal has been made to the middle and wealthier classes',⁸¹ and perhaps this too helps to explain its cool and reasoned rather than impassioned and campaigning approach.⁸²

The Baptists were similarly circumspect in their support for prohibition, perhaps because, like the Presbyterians, they were concerned about their financial difficulties and their declining strength, and their mood was far from confident. Any lack of vigor sprang from that, rather than from lack of conviction. Prohibition was not something that was debated amongst Baptists: it was accepted almost as an article of faith. The *Baptist Record* declared with confidence in 1924: 'As Baptists we know where we stand in relation to the liquor traffic: we are against it, root and branch.'⁸³ Baptists regularly passed resolutions at their annual meetings supporting the work of the South Australian Alliance in general and the cause of prohibition in particular.⁸⁴ In 1927, when many others had turned their attention to more partial goals in relation to alcohol, the President of the Baptist Union, in his presidential address on 'Some Troubles and their Solutions' recommended prohibition as the solution to intemperance.⁸⁵

It was the Methodists and the members of Churches of Christ who were the most energetic and uncompromising supporters of prohibition. Their support sprang in no small measure from the fact that total abstinence was all but universal amongst them. Prohibition seemed the logical public corollary of this private attitude. The impact of the Methodist church on the prohibition movement was greater than that of the Churches of Christ because of its very much greater size and its consequently greater ability to contribute people and other resources to the cause. In intensity and enthusiasm, however, Churches of Christ members were equal to the Methodists. Both took up the cause earlier than any others, and pursued it harder and longer, and often in more colourful language. Intemperance was a ‘malignant growth’,⁸⁶ and the liquor trade ‘unscrupulous’⁸⁷ and ‘iniquitous’,⁸⁸ and therefore ‘the professing Christians of Australia’ ought to ‘pray for the abolition of the liquor traffic, and vote as they pray’.⁸⁹ ‘Beer and whiskey’, declared the *Australian Christian Commonwealth*,

have had their day, and it is time that they ceased to be. They do not cure diseases; they cause them. They do not benefit the community; they curse it. They do not add to human happiness; they are the prolific parents of misery and pain.⁹⁰

The South Australian Methodist Conference of 1919 decided to set apart the Rev. Frank Lade, for one year of propaganda work in connection with the prohibition of the liquor traffic, and to that end called on Methodists to contribute £500.⁹¹ Lade was to work with and through the South Australian Alliance, which regarded him as ‘the most valuable contribution to the movement that the Alliance has yet received’.⁹² So highly did it regard him that when the 1920 Methodist Conference again set him aside for a year of temperance work, the Alliance agreed to meet the costs.⁹³

Frank Lade was well-educated, an extremely able speaker, and a man whose integrity and Christian qualities were unquestioned. His standing within the Methodist community is indicated by the fact that he was chosen as President of the Conference in 1916, and as principal of Brighton College from 1922 to 1927 and of Wesley College from 1927 to 1939.⁹⁴ In 1919, when he began his work for the South Australian Alliance, he was a seasoned temperance campaigner. In 1915, he had been the main speaker at a ‘monster demonstration’ in support of early closing.⁹⁵ In 1917, when he was vice-president of the Alliance, he had challenged, in public debate, H.L. Penfold-

Hyland, a prominent South Australian vigneron and staunch opponent of prohibition. The debate, entitled 'Is Prohibition Desirable?' took place in the Brougham Place Congregational Church, and although 700 people crowded the building, 'hundreds' more were turned away.⁹⁶ On that occasion Lade argued against alcohol primarily on health grounds. He maintained that alcohol was a drug and should be treated like other drugs. He dismissed the view that the means to the abolition of intemperance was 'to improve the man' first of all. 'All you need first of all', he maintained, 'is to put the drugged drink out of his reach ... then you give him an opportunity to become a better man.'⁹⁷ Penfold-Hyland had no answer to the logic of Lade's argument, and made no serious attempt to rebut it. Instead, he relied on humour and concern about the South Australian economy to make his case persuasive. He stressed the importance of the wine industry to the state, and pushed the view, surely scarcely credible in 1917, that wine was 'not alcohol'.⁹⁸ He encouraged his audience to 'follow the king', and take a little wine. Many South Australians had previously followed the King's example and had agreed to abstain from alcohol during the war, as a patriotic gesture. Penfold-Hyland was delighted to inform them that the King was drinking again, on medical advice, and, raising his wine glass, he invited them to do the same!⁹⁹ It is not clear who, in the opinion of the audience, won the debate, but the South Australian Alliance felt sure enough of the persuasive power of Lade's case to publish the speeches in full and distribute them in pamphlet form.

Lade, who spoke from many platforms, argued the temperance cause in specifically religious terms if he saw fit, but when he was preaching to non-church audiences, he consistently presented alcohol as a health problem. He did not rely on the 'weaker brother' argument, and claimed that 'the banning of alcoholic liquors is in the interest of normal human nature and not simply out of consideration for the abnormal. Man is so constituted physiologically that alcoholic liquors can be safely indulged in by no one.'¹⁰⁰ Hence, he concluded, 'the prohibition of the liquor traffic is immediately in the interests of hygiene and only secondarily or by consequence in the interests of morality'.¹⁰¹ He edited the *Patriot* during 1920, and gave considerable space in it to health-related arguments against alcohol. He

insisted that 'the man who is drunk is drugged', and is therefore a 'problem for the health authorities rather than for the clergy'.¹⁰² He believed that once it was understood that 'we prohibitionists are out in the interests of public health and are not trying to make men moral by Act of Parliament ... the prohibition movement will prove irresistible and sweep through this country like wild fire.'¹⁰³ Not all Methodists, or other pro-prohibition Christians, gave such prominence to this view that prohibition was primarily a health question. Within the churches, the arguments that were used were often expressed in religious terms, and probably many would have felt more in tune with Bishop Thomas's biblical approach, or with that of the editor of the *Australian Christian* who claimed that 'our chief objection to "the trade" is founded on moral and religious reasons.'¹⁰⁴ Nevertheless, since the battle for prohibition had to be fought in the community at large and ultimately in the parliament, Frank Lade's style was a great advantage. The *Patriot* was sure that 'the ripening of public sentiment in favour of Prohibition has undoubtedly been, to a large measure, due to his logical and vigorous addresses and literary articles.'¹⁰⁵

Methodism's work for prohibition did not end with the gift of Frank Lade to the movement. The church had a 'social service platform' which included many issues such as care for immigrants, Sunday observance, 'care for the poor and reform of the criminal classes', the prevention of venereal diseases, the promotion of total abstinence and prohibition, and opposition to all forms of gambling,¹⁰⁶ but prohibition was, in the early 1920s, clearly the primary concern. Almost all Social Service Department entries in the *Australian Christian Commonwealth* were about prohibition, which was often promoted as plain commonsense and a way to avoid race suicide. At the Social Service Demonstration of the 1921 Methodist conference prohibition was the chief focus and Frank Lade tried to stress the complementarity of various approaches to it by contending that 'no sound argument could be drawn from Scripture, science or common sense to show that prohibition was wrong or the licensing of the sale of alcohol was right'.¹⁰⁷ Of course, Lade was preaching to the converted, as prohibition advocates often were when addressing Christians,

especially in the Nonconformist churches. Neither speakers nor the audience regarded this as a waste of time. The *Australian Christian* reported on one occasion that 'members of the Churches of Christ do not need converting to the temperance cause, but many delight to attend meetings where the prohibition plea is made in order to demonstrate their attitude to the drink traffic'.¹⁰⁸ Those already converted realised the need to do more than to attend meetings and maintain their personal witness through total abstinence. They needed also to produce another generation of temperance workers, and this was the motivation behind the support, in many of the churches, for the juvenile temperance organisation, the Band of Hope.¹⁰⁹ Through the Band of Hope, through Sunday School lessons and Christian Endeavour Society programmes, temperance workers tried to foster in children what the Methodists called 'relentless hostility' to alcohol.¹¹⁰ Such strategies relied on moral suasion for their success, and also on monumental faith and patience on the part of their advocates, since the goals were, of necessity, distant.

In the meantime, the South Australian Alliance continued to maintain its many-sided attack on alcohol and its urgent campaign for prohibition. Through its numerous meetings and Field Days, and through the pages of the *Patriot*,¹¹¹ the Alliance spread an immense amount of information, comment, debate, letters, statistics, photos, cartoons and inspirational material, all designed to prove that alcohol was disastrous for individuals and for the state, and that prohibition 'gets results ... pays ... has made good'.¹¹² Much supporting evidence from the United States of America, 'the Great Land of Constitutional Prohibition', was presented in the form of articles, photos and statistics.¹¹³ The *Patriot* also paid a good deal of attention to the imagined effects of prohibition on the South Australian economy. This was an apt strategy since the South Australian wine industry was expanding at that time and the government was underwriting it by settling returned soldiers on irrigation blocks on the River Murray and encouraging them to grow vines. Even for these people, according to the Alliance, prohibition was good news. If Australia was already the 'vineyard of the Empire,' it would be so to an even greater extent under prohibition, since growing grapes for production of dried fruit, non-intoxicating drinks and vinegar was far more profitable than making wine.¹¹⁴ The *Patriot*, often using cartoons and catchy slogans to underline its message, regularly

portrayed the liquor interests as malevolent, irresponsible, prejudiced and destructive,¹¹⁵ whereas the aim of the temperance interests was ‘to help, not to hinder; to construct, not to destroy; to do the greatest good to the largest number and to promote the well-being of all’.¹¹⁶

Although its 1920 petition to parliament was unsuccessful, the Alliance continued its lobbying. Before the elections of 1921 and 1924 it campaigned to get candidates to pledge themselves to support a referendum on prohibition if they were elected, and to persuade voters to vote for candidates who were prepared to make this pledge. Twice in 1924, in January and in July, an Alliance deputation waited on the premier.¹¹⁷ All of this was part of an effort, agreed to at the Annual Conference of the South Australian Alliance in 1921, ‘to concentrate all its forces and resources upon an effort to secure Prohibition in South Australia by 1925’. On that occasion, in what must have been a stirring ceremony, ‘every delegate stood, and with the right hand raised, made the resolve:— “We will see it through!”’¹¹⁸

Although it appeared optimistic throughout 1922 and 1923, by 1924 the Alliance knew that it would not ‘see it through’ by 1925, and like the churches it represented, it ceased agitating for prohibition in the near future, and opted instead to work for the maintenance or improvement of the current licensing situation, which was frequently under attack. This did not mean that prohibitionists changed their minds or ceased to see prohibition as their ultimate goal. The Alliance claimed that it was ‘the Church in Action against the Liquor Trade’,¹¹⁹ and that ‘the attitude of the Christian Church to the Liquor Traffic should be one of absolute and uncompromising hostility’.¹²⁰ That claim was supported by resolutions and statements of the churches long after 1924. But in case anyone should infer from their change of immediate strategy, a sacrifice of their long term goals, both the Alliance and one of its affiliated churches made name changes. Late in 1925 the South Australian Alliance became the South Australian Prohibition League, and in 1926, the Churches of Christ Temperance and Social Problems Committee became the Prohibition and Social Problems Committee.¹²¹ They were clearly signalling that to change tactics was not to retreat from the field.

From 1924, early closing of hotel bars on Saturdays became the legislative focus of the temperance lobby. The conferences or annual meetings of several churches passed resolutions supporting early closing, and church social service departments and temperance committees began ‘working zealously’ for this end.¹²² Even the Adelaide

Anglican synod, hitherto resistant to the efforts of Arnold to get it to pronounce strongly against alcohol, was prepared in 1925 to pass a resolution in support of one o'clock closing on Saturdays.¹²³ It was claimed during the debate that 85 per cent of hotels had a bookmaker on the premises, and so perhaps early closing was seen as a practical way of controlling gambling as well as drinking. In any case, in a rare moment of triumph for Arnold, the motion was 'adopted with a considerable show of enthusiasm'.¹²⁴

Apart from some expression of concern about the connection between Saturday afternoon drinking and gambling, the arguments advanced in support of one o'clock closing differed little from those that were used to promote prohibition. There was hardly any analysis of particular problems associated with Saturday afternoon drinking, but a good deal of the by-then familiar, generalised condemnation of alcohol as a blight on society. Early closing advocates simply assumed that the restricting of the hours during which alcohol was available for sale would lessen its impact and diminish its harmful effects. Saturday afternoon was the obvious target, given the general tendency towards a shorter working week and a half-holiday on Saturdays. If the bars continued to be open at a time when most people were at leisure, then the chances for indulgence in alcohol were great, and at the same time, those workers who were employed in the hotel trade were denied the benefits of a shorter working week.

All those forces which had previously agitated for prohibition threw themselves behind the campaign for one o'clock closing, though they were, in some cases, more realistic than they had been earlier about the difficulties they faced. As the *Australian Christian Commonwealth* pointed out:

there is no political party today daring enough to oppose the liquor trade ... It was possibly too much to expect even a Labour Government to consider the happiness and well being of their supporters to be more worthy of consideration than political security.¹²⁵

The Methodist Social Service Department had already realised this and declared:

we do not propose any longer to stand, cap in hand, on the door mat of the politician, begging for his 'powerful influence' and in grudging favours. The offensive must be with us in future.¹²⁶

It was difficult, however, to translate this aggressive attitude into effective policy. What options were available? Several churches, and the Council of Churches in

South Australia,¹²⁷ ‘wisely delegated’ the question ‘to the South Australian Alliance’.¹²⁸ The WCTU continued to teach ‘scientific temperance’ in schools, and to regret that the subject was not examinable.¹²⁹ The WCTU women also continued their ‘public house work’ Reports of this work displayed a political and economic naivety which underlines the futility of this earnest and gentle approach. For example, at the WCTU’s 1927 Triennial Convention it was reported that

hotels have been visited and it was pointed out to one publican that a case of distress was caused mainly through the drunken habits of a father who obtained liquor from this hotel. The publican said he was sorry but continued to supply the man with drink and said he would send around a pint of milk daily for the children.¹³⁰

Meanwhile, in Wallaroo's five hotels, ‘good work is done by personal solicitation, and men who have been spoken to upon the evils of drink have been known to pass by the liquor bars instead of spending their money there’.¹³¹ It is clear that this ‘good Work’ moved them no nearer the goal of early closing, and they openly confessed that their ‘legislative work’ was ‘quite at a standstill’.¹³² The Prohibition League’s legislative work was at a standstill too, after its ‘strong deputation’ to the Premier in October 1926 achieved nothing.¹³³ It continued to put its faith and much of its energy into the printed and the spoken word. From late 1926 it published the *Patriot* monthly rather than fortnightly. The journal was expanded in size, was printed on better quality paper and carried advertisements for Adelaide business firms, indicating that, despite the apparent lack of advancement towards its goals, the temperance movement was in good heart, and financially secure. In April 1929, the *Patriot* began advertising a ‘Prohibition Open Forum’, to be held monthly in the Rechabite Hall in Grote Street.¹³⁴ At these meetings, which attracted ‘all classes’.¹³⁵ Veteran campaigners from several denominations pleaded the cause of temperance.¹³⁶ The Prohibition League, in organising these meetings, was acting on the belief that ‘truth ripens in the open air of public discussion,’¹³⁷ and by May had concluded that ‘upon no measure of temperance reform, since the movement for six o’clock closing has there been such unanimity as upon this question’.¹³⁸

All of this patient campaigning and heightened awareness was to no avail, however, unless it could somehow impinge on the lawmakers.

The chance came in August 1929, though to what extent this was due to the work of the temperance movement during the previous five years it is impossible to tell. Shirley (later Sir Shirley) Jeffries, a Methodist and a Liberal member of the House of Assembly, introduced a private member's bill proposing a referendum on the question of early Saturday closing.¹³⁹ In his second reading speech, Jeffries claimed that 'in every part. of the State, there is strong agitation for this reform ... among all classes of the community, including those who have never been associated in the past. with temperance reform there are many hundreds, if not thousands, who think this reform is long overdue.'¹⁴⁰ The temperance movement was delighted. The Prohibition League threw all its efforts into supporting Jeffries, giving one o'clock closing much coverage in the *Patriot* and organising a mass meeting at the Adelaide Town Hall on 3 November.¹⁴¹ The new superintendent of the Methodist Social Service Department, the Rev. A.D. McCutcheon, gave the cause prominence by interviewing a well-known and sympathetic citizen each week from 6 September to 18 October, and having the interviews published in the *Australian Christian Commonwealth*. The interviewees, who represented four denominations and a wide range of interests and influence, were the Rev. E.S. Kiek, R.S. Richards, M.P., Shirley Jeffries, M.P., Archdeacon J.S. Moyes, Frank Nieass, Secretary of the Australian Government Workers' Union, R.D. Nicholls, M.P., the Rev. Dr G.H. Wright of Stow Memorial Congregational Church, and Dr C. Duiguid.¹⁴² Canon Frewin successfully appealed to the Anglican synod to express its support for Jeffries' bill,¹⁴³ and many church people and organisations forwarded to their local member of parliament evidence of their support for one o'clock closing.¹⁴⁴

In parliament, the debate turned not just on the temperance question, but on the rightness or otherwise of deciding such a question by means of a referendum. Jeffries himself claimed not to be 'a believer in the referendum as an instrument of government', but to be a 'believer in ascertaining whether there is a sufficient body of public opinion behind questions of this kind to make a reform effective if it is introduced'.¹⁴⁵ He suggested that the real reason some people, including members of the Licensed Victuallers' Association and their friends in parliament, argued against the

holding of a referendum, was that they knew and feared the level of support for early closing in the community.¹⁴⁶ The bill was before parliament for three months, and, as Jeffries acknowledged, was debated fully.¹⁴⁷ It was defeated on 28 November 1929, by 27 votes to 14, in a conscience vote.¹⁴⁸ The advocates of one o'clock closing, refusing to accept this as final defeat, immediately mounted a campaign to ensure that in the next parliament there would be a majority of members committed to early closing.¹⁴⁹ The results of the election held on 5 April 1930 indicated their lack of success, and, to their dismay, Shirley Jeffries was not reelected.¹⁵⁰ In a mood that was despondent yet realistic, the *Patriot* concluded that the election result was 'a distinct negative. The ballot box has been padlocked, and liquor's seal affixed to it for at least three years.'¹⁵¹ It was a bitter blow, the more so since it followed the great defeat over prohibition. But the temperance movement did not lick its wounds for long.

Concern for early Saturday closing was soon set aside in favour of preparations for the battle that was looming over the question of six o'clock closing on weekdays. The defence of six o'clock closing occupied temperance interests for the rest of the decade. There was considerable support for an extension of liquor trading hours, both within parliament and within the community at large. But there was also a large body of opinion, not all of it wouser or prohibitionist, which believed six o'clock closing had been a positive reform, and, representing as it did the 'will of the people', should not be tampered with. According to the South Australian Alliance, extended hours were 'not wanted by any section of the people' except for the 'the liquor interests'.¹⁵² The 'will of the people' had been expressed by the referendum of 1915, and should not be flouted, since it was 'more sacred than the profits of brewers and publicans'.¹⁵³ It is possible that the views expressed by 'the people' in 1915 might have changed by 1935, but this was not something which temperance advocates chose to investigate, or even, it seems, think about seriously. Their 'unswerving hostility' to the drink trade remained unchanged, and this was the real basis of their stand against changes to the licensing laws. To avoid complicating the issue with too close a scrutiny of the 'will of the people' may have been a wise strategy, because there is some evidence that they had to work very hard, in the early 1930s at least, to maintain support for the

temperance cause. There were other urgent issues clamouring for the attention of the churches, especially the growth of legalised gambling. The South Australian Alliance hinted at another factor too. When, in October 1933, it complained that

there are not a few Christian people who are inclined to pooh-pooh any agitation against the liquor traffic in the present day. They are very ready to declare that the problem is solving itself, and in the words of a prominent church member, "It is only wasting money to keep up the agitation."¹⁵⁴

There was not much money to be wasted in 1933, and the declining fortunes of the South Australian Alliance were reflected in the depression-style *Patriot* which was reduced to four poor-quality pages which carried no advertising. Despite these difficulties, every move to extend liquor trading hours was countered with strong protests from the Alliance and from some of the churches.

The first skirmish was in 1934, over a bill to provide the Returned Sailors and Soldiers Imperial League Club (RSSILC) with a special licence for selling liquor after six o'clock.¹⁵⁵ The RSSILC Licensing Bill was a private bill, and not part of a campaign to alter the general licensing situation, but was opposed by some people on the grounds that it set a dangerous precedent, and could easily lead to further undermining of six o'clock closing. Some also argued that it was undemocratic to give special drinking rights to a few, but such was the sympathy for the RSSILC that the bill was passed, on 15 November 1934.¹⁵⁶ From that time on, the battle for six o'clock was on in earnest.

Within a year, a Labor member, S.R. Whitford, had introduced into the Legislative Council a bill to amend the licensing act by the reinstatement of late closing and the extension of the permit system and the drinking opportunities for bona fide travellers and hotel lodgers.¹⁵⁷ Most of the public attention focused on the attempt to end six o'clock closing. Whitford was supported by the Licensed Victuallers' Association, but he claimed that the bill was not 'a publican's Bill', and was 'as much in the interests of the public as it is of the publican'.¹⁵⁸ He claimed that those who opposed the bill were prohibitionists or wowsers, whom he described as 'snipe-nosed people who wear spectacles on the tips of their noses, and can see no good in anyone'.¹⁵⁹ Unafraid of such a description, the Rev. E.H. Woollacott, Superintendent of the Methodist Social Service Department, urged his fellow Methodists to the battle lines:

Let us uncover every gun we possess and repulse this impudent project with

such vigour and decision that the first-line of our legislative strength be not broken ... Methodists, rally to the fray! ... Hold meetings ... Write to your Members of Parliament.¹⁶⁰

According to Woollacott, the licensed victuallers were defying public opinion,¹⁶¹ and in a radio broadcast during October, the Rev. W.G. Clarke presented the issue as 'The Publican Versus the Public'.¹⁶² The opposition of the public to the bill was expressed at a 'Citizens' Indignation Meeting' in the Adelaide Town Hall in September. The meeting was addressed by E.S. Kiek, who described it as 'a striking demonstration of the strength of temperance sentiment in Adelaide'.¹⁶³ The bill faced much opposition within parliament as well, and although it was passed in December 1935, it was in an amended form which allowed six o'clock closing to remain, while liberalising the permit system.¹⁶⁴ 'The Voice of the People Prevails' claimed the Methodist Social Service Department.¹⁶⁵ 'Long Live Six O'Clock Closing!', said the *Patriot*.¹⁶⁶ But a warning note was sounded by the writer of the South Australian newsletter in the *Australian Christian*. He deplored the extension of the permit system, and observed that 'moral deterioration' had set in, as witnessed by the increasing incidence of drunkenness, which boded ill for the future.¹⁶⁷

The final round in the battle for six o'clock was fought in 1938, when Whitford made his second attempt to have the licensing act amended. The indignation of the temperance lobby was greater than ever, and the churches made their views felt in whatever ways fitted their own denominational styles and resources. 'As Christian citizens', argued the *Baptist Record*,

it is our duty to bring pressure to bear upon Parliament to reject this measure, and, failing that to submit the question to the people. To pray and work for the retention of this reform is a Christian demand.¹⁶⁸

The *South Australian Congregationalist*, which had been previously engrossed in its own affairs, ran a strong editorial statement against interfering with six o'clock closing, which, it claimed, could not be justly altered without a referendum.¹⁶⁹ The 1938 Anglican synod passed a strong resolution against the bill, and Bishop Thomas frequently condemned the permit system and spoke in favour of early closing.¹⁷⁰ When Richard Thomas, the Bishop of Willochra, declared himself to be in favour of late closing, since the hotel bar was 'the poor man's club', the Bishop of Adelaide was quick to dissociate himself from this point of view.¹⁷¹ G.T. Fitzgerald, the chairman of the Churches of Christ Social Service Department, issued an invitation, through the Methodist paper, to a Churches of Christ conference demonstration at which six

o'clock closing would be the subject. 'Hands off the Six O'Clock Closing Act!', he urged, and continued in pulpit-thumping style:

It represents the expressed will of the people, and the will of the people must remain more sacred than the profits of the brewers and publicans. Christians! Democrats! Patriots! Friends of the Young! Arise! Demand that Parliament shall put the wishes of the people first.¹⁷²

The Council of Churches in South Australia, which up to this point had been happy to leave most action on the drink issue to the South Australian Alliance, protested 'in the most emphatic manner against the flagrant and undemocratic attempt being made in the interests of the Drink traffic to alter the hours of consumption of liquor, in direct violation of the expressed will of the electors,' and launched an appeal for a 10,000 shilling Fighting Fund 'to retain the benefits of six o'clock closing'.¹⁷³

The climax of the churches' public campaign was the Youth Protest Rally of 28 September 1938, when at least 3,000¹⁷⁴ young people marched from the City Baths behind Parliament House, up King William Street to the Adelaide Town Hall. The crowd at the meeting overflowed into Pirie Street Methodist, Flinders Street Baptist and Stow Memorial Congregational churches. On that occasion, 6,000 people, claiming to represent 48,000 members of 15 organisations, passed a resolution denying the claim that young people wanted the bill amended, affirming the benefits of early closing and opposing alteration to the legislation except by referendum.¹⁷⁵ Probably more effective than all of these statements, resolutions and rallies in influencing the final outcome of Whitford's 'booze bill', was the consistent lobbying of parliamentarians that was going on at the same time. E.H. Woollacott was the chief lobbyist for the churches. He put enormous energy into this activity before the 1938 election, in order to secure a result that would 'prove a definite triumph for moral righteousness in our land'.¹⁷⁶ The Premier, Sir Richard Butler, complained of the 'intrusion of the Churches ... into politics'¹⁷⁷ but that did not stop Woollacott. He organised lobbying again when Whitford's second bill was before parliament. Given that the 1938 parliament had an extraordinarily high number of independents, susceptible to non-party arguments, this was an astute move on Woollacott's part. The bill was defeated, in December 1938, by one vote, and Woollacott claimed this as his personal victory since he had persuaded one person to change his mind.¹⁷⁸ The *Patriot* saw it as a 'triumph of Public Opinion' and believed that it was 'beyond question' that 'the Churches' united activities counted for a good measure of success in the contest

just ended'.¹⁷⁹

It had been a protracted battle and it was a great victory. It was also the last major battle and the last great victory of the temperance movement. What was achieved by 1938 remained intact until 1967 without the need for major defensive campaigns. By 1967, however, South Australian society and the life and priorities of the churches were so changed that what the temperance movement had achieved at such cost between the wars was very easily swept aside.

¹ Arnold Hunt, *This Side of Heaven* (Adelaide, 1985), p. 189.

² For details of evangelical revival crusades, and their promotion of teetotalism, see David Hilliard, *Popular Revivalism in South Australia from the 1870s to the 1920s* (Adelaide, 1982).

³ Hunt, *op.cit.*, p. 189.

⁴ Brian Harrison, *Drink and the Victorians: The Temperance Question in England, 1815-1872* (London, 1971), especially pp. 37-58.

⁵ The first South Australian hotel, the 'Edinburgh Castle', on the corner of Currie and Gray Streets, Adelaide, was licensed on 31 May 1837. J.L. Hoad, *Hotels and Publicans in South Australia, 1836-1984* (Adelaide, 1986), p. 2.

⁶ A.E. Dingle, '“The Truly Magnificent Thirst”: An Historical Survey of Australian Drinking Habits,' *Historical Studies*, Vol. 19, Apr. 1980-Oct. 1981.

⁷ See e.g. Woman's Christian Temperance Union of South Australia Inc. Minutes of Annual Conventions; the *Patriot*, the organ of the South Australian Alliance. Both made a feature of such statistics.

⁸ South Australian Directory for 1920 (Adelaide, 1920), pp. 1769-1772.

⁹ Hoad, *op.cit.*, Part 2, pp. 1-64. Hoad lists, by locality, all the licensed premises which have existed in

South Australia, 1836-1984.

¹⁰ Ray Broomhill, *Unemployed Workers: A Social History of the Great Depression in Adelaide* (St Lucia, 1978), p. 148.

¹¹ The Methodist church had large central mission operations in the city of Adelaide and at Port Adelaide, and other missions in Bowden and Brompton. The Congregationalists had a large mission at Hindmarsh. The Baptist church had two missions in Adelaide. Anglicans conducted substantial mission activities from St Luke's church in Whitmore Square, Adelaide.

¹² Hoad, *op.cit.*, p. 2; *S.A. Directory for 1920*, pp. 1769-1772; WCTU, *Minutes of Annual Conventions, 1920-1930*.

¹³ WCTU, *Minutes of Annual Convention, 1923*, p. 58.

¹⁴ Hoad, *op.cit.*, Part 2, pp. 1-64.

¹⁵ WCTU, *Minutes of Annual Convention, 1930*, p. 52; 1934, p. 51.

¹⁶ The range of attitudes of Christians and churches to alcohol is discussed in a number of places. See e.g. Harrison, *op.cit.*, t., pp. 27-31, 163-166; Richard Broome, *Treasure in Earthen Vessels: Protestant Christianity in New South Wales Society, 1900-1914* (St Lucia, 1980), pp. 141-145; Hunt, *op.cit.*, pp. 189-190, 271-272; Walter Phillips, *Defending 'A Christian Country': Churchmen and Society in New South Wales in the 1880s and After* (St Lucia, 1981), pp. 144-148; Patrick O'Farrell, *The Catholic Church and Community: An Australian History* (Kensington, NSW, 1985), pp. 282-283.

¹⁷ For a brief account of the establishment of local option laws in S.A., see Hunt, *op.cit.*, p. 193.

¹⁸ South Australian Temperance Alliance, *Facts for Reformers* (Adelaide, 1910). Statement on Alliance aims, between pp. 16 and 17.

¹⁹ See e.g. *ibid.*, pp. 5-6; Hunt, *op.cit.*, p. 194.

²⁰ Hoad, *op.cit.*, p. 5.

²¹ South Australian Alliance, *Facts for Reformers and Alliance Year Book, 1916-1917*, p. 3. 11.00pm was the next most favoured option, and smaller numbers voted for 7.00, 8.00, 9.00 and 10.00pm.

²² For an assessment of the relative importance of the patriotic vote and the long-term temperance commitment in securing six o'clock closing, see Phillips, *op.cit.*, p. 270 and also his article '“Six O'Clock Swill”: The Introduction of Early Closing of Hotel Bars in Australia', *Historical Studies*, Vol. 19, Apr. 1980-Oct. 1981.

²³ It cannot reasonably be claimed that this was due entirely to the strength of the temperance lobby. Also important was a long period of non-labour government in South Australia (1933-65) and the strong personal influence of Thomas Playford, the teetotalling and long-serving premier (1938-65). By the time six o'clock closing gave way to 10 o'clock closing in 1967, it was derided by many as puritanical, uncivilised and productive of that unattractive phenomenon, popularly termed 'the six o'clock swill'.

²⁴ There was for several years a particular concern in the community about the abuse of alcohol by returned soldiers. People saw 'liquor doing what Huns failed to do' to the soldiers, and some even believed that 'a sinister trade influence has been at work, endeavouring to fasten the wine industry onto the returned soldier'. *Patriot*, 3 Jan. 1919, 7 Mar. 1919.

²⁵ South Australian Alliance, *Facts for Reformers and Alliance Year Book 1916-17*, p. 3.

²⁶ National prohibition came into force in the USA on 16 January 1920, but most states had enacted their own prohibition laws before that date. *Australian Prohibition Year Book, 1921*, p. 47.

²⁷ The South Australian Alliance committed itself to securing prohibition in South Australia by 1925 at its Annual Meeting in 1921. *Patriot*, 4 Nov. 1921.

²⁸ WCTU, *Minutes of the Eleventh Triennial Convention, 1921*, p. 119.

²⁹ *Australian Christian Commonwealth*, 11 March 1921. This statement was made in the report of the S.A. Methodist Social Service Department to the S.A. Methodist Conference.

³⁰ David Hilliard, *Godliness and Good Order* (Adelaide, 1986), p. 86.

³¹ *Adelaide Church Guardian*, Oct. 1920.

³² *Yearbook of the Church of England Dioceses of Adelaide and Willochra, 1919-1920*. Report of the Church of England Temperance Society (GETS), p. 186.

³³ *Patriot*, 5 Mar. 1920.

³⁴ *Church of England Yearbook, 1920-1921*. GETS Report, p. 140.

³⁵ *Patriot*, 1 July 1921.

³⁶ *Advertiser*, 8 Sept. 1920.

³⁷ *Ibid.* The dissenter is not named, but several synodsmen, including A.A. Arnold, argued strongly for prohibition.

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- ³⁸ *Adelaide Church Guardian*, 1 Oct. 1935. This article expressed regret at Arnold's absence from synod. It described him as 'honoured veteran ... keen Labour man and trades unionist', which indicated something of his peculiar contributions to synod discussions and awareness.
- ³⁹ See, e.g., *Advertiser*, 9, 11 and 14 Sept. 1920.
- ⁴⁰ Church of England Yearbook, 1921-1922. Report to the laity on the state of the diocese, p. 101.
- ⁴¹ *Advertiser*, 7 Nov. 1922.
- ⁴² *Australian Prohibition Yearbook*, 1923, p. 42.
- ⁴³ *Advertiser*, 30 Sept. 1922.
- ⁴⁴ Church of England Yearbook, 1922-1923. GETS Report, p. 142.
- ⁴⁵ Church of England Yearbook, 1924-1925, p. 111.
- ⁴⁶ *Lutheran Herald*, 26 Sept. 1921.
- ⁴⁷ Statement made at General Synod of ELSA, Oct. 1920, and reported in *Australian Lutheran*, 27 Oct. 1920.
- ⁴⁸ *Patriot*, 17 June 1926.
- ⁴⁹ *Australian Lutheran*, 7 July 1926.
- ⁵⁰ Elvin W. Janetzki, *Before God and the World* (Adelaide, 1980), pp. 82-84.
- ⁵¹ See e.g. Conrad Bergendoff, *The Church of the Lutheran Reformation* (St Louis, 1967), pp. 298-299, and also Oliver Barclay, 'The Theology of Social Ethics: A Survey of Current Position', in *Interchange* 36 (Sydney, 1985), pp. 11-13.
- ⁵² *Southern Cross*, 16 Sept. 1921.
- ⁵³ *Ibid.*, 16 May 1919. This view was stated in a pastoral letter of Francis Redwood, Archbishop of Wellington, New Zealand. It was read in all the churches of his archdiocese on 6 April 1919 and printed in full in the *Southern Cross*, 16 May 1919.
- ⁵⁴ *Ibid.*, 18 Apr. 1919, 15 Oct. 1920, 11 Apr. 1919.
- ⁵⁵ *Australian Christian Commonwealth*, 23 May 1919. This accusation was made because the *Southern Cross*, in its review of W.J. Denny's book, *The Diggers*, said nothing of Denny's approval of prohibition.
- ⁵⁶ *Southern Cross*, 30 May 1919.
- ⁵⁷ *Ibid.*
- ⁵⁸ *Ibid.*
- ⁵⁹ *Ibid.*, 18 April 1919, 15 Oct. 1920.
- ⁶⁰ Supplement to the *Southern Cross*, 22 Oct. 1920.
- ⁶¹ *Southern Cross*, 28 Mar. 1919.
- ⁶² *Ibid.*, 25 Apr. 1919.
- ⁶³ *Ibid.*, 10 Dec. 1920.
- ⁶⁴ *Ibid.*, 12 Mar. 1926.
- ⁶⁵ *Ibid.*, 7 Mar. 1930.
- ⁶⁶ *Ibid.*, 13 Jan. 1922.
- ⁶⁷ Hunt, *op.cit.*, p. 195.
- ⁶⁸ O'Farrell argues that Catholic and Protestant cultural patterns were distinct, and that the 'Catholic proletariat' was under pressure to conform to patterns that were bourgeois and puritan in origin. See e.g. O'Farrell, *op.cit.*, pp. 253, 282-284, 375-376.
- ⁶⁹ The *Australian Prohibition Yearbook* for 1921 lists the affiliates of the Alliance. As well as the churches mentioned above the affiliates were the Salvation Army, Seventh Day Adventist Conference, Society of Friends, WCTU, Christian Endeavour Union, 10 lodges of the Good Templars, 10 lodges of the Rechabites and the Sons of Temperance.
- ⁷⁰ This, of course, is impossible to document conclusively. It is based on oral evidence from Presbyterians and members of other denominations recalling the 1920s and 1930s, and also on evidence from later decades. Thinking and practice on the question of alcohol and other questions, especially gambling, remained substantially unchanged until the 1960s, and I have discovered a very high level of agreement amongst church people about the general stance and 'character' of their own and other denominations. My assessment of Presbyterian and Anglican attitudes to alcohol is based on this subjective, non-quantifiable but nevertheless credible evidence.
- ⁷¹ *Presbyterian Banner*, June 1919. Report of the Presbyterian State Assembly, 1919.
- ⁷² *Ibid.* See e.g. June-Oct. 1923, section headed 'Temperance Jottings' or 'Temperance Shots', and especially Sept. 1923.
- ⁷³ *Ibid.*, Aug. 1920, p. 8.
- ⁷⁴ *Ibid.*, May 1921, p. 3.
- ⁷⁵ *Ibid.*, June 1923, p. 5.

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- ⁷⁶ Presbyterian Life and Work Committee Minutes, 14 Mar. 1924.
- ⁷⁷ Congregational Year Book, 1922, p. 392.
- ⁷⁸ *South Australian Congregationalist*, Oct. 1926.
- ⁷⁹ *Australian Christian Commonwealth*, 27 Oct. 1922.
- ⁸⁰ *Ibid.*, 14 Mar. 1924.
- ⁸¹ *South Australian Congregationalist*, May 1926.
- ⁸² These judgements reinforce views expressed orally by Congregationalists and others, and also elaborated in Phillips, *op.cit.*, pp. 11, 84 and Broome, *op.cit.*, pp. 44, 145.
- ⁸³ *Baptist Record*, Feb. 1924.
- ⁸⁴ See, e.g. Baptist Handbook 1922, p. 23; 1924, p. 18.
- ⁸⁵ *Ibid.*, 1928, p. 10.
- ⁸⁶ Churches of Christ Conference Report, 1921. Temperance and Social Questions Committee Report, p. 36.
- ⁸⁷ *Australian Christian*, 13 Feb. 1919.
- ⁸⁸ *Ibid.*, 20 Nov. 1919.
- ⁸⁹ *Ibid.*, 29 July 1920.
- ⁹⁰ *Australian Christian Commonwealth*, 17 Jan. 1919.
- ⁹¹ *Ibid.*, 7 Mar. 1919.
- ⁹² *Patriot*, 4 Apr. 1919.
- ⁹³ *Australian Christian Commonwealth*, 27 Feb. 1920.
- ⁹⁴ For an assessment of Lade, see Arnold Hunt (ed.), Number 20: A Pictorial History of Theological Education at No. 20, King William Rd. (Adelaide, 1980).
- ⁹⁵ Hunt, *This Side of Heaven*, p. 282.
- ⁹⁶ Details of the meeting, and verbatim reports of the speeches are included in the pamphlet, *Is Prohibition Desirable?* (Adelaide, 1917).
- ⁹⁷ *Ibid.*
- ⁹⁸ This argument was really an argument against the use of spirits and in favour of 'lighter', supposedly less damaging beverages. It reflected a belief that had been common in England in the first half of the nineteenth century. It rested on a lack of understanding that alcohol was present in all intoxicating beverages. This had been attacked by Livesey's famous 'Malt Lecture' from 1833. See Harrison, *op.cit.*, pp. 120-125. The belief was still sufficiently alive in the 1880s for the WCTU to state that its opposition to 'all intoxicating drinks' included opposition to 'wine, beer and cider'. See e.g. Anthea Hyslop, 'Christian Temperance and Social Reform: The Women's Christian Temperance Union of Victoria, 1887-1912', in Sabine Willis, *Women, Faith and Fetes* (Melbourne, 1977), p. 145.
- ⁹⁹ *Is Prohibition Desirable?* (Adelaide, 1917).
- ¹⁰⁰ Frank Lade, *Prohibition in Principle and Practice: A Plea for Sanitary Legislation* (no date).
- ¹⁰¹ *Ibid.*
- ¹⁰² *Patriot*, 30 Jan. 1920.
- ¹⁰³ Frank Lade, *op.cit.*
- ¹⁰⁴ *Australian Christian*, 20 Nov. 1919.
- ¹⁰⁵ *Patriot*, 20 Feb. 1920.
- ¹⁰⁶ South Australian Methodist Conference Minutes, 1919, p. 130; 1920, p. 132.
- ¹⁰⁷ *Australian Christian Commonwealth*, 11 Mar. 1921.
- ¹⁰⁸ *Australian Christian*, 24 Apr. 1919.
- ¹⁰⁹ 'The Band of Hope' was a temperance organisation for children and young people, designed to encourage members to commit themselves to life-long and total abstinence from alcoholic beverages. It was founded in Leeds, G.B., in 1847 and in the 1920s and 1930s was affiliated with the South Australian Alliance and was part of the life of all the churches except the Catholic and Lutheran. Harrison, *op.cit.*, p. 166.
- ¹¹⁰ *Australian Christian Commonwealth*, 2 July 1926.
- ¹¹¹ It is difficult to know how many people the Alliance reached but some idea is given from figures in annual reports. In 1923, it reported 1000 services and meetings. In 1925 it conducted 561 Field Day Services and concluded, 'There are only a few churches in the State which have not had an Alliance Field Day Service.' In 1925, 124 Bands of Hope were functioning, and 117,814 copies of the *Patriot* were distributed. *Australian Prohibition Year Book*, 1923, p. 38; 1925, p. 30.
- ¹¹² *Patriot*, 1 Apr. 1920.
- ¹¹³ *Ibid.* See e.g. 11 Feb. 1921, 8 Apr. 1921.
- ¹¹⁴ *Ibid.* See e.g. 23 Apr. 1920, 30 Sept. 1921.

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- ¹¹⁵ *Ibid.* See e.g. the front page cartoons on 28 Aug. 1921, 23 Sept. 1921, 11 Nov. 1921, 17 Dec. 1925.
- ¹¹⁶ *Ibid.*, 30 Sept. 1921.
- ¹¹⁷ For the Alliance's judgement about the outcome of these efforts, see *Patriot*, 2 Apr. 1921, 15 Jan. 1925.
- ¹¹⁸ *Ibid.*, 4 Nov. 1921.
- ¹¹⁹ *Ibid.*, 7 Feb. 1924.
- ¹²⁰ *Ibid.*, 4 Dec. 1924.
- ¹²¹ *Ibid.*, 3 Dec. 1925; Churches of Christ Conference Report, 1926, p. 33. The South Australian Prohibition League reverted to its original name in 1932. See *Patriot*, 25 Aug. 1932. In the same year the Churches of Christ Prohibition and Social Service Committee was restyled a 'Department'. The last use of that name was in the 1936 Conference Report. In the 1937 report, it was referred to as the Social Service Department. See Conference Report, 1937, p. 41.
- ¹²² See, e.g. *Australian Christian Commonwealth*, 4 Jan. 1924; *Australian Christian*, 24 Sept. 1925.
- ¹²³ Church of England Yearbook, 1925-26, p. 115.
- ¹²⁴ *Advertiser*, 3 Sept. 1925.
- ¹²⁵ *Australian Christian Commonwealth*, 7 Aug. 1925.
- ¹²⁶ *Ibid.*, 16 Jan. 1925.
- ¹²⁷ The Council of Churches in South Australia was established in the late nineteenth century and was reconstituted in 1925 after a period of inactivity. From 1925, it consisted of representatives of the Baptist Union, the Churches of Christ Conference, the Congregational Union, the Methodist Conference, the Presbyterian Assembly, the Salvation Army and the Society of Friends. Amongst its office-bearers and members were people who were activists and spokespersons on social issues within their own denominations.
- ¹²⁸ Council of Churches in South Australia, Minutes, 5 May 1925, p. 8.
- ¹²⁹ WCTU, Minutes of Triennial Convention, 1924, p. 131.
- ¹³⁰ *Ibid.*, 1927, p. 58.
- ¹³¹ *Ibid.*, p. 59.
- ¹³² *Ibid.*, p. 69.
- ¹³³ *Patriot*, 23 Oct. 1926.
- ¹³⁴ *Ibid.*, 25 Apr. 1929.
- ¹³⁵ *Ibid.*, 25 July 1929.
- ¹³⁶ *Ibid.*, 25 Apr. 1929.
- ¹³⁷ *Ibid.*, 25 Apr. 1929.
- ¹³⁸ *Ibid.*, 23 May 1929.
- ¹³⁹ South Australian Parliamentary Debates, 1929, Vol. 1, p. 853.
- ¹⁴⁰ *Ibid.*, 1929, Vol. 1, p. 1021.
- ¹⁴¹ *Patriot*, 28 Nov. 1929.
- ¹⁴² *Australian Christian Commonwealth*, 6 Sept., 13 Sept., 20 Sept., 27 Sept., 4 Oct., 11 Oct., 18 Oct. 1929.
- ¹⁴³ Church of England Yearbook, 1929-30, p. 128.
- ¹⁴⁴ Hunt, *op.cit.*, p. 329.
- ¹⁴⁵ South Australian Parliamentary Debates, 1929, Vol. II, p. 2338.
- ¹⁴⁶ South Australian Parliamentary Debates, 1929, Vol. 1, p. 1022.
- ¹⁴⁷ South Australian Parliamentary Debates, 1929, Vol. II, p. 2338.
- ¹⁴⁸ The House of Assembly had 46 seats in 1929. These were distributed as follows: Liberal and Country: 28; Labor: 16; Independent Protestant Labor: 1; Independent 1. The vote on the early closing referendum bill cut across party loyalties. Of the 14 who voted for the bill, 11 were Liberal and Country, and three were Labor (including Independent Protestant Labor). Of the 27 who voted against the bill, 16 were Liberal and Country, ten were Labor and one was Independent.
- ¹⁴⁹ See e.g. *Patriot*, 1 Feb. 1930; WCTU Triennial Convention Minutes 1930, p. 61; *Australian Christian Commonwealth*, 21 Mar. 1930, 38 Mar. 1930.
- ¹⁵⁰ Jeffries was re-elected at the 1933 election, and retired in 1953, having held ministerial rank between 1933 and 1944. He was knighted in 1953.
- ¹⁵¹ *Patriot*, 1 May 1930.
- ¹⁵² *Ibid.*, 1 Jan. 1936.
- ¹⁵³ *Australian Christian Commonwealth*, 9 Sept. 1938.
- ¹⁵⁴ *Patriot*, 26 Oct. 1933.
- ¹⁵⁵ South Australian Parliamentary Debates, 1934, Vol. 1, p. 1215.

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- ¹⁵⁶ *Ibid.*, 1934, Vol. 2, p. 2141.
- ¹⁵⁷ South Australian Parliamentary Debates, 1935, Vol. 1, p. 403. The permit system, whereby organisations and individuals could apply for occasional permits allowing them to serve liquor after hours and away from licensed premises, had gradually expanded since 1916, through amendments to the licensing act. So, too, had provision for the drinking requirements of bona fide lodgers and travellers.
- ¹⁵⁸ South Australian Parliamentary Debates, 1935, Vol. 1, p. 495.
- ¹⁵⁹ *Ibid.*, p. 496.
- ¹⁶⁰ *Australian Christian Commonwealth*, 23 Aug. 1935.
- ¹⁶¹ *Ibid.*, 6 Sept. 1935.
- ¹⁶² *Ibid.*, 11 Oct. 1935.
- ¹⁶³ *Patriot*, 1 Oct. 1935.
- ¹⁶⁴ South Australian Parliamentary Debates, 1935, Vol. 11, pp. 2039, 2052-3.
- ¹⁶⁵ *Australian Christian Commonwealth*, 27 Dec. 1935.
- ¹⁶⁶ *Patriot*, 1 Jan. 1936.
- ¹⁶⁷ *Australian Christian*, 23 Jan. 1936, 20 Feb. 1936.
- ¹⁶⁸ *Baptist Record*, Aug. 1938.
- ¹⁶⁹ *South Australian Congregationalist*, Sept. 1938.
- ¹⁷⁰ Church of England Yearbook,, 1938-39, pp. 127-128; *Adelaide Church Guardian*, 1 Oct. 1937, 1 Jan. 1938, 1 Mar. 1938.
- ¹⁷¹ *Australian Christian*, 29 Sept. 1938.
- ¹⁷² *Australian Christian Commonwealth*, 9 Sept. 1938.
- ¹⁷³ South Australian Council of Churches, Minutes, 5 Sept. 1938, p. 279.
- ¹⁷⁴ The South Australian Alliance claimed the number was closer to 5,000. *Patriot*, 1 Oct. 1938.
- ¹⁷⁵ *Baptist Record*, Oct. 1938. See also Hunt, *op.cit.*, p. 330.
- ¹⁷⁶ *Australian Christian Commonwealth*, 4 Mar. 1938.
- ¹⁷⁷ *Patriot*, 1 Apr. 1938; *Australian Christian Commonwealth*, 23 Mar. 1938.
- ¹⁷⁸ Ronald T. Hayward, 'The Methodist Church and Social Problems in South Australia 1900-1952' (B.A. Hons. thesis, University of Adelaide, 1952), pp. 15, 67.
- ¹⁷⁹ *Patriot*, 1 Jan. 1939.

34 ESPLANADE
P.O. Box 145
ROBE SA 5276

HENRY CONWAY SEYMOUR 1799-1868

In 1840, Henry Seymour decided to bring his wife and five sons and four daughters to Australia. He had married his cousin, Eliza Drought. He had a prosperous legal practice as a Dublin barrister, but had an intense hunger for the land and his prospects of obtaining land in Ireland were remote.

On the 24th December, 1840, they sailed for Australia on the ship 'Siam', on her maiden voyage, arriving in Port Adelaide on the 25th April, 1841.

Henry purchased his land through the South Australian Company before he left Ireland. He settled in the Mount Barker district where Little Hampton is now situated. He built a house which was called 'Tara' and he farmed the land and ran sheep and cattle. He was unlucky for the land turned out to be poor scrub. Very soon his sons became restless, and, hearing of the rich well watered country at Mount Gambier, they decided to set out on a trip of exploration. In 1846 the boys travelled through the Tatiara south to Bool Lagoon and as a result of this trip Henry took up and founded Killanoola Station. The name is a corruption of the Aboriginal words 'kilen oola', meaning black jay's nest.

Henry expanded his pastoral interests by taking over the lease of the Mount Benson Run from John Gifford. Mount Benson was run by his son, Thomas, and part of the 37,000 flock was pastured at Mount Benson for only about four months of the year because the sheep suffered from coastal disease and footrot. They persevered with the lease for about twenty years. The sheep were shorn at Killanoola and the wool was taken 65 miles by dray to the port of Robe from where it was shipped to England. The Mount Benson lease covered 47 square miles and was heavily populated with kangaroos.

Henry was noted for his hospitality at Killanoola and him and his family were great supporters of the Penola race week. Henry was visiting Mount Benson when he died in 1869 and was buried in the nearby Robe Cemetery. His wife, Eliza, who died in 1885, joined Henry in the Robe Cemetery.

REVIEW.

A Jubilee Memorial of Incidents in the Rise and Progress of the Bible Christian Connexion.
London : G. J. Stevenson, 54, Paternoster-row. 1866.

In any history of Christianity, Methodism, that great outgrowth of the established Church, must occupy a conspicuous place, not only because of the revolution which its early founders worked in the social condition of the communities amongst whom they labored, but also for the earnestness and ardor of the missionary spirit which has imbued the members of that sect. We speak now of Methodism generally, but the work before us refers more particularly to the history of the sect known as the Bible Christians. The year 1865 was the jubilee of the Bible Christians, and we are told that the Conference of 1859 determined that among the measures to be adopted for inaugurating the movement should be the preparation of a jubilee history of that body of religionists. The volume now upon our table is divided into several parts, which have been written by different authors—by men who are in good repute and high standing in the denomination, and especially appointed to compile a memorial. Part I. is edited by the Rev. James Thorne, an old and valued servant in the cause. This part, after a brief chapter upon the early history of Christianity, details very precisely the rise and progress of Methodism, and the off-shoot of the Bible Christians from the system established by the Wesleys. It was at the beginning of the last century that John and Charles Wesley and George Whitefield were raised up to do

and passage of the missionaries, comparatively little has been drawn from the parent Society. Remarkable displays of liberality have also been made in the erection of the numerous chapels, classrooms, &c. The connexional property has cost some £30,000, of which about £21,000, or more than two-thirds, is raised." This was in 1859.

As the cause enlarged in the colony other missionaries were sent from England, and amongst these we notice the names of Joseph Hancock, W. H. Hosken, H. Mason, Joseph Teague, and Thomas Best. With the early history of the Bible Christian Society in Adelaide the name of the late Mr. George Cole is intimately associated. This gentleman labored in the metropolis until November 19th, 1853, when he suddenly died, while conducting service. In 1857 the commodious Bible Christian Church in Young-street was commenced, the foundation-stone being laid by the Attorney-General, now His Honor Chief Justice Hanson—a very gratifying proof that the cause had taken firm hold in the colony. Reference is here made to the liberal aid granted to the denomination by Mr. G. F. Angas, who proved himself to be a good friend to the cause. In 1859, also, a very handsome chapel was built at Kooringa, which cost upwards of £2,200, and there were evidences in other parts of the colony which greatly encouraged the Bible Christian Connexion. In the colony of Victoria also very gratifying success attended the labors of the missionaries belonging to this denomination ; but we have not space more fully to refer to it. Suffice it to say that the cause established in Australia only about 16 years ago, has grown in

BIBLE CHRISTIAN CHURCH.

The eleventh annual district meeting of the above Church commenced its sittings in the School-room of Young-street Chapel, Adelaide, on Wednesday, February 22 at 2 o'clock p.m. It was composed of 91 ministers and eight representatives (the representative from Kadina not being present). After singing and prayer, the Chairman (the Rev. J. Roberts) gave a suitable address. A resolution was passed expressive of gratitude to Almighty God for the safe return of the Rev. J. Way to this colony after an absence of nearly two years. The remaining part of the afternoon was spent in examining the ministers' certificates. At half-past 7 o'clock the Rev. J. Ridcliff preached from Psalm cx., 3.

On the following morning, at half-past, Mr. E. Woolcock preached from 1st Tim., i., 15. At 9 o'clock business was resumed when the finances were gone through, and it was found that this department had been well-sustained. It was resolved that more vigorous efforts must be made to render more of the stations self sustaining, that the monys raised for missionary purposes might be available for opening new stations. At half-past 7 o'clock the sermon to the district meeting was preached by the Rev. J. Stoyel from 1st Peter, i., 11. The Lord's Supper was then administered.

On Friday morning, at half-past six, the Rev. R. Lang preached from Daniel vi., 10. The former part of this day was spent in considering the propriety and importance of opening a mission to the aborigines of this colony. In the course of the long and deeply interesting discussion which took place, it was suggested, whether the most spiritual good might not accrue to the adults by a minister visiting the tribes as they move from one place to another. A Committee was formed to take such steps as may be deemed best. The remaining part of the day was occupied in passing a new financial scheme. In the evening the members of the meeting met in the chapel to relate their Christian experience; many of the friends being also present.

At the morning sittings of Saturday, it was resolved, that the Port Augusta be set down on the list of stations, and that a minister be appointed. A deputation was also appointed to visit the South-East and Port Lincoln to make arrangements to open forthwith one or both of these places, as may be deemed expedient. The remaining part of the day was occupied by the Stationing Committee in preparing a draft of the stations for the ensuing year.

On Sunday three sermons were preached on behalf of the Missionary Society. In the morning, at half-past 10 by the Rev. T. Allen, of Kooringa; in the afternoon, at half-past 2, by the Rev. J. Rock, of Mount Torrens; and in the evening by the Rev. W. Richards, late from England. The services were well attended.

On Monday the meeting assembled at half-past 10 a.m. The stations were read. After which Mr. C. Trescoe, a young man who has been laboring as a hired local preacher for the last five months, passed his examination, and was unanimously received on trial for the ministry. Mr. R. Woolcock, who has travelled one year, was also examined as to the progress he had made in his studies during the year. In the afternoon

one year, was also examined as to the progress he had made in his studies during the year. In the afternoon the stations were read a second time, and, after a long discussion, they were adopted.

The annual Missionary Meeting was held in the evening. Chair was taken at half-past 7 by the Rev. J. Roberts, the Superintendent of the District, in the absence of Mr. S. J. Way, who was detained through affliction. The meeting was opened with singing and prayer, by the Rev. J. Stoyel, and the claims of the great missionary enterprise were ably advocated by the Rev. Messrs. Trewin, Richards, Counter, Way, and Keen. From the report read by Mr. Trewin, it appears that the Society occupies 90 stations, there are 159 ministers assisted by 728 local preachers, 379 chapels, and 231 other places, 11,273 church members, 17,079 Sunday-school scholars taught by 2,717 teachers. The receipts for the year are £5,396 14s. 11d.

On Tuesday morning, Mr. W. W. Finch preached from 1st John, iv., 19. On resuming business the Chapel Secretary's report was laid before the meeting. It showed that there are 66 chapels, 10 schoolrooms, 12 ministers' residences, and 3 schoolmasters' cottages. Six new trust estates have been added during the year at a cost of about £3,000. Considerable improvements have been made in others, and about £1,500 on these estates have been paid off during the year, which is about 13½ per cent. of the entire chapel debts in the district. The report was adopted, and an expression of thankfulness recorded. In the evening the Rev. J. Counter preached on John i., 29.

Wednesday's and Thursday's sittings were devoted to the consideration of recommendations made by the various Circuits and members of the meeting. The Session was brought to a close by singing and prayer on Thursday afternoon.

The following are the statistics and receipts of the district—Chapels, 66, giving accommodation for 10,000 persons; other places, 18, accommodating 600 persons; Church members, 1,313; Sabbath school scholars, 3,200; Teachers, 568; local preachers, 91; ministers, 21; moneys raised for the support of the ministry, £1,934; for Chapel purposes, £3,970 19s. 7d.; for Sabbath-schools, £600; for the jubilee, in hand and in bona fide promises, £1,700.

The ministers are stationed as follows:—Adelaide—J. Hancock, J. Ashton, and J. Foster; Kooringa—T. Allen; Gawler—J. Ridcliff, J. Stoyel, and R. Woolcock; Auburn—S. Keen and B. Lang; Kapunda—J. Roberts and C. Trescice; Mount Torrens—J. Rock; Clarendon—T. Hillman and T. Best; Yankalilla—J. Counter; Kadina—J. Trewin and H. Mason; Port Elliot—J. Way; Port Augusta—W. Richards; South-Eastern Mission—W. W. Finch.

GAWLER AND WILLASTON RACES.

FIRST DAY.—THURSDAY, MARCH 15.

Stewards—Hon. J. Baker, Messrs. W. K. SIMMONS, E. M. Bagot, and L. Barnard. Judge—Mr. John Chambers. Starter—Mr. P. B. Cogglin. Clerk of the Course—Mr. S. Bradley.

Our Gawler friends can with some reason pride them-

BIBLE CHRISTIAN CHURCH DISTRICT MEETING.

On Thursday, February 28, the ministers and representatives of the above Church met in the Bible Christian Chapel, Koorunga, when Mr. Richards opened the proceedings by preaching a sermon. The Secretary then called over the ministers' names belonging to the district and the representatives of the various circuits. There were 20 ministers and seven representatives. The meeting being formed, the resolution of Conference was read appointing Mr. J. Way Chairman of the District for this year. The retiring Chairman, Mr. Roberts, thanked the brethren for their kindness towards him during his term of office. Mr. Way made a few brief remarks, expressing an hope that the present meeting would be one of union and peace, and that the year might be crowned with a great revival of the work of God in the colony.

The first business after breakfast was the examination of the preachers' characters. This is considered one of the most important parts of the business of the meeting, and it is cause for devout gratitude that all the ministers had honoured their work by consistent living. Next came the reading of the reports from the various stations. These documents are prepared by the pastors, and read to the quarterly meeting, whose approval is given, and the signature of the circuit stewards attached. Afterwards a discussion was entered upon to draw out more fully the real state of the work in all its bearings. It was pleasing to learn that most of the circuits were in a healthy state. One thing only seemed to cause regret. The attendance at the class meetings was not so great as in olden times. A resolution was unanimously passed, requesting Mr. Way to write an article on "The Nature and Importance of the Class Meeting," Mr. Ashton one on "The Lord's Supper," and Mr. Roberts one on "Prayer and Prayer Meetings;" all to appear in the Connexional Quarterly Banner.

The third sittings went fully into the financial state of the district. A Committee had previously reviewed and marked certain items which were considered unavoidable. These were struck out by order of the meeting. The accounts were then passed, and showed that, though the colony had been passing through great financial difficulties, the quarterly receipts of the various circuits were between £300 or £400 above last year. Through the employment of five additional ministers, the opening of a new mission, and the sickness of several ministers, there was a heavy deficiency on some of the stations. This, it is confidently expected, will be cleared off during the present year. A resolution to this effect closed the business of the day.

At 7 o'clock the chapel was filled again, and there could not have been less than 500 people present. Mr. Foster opened the service, and Mr. Ashton preached the sermon before the district meeting. The Lord's Supper was then administered to about 80 of the friends with the ministers.

The fourth and fifth sittings on Friday morning were occupied in the consideration of various matters relative to the work of God in the colony. Resolutions were passed on each subject brought before the meeting.

The sixth sitting was very interesting, and the

before the meeting.

The sixth sitting was very interesting, arising from the fact that Brother W. H. Finch having passed his four years of probation required by this Church before a young man can be received into the full work of the Ministry had to undergo a long and searching examination. After two hours and a half he fully satisfied his brethren on all these points, and being warmly recommended by the Auburn Quarterly Meeting, he was, on the motion of Mr. R. Keen, seconded by Mr. S. Ridcliff, and supported by Mr. G. Roberts, cordially received as an approved minister in the Bible Christian Church. The rest of the sitting was devoted to the examination of Messrs. Woolcock and Treaise, two young brethren who are on trial for the ministry. These having made satisfactory progress in their studies during the year, were directed to the study of certain subjects on which they are to be questioned next year.

At 7 o'clock the spacious chapel was packed, not less than 570 being present. This was the ordination service. Mr. Roberts, ex-Chairman, presided. Mr. Foster proposed, in a neat and appropriate speech, the resolution that Brother Finch be received by this Church and congregation into the full work of the ministry. Mr. Hillman seconded, in his own peculiar and solemn style. Mr. S. Keen supported the resolution in a brief speech, expressive of his confidence in both the piety and mental qualifications of his young brother who stood before them. The resolution being carried, the Chairman presented him with a Bible, expressing the hope that it would be the standard to which he would bring his own Christian experience, and strive to raise those of his hearers to whom he would have to minister in the word of life. Mr. Way then proceeded to give the usual charge. This discourse is to be published in the Quarterly *Banner* by the unanimous request of the meeting.

The ninth sitting was devoted to the examination of Mr. McNeil, a young man recommended by the Adelaide Circuit; the result of which was his hearty reception as a candidate for the ministry.

The twelfth sitting was devoted to certain local matters, brought forward either by the quarterly meetings or else by members of the meeting, all of which received a careful consideration. The Sunday services in connection with the anniversary of the chapel were of a high order; the brethren Trewin, Hancock, and Way preached during the day to large congregations. The collection was £21 1s., which considering the state of the Burra is good. This was to the Bible Christians a festive day.

The thirteenth sitting had been looked forward to by both preachers and representatives with more interest than any other sitting. The Stationing Committee were to bring in what is known as the "stations." None are dull in this meeting. Some eyes sparkle with pleasure and delightful satisfaction; others look disappointment itself; while some seem doubtful. After reading the stations the second time, the Committee sit again to hear any objections from preachers or stewards, and to make any alteration if possible that may be suggested. The stations of the preachers were finally settled as presented in the morning. After four hour's consultation with the brethren and representatives we do not remember a list of stations giving more general satisfaction. The public tea

representatives we do not remember a list of stations giving more general satisfaction. The public tea meeting in connection with the chapel was large, not less than 400 being present. The chapel in the evening was crowded, and addresses were delivered by Messrs. S. Keen, J. Ashton, T. Hillmann, J. Hancock, and James Way; and the collections, with the tea, amounted very near £50. Trustees and friends seemed pleased that in five years £1,000 of the debt had been paid off.

On Tuesday the correspondence with the committee was read and replied to. Then came the further consideration of the financial state of the circuits, and hearing suggestions to enable the Church to carry forward their great mission. Mr. S. Keen, Chapel Secretary, brought up his report, which proved the past year to have been one of great progress, proving that the people have a mind to work, and, notwithstanding such times as the past year have also a mind to give. Ten new chapels have been built at a cost of near £5,000, and giving additional accommodation to 1,500 souls. Two chapels will be ready to open in a month, which will seat near 400 more, and would cost with land £1,800. Besides paying interest and all working expenses one-third of the debt on old chapels had been paid off. Altogether between £5,000 and £6,000 had been raised during the year. Two of the circuits had raised for chapel purposes during the year £2,200. The report was adopted and entered on the journals of the meeting.

Wednesday being the last day there was close attention to business, one part of which was the appointment of a Committee to act with the General Committee on the Marriage Bill. Messrs. Way, Ashton, and Keen were appointed. A resolution of hearty thanks to the friends by whom we had been so generously entertained was passed, and a copy of the jubilee volume presented to each; also a vote of thanks to Mr. Allen, for his care and attention, and a memento of his having been instrumental in getting a free district. The morning preaching was conducted by Messrs. Richard Stoye and Rock, and the prayer meeting by different preachers.

The following is the statistical statement:—Members, 1,450 (increase, 121); Sabbath-school teachers, 600; scholars, 3,400; chapels, 66 (giving accommodation for 11,500 persons); other preaching places, 10; money raised in the year for all purposes a little over £8,000. The preachers are stationed as follows:—Adelaide—J. Way, J. Stoye; Koorunga—T. Allen; Gawler—S. Keen, J. Roberts, W. H. Finch; Kapunda—J. Hancock and Another; Clarendon—J. Foster, T. Best, McNeil; Auburn—J. Rock, R. Lang; Port Wakefield—R. Woolcock; Mount Torrens—J. Kidcliff; Yankalilla—T. Hillman; Port Elliot—J. Counter; Mount Lofty—J. Ashton; Kadina and Moonta—J. Trewin, H. Mason; Port Augusta—W. Richards; Mount Gambier—C. Tressie.

QUICHEN BAY.

(From a correspondent.)

July 13, 1867.

The annual volunteer dinner took place on the evening of the 9th inst. at the Robo Hotel, a goodly number—in all about thirty-five, put in an appearance to enjoy the good things of this world. Capt. W. P. Walker occupied the chair, and the Rev. Mr. Green supported him. Toasts and songs enlivened the evening, and the company broke up about half-past 12, having enjoyed themselves amazingly.

The Memorial Committee have at last prepared a draft of their petition which they intend laying before a public meeting on Thursday evening. It is to be trusted that a goodly number will attend and really go into the matter properly, taking that pains with such an important matter to the Bay and its district as it deserves. I will send you a full report of what is done next week. The *Penola* arrived here yesterday morning, and sails again for Macdounell Bay on Sunday night. She brings you a goodly number of passengers, who are making themselves as jolly as they can on shore here, inspecting the Robo lions, &c., though I think they would take some time to find. I believe the *Penola* is detained here so as to enable her to land her Macdounell Bay cargo for certain this trip.

In your last issue I notice an advertisement calling a general meeting of the Institute subscribers for Monday evening next, it is to be hoped the subscribers will put in a good Committee who will take up the matter of building an Institute as early as possible. Mr. O'Keeffe's ideas are most

as possible. Mr. O'Keeffe's ideas are most favourably received, and sixty-five residents have promised to become subscribers if the matter is only started at once. The want has been long felt, and it is sincerely to be hoped that the matter will be taken up.

A meeting of the friends and supporters of Mr. Tressice, a Bible Christian minister, takes place to-night, when a fair attendance is expected. We could do well with another minister here, and it is to be trusted that those interested will take the necessary steps to secure his staying, should they deem it advisable to keep him here.

The weather has cleared up now. The cold is not so piercing as a few days back, and everything bears a lovelier and fresher hue.

July 17.

The Marine Board arrived here last night and left again this morning on horseback for Rivoli Bay, which place I believe they have gone to survey and report upon. It is to be hoped that they will report favorably as it may possibly tend to the advantage of this port their so doing.

The *Prætor* arrived here last Friday and has been detained until this evening by the badness of the weather, and the having to put into Port Macdonnell to land her cargo (two trips), and passengers. Of the latter she has a good many. It is unfortunate you have not a better port.

The Memorial Committee lay before the public, next Thursday, three memorials,—1st, a petition respecting the Cape Jaffa light-house. 2nd, re the approaches to the jetty; and 3rdly, re the building of a new Court House, and other public buildings. I will send you a full report of what is done

**CHURCHES AT ROBE.
TO THE EDITOR.**

Sir—On reading an article by your special correspondent in reference to the above township I see the writer states that there is only one Christian Society and minister here, but since this place was visited by the writer, from which visit this report is evidently given (as I see this is Chapter VII.) Another minister from the Bible Christian Church has taken up his residence amongst us, and has been here for the last three or four months.

I am, Sir, &c.,

A READER.

[We have received a letter from Robe, signed "M.B.D.," pointing out the same omission, and also mentioning that the Roman Catholics have a chapel there.—ED]

BIBLE CHRISTIAN CHURCH.

On Wednesday, February 19, the ministers and representatives of the above Church met in Young-street Chapel, at their annual district meeting.

The finances of the district were found much in advance of last year, while the disbursements had also largely increased.

The spiritual state of the district was carefully examined, and found to be of a hopeful nature. Five hundred and fifty persons have been admitted to the Church during the year; and, after allowing for 215 removals, there were 550 increase in membership.

During the sittings an interesting conversation took place in reference to the weekly papers. This subject was initiated by a resolution from the Yankalilla Circuit. It was generally felt that the tendency of this light reading was to vitiate the tastes and weaken the minds of our young people for real solid reading; while the opinion of some was that if the proprietors would publish this portion of their papers on a separate sheet it would enable those parents who object to such readings to take the paper without letting this portion be read by the family, while many thought a Protestant paper, to combat the errors of Romanism, would be of greater service, and meet with support through the colony.

The South Australian Bible Translation Society and Committee, having sent circulars and cards to most of our ministers and some of our leading friends in connection with our Sabbath-schools, a very decided expression of disapproval of such means being employed to introduce the American edition of the New Testament into our Sabbath-schools in so covert a manner. The following resolution was passed:—"That the South Australian Bible Translation Society and Revision Committee, having sent to most of our ministers a circular strongly recommending an American translation of the New Testament for Sunday-school Bible Classes, &c., &c., in which immersion, as the only form of Christian baptism, is taught, without their saying that such peculiar and exclusive doctrines were taught therein, we would express our surprise and deep regret that gentlemen of such high position and character should have thought it proper to adopt a course calculated to make converts to their particular tenets in so covert a manner, and tenets not accepted as the only truth on the subject in question by anything like a large portion of the various Churches of Christendom."

A letter of condolence was adopted, and forwarded to Lady Daly and family.

The following are the statistics of the Connexion in the colony:—Ministers, 22; local preachers, 22; chapels, 69; other preaching places, 19, affording

chapels, 69; other preaching places, 19, affording accommodation for upwards of 12,000; members in Church fellowship, 1,677; Sabbath school children, 1,362; teachers, 153; money raised for all purposes during the year, £6,399.

There have been three numbers of the *Bible Christian Magazine* published, of which nearly 4,000 copies have been sold. Great satisfaction was expressed with the work, and Mr. Way was unanimously reappointed editor.

The preachers are stationed as follows.—Adelaide—J. Way and W. W. Finch; Koorunga—J. Trewin; Gawler—S. Keen, W. Richards, and J. Dingle; Kapunda—J. Hancock and T. McNeil; Auburn—J. Eock and E. Lang; Mount Torrens—J. Ridcliff; Willunga—J. Foster and J. Roberts; Yankalilla—T. Hillman; Port Elliot—J. Counter and — Hill; Mount Lorty—J. Ashton; Bowden—J. Stoyel; Kadina—T. Allen; Wellington—E. Woodcock; Port Augusta—H. Mason; South-East—T. Best and C. Trewin—Communicated.

ADELAIDE CATHOLIC TEMPERANCE ASSOCIATION.

—A lecture was delivered on Tuesday evening, March 17, in the Catholic Hall, by the Rev. J. E. T. Woods, on the temperance question. Mr. W. W. Hewitt presided, and there was a very large attendance. The rev. lecturer spoke on the moral and social effects of an indulgence in alcoholic liquors, and remarked that it was not a matter in which man had the right to say "I will do as I like;" but that the comfort and the feelings of his fellows ought to be consulted. He said he wished to destroy the false reasoning which led men to the belief that they could not live without the artificial stimulus of intoxicating beverages, and he pointed out the injurious effects which alcoholic stimulants

exercised upon both the body and mind of man. He quoted various authorities to show the evil influences it carried with it into society, inciting to crime, demoralizing all classes of persons, and killing thousands annually, and he concluded by an earnest appeal to his audience to assist, by the force of example as well as by strenuous efforts, to put down the vice of intemperance in this city. The rev. gentleman was much applauded during his lecture, and at the conclusion a Temperance Association was formed, about 60 persons taking the pledge.

THE SOUTH-EAST.

MOUNT GAMBIER.

ATTACK UPON THE EDITOR OF THE "STANDARD."

—A most unpleasant lot is that of a public journalist, who is honest and conscientious in the discharge of his duty as the chronicler of passing events. On Tuesday evening Mr. J. D. Sutherland, a well-known individual resident here, thought fit to take offence at the statement of a simple fact in our columns, and calling at our office committed a most dastardly attack upon Mr. Carey, one of the proprietors of this paper, inflicting an injury of a very painful character by a kick in the lower abdomen, which narrowly missed leading to a fatal result. A criminal information has been laid against this person, which will be held on Monday morning at the Police Court. — *Standard.*

ASSAULT CASES. — On Monday next the case *T. S. Carey, Standard Office, v. J. De La Zouche Sutherland, attorney, &c.*, will come to issue before the Police Court; and a counter-charge *Sutherland v. Carey* will be entertained at the same time. — *Border Watch.*

WHEAT. — The grain market has presented no change within the last week, excepting that a very slight demand at the mill has led to the selling of a few samples. The farmers holding grain were sanguine that a higher price would be obtainable before another month had elapsed, but the news that flour has arrived from America has tended to shake confidence. The quantity held cannot be very large, as all the needy sellers have been cleaned out.

ROBE.

The building of the Bible Christian Chapel has been commenced, and the Committee hope to have it completed in about four months. When finished it will be a neat little building.

The boiling-down establishment has been closed for the season, and Mr. Warren has been instructed to sell by auction all the surplus property, particulars of which will, I believe, appear in advertisements shortly.

The latter work is progressing very slowly. At the rate it is going on it will not be finished for two or three years to come.

Since the Local Road Board declined to undertake the clearing away of the approach to the old and new jetty nothing has been heard. We hope the Government will sanction the work at once. It is most urgently required. At present it is both a dangerous and disgraceful spot.

On Tuesday, at 1 o'clock, a portion of the Robe Cavalry started, under the command of Lieutenant Warren and Cornet Gell, to meet His Honor Judge Wearing, and escort him into the township. It appears the troop proceeded as far as the Springs, nine miles from Robe, when they met His Honor, and escorted him in the following order: — Advance

CLARE

Clare is no longer under the dominion of its outlying district, but has become a corporate town under its own local government, with E. B. Gleeson, Esq. our esteemed Stipendiary Magistrate, as Mayor, and Mr. Lennon, who has had long experience as District Clerk and Local Court Clerk, as the Town Clerk, with a very well selected body of Councillors. — Seven-hills was the scene of great excitement on Monday last, on the occasion of the marriage of the eldest daughter of Mrs. Ryan. I believe hospitality on a very extended scale was the order of the day, and the festivities were kept up in style to an early hour next morning.

FINNISS VALE, SEPTEMBER 9.

The Rev. H. T. Burgess, of Willunga, preached in the Finnis Vale Wesleyan Chapel on Sunday evening, 6th instant. The chapel was well filled, and the audience listened to an eloquent discourse with the utmost attention. The rev. gentleman delivered a lecture on the following (Monday) evening, the subject being "The Earth and its Destiny." The lecture was well attended, and to all appearance properly appreciated.

GLENBURN, SEPTEMBER 7.

On Sunday last we were favored with a visit from the Rev. H. T. Burgess, late pastor of this district, who preached in the morning. The sermon, which was a very impressive one, was listened to by a large and attentive congregation. The choir rendered the chorus "Holiness becometh thine house, oh Lord, for ever." Mr. Stockbridge, the resident schoolmaster, presided at the harmonium.

GUICHEN BAY, SEPTEMBER 7.

The old saying "It never rains but it pours," has been fully verified during the last week. To commence on Monday, the 31st ult. in the afternoon. The corner stone of the Bible Christian Chapel was laid by Henry Seymour, Esq., one of our oldest settlers, a gentleman who has ever been highly respected by all classes, and who has been most liberal in assisting to spread the word of God wherever needed. The ceremony was commenced by singing a hymn, at the conclusion of which, the Rev. Mr. Best read a chapter from the Word of God, after which, a prayer was offered. A bottle was placed under the stone. It contained the *Advertiser* of the 29th, *The Mount Gambier Standard*, and a written document of which the following is a copy:—"The corner stone of this building (the Bible Christian Chapel) was laid by Henry Seymour, Esq., on the thirty-first day of August, in the year of our Lord one thousand eight hundred and sixty-eight, and in the thirty first year of the reign of our Most Gracious Majesty (Alexandrina) Victoria, Queen of Great Britain and Ireland. Thomas Best, Minister;

Britain and Ireland. Thomas Best, Minister; James Way, Superintendent of the Bible Christian Church, South Australia. Trustees of this Church—Samuel Keen, James Stanway, Thomas Pickett, George Rewell, Wm. Gleadall, Robert Dunn, and John Leding. Architect—William Warren. Contractor—George Hayles. Robe, 31st August, 1868." The corner stone was then lowered, and adjusted by Mr. Seymour, and pronounced to be truly laid. After another hymn Mr. Best addressed a few words to the assemblage, remarking that several had already most bountifully contributed towards the building, but that there might be a few who had not yet done so. The present occasion offered them an opportunity of laying their contributions on the stone just laid. Mr. Seymour also addressed a few words. He remarked that he was glad to notice that the Committee had provided a room in the chapel to be used as a school. He had read that morning in one of the local papers of a lad 14 years of age appearing before the Bench, who knew nothing of a God. Such a state was most lamentable, and he hoped there was not one in Robe who would say as that neglected boy had said. It was pleasing to him to see this building erected, as he believed it would be the means of doing a great deal of good. He hoped the chapel would be soon available for the Word of God to be preached in, and the school in good working order. Mr. Best gave notice that there would be a tea meeting at the Temperance Hall, when prizes of books would be given to the Sunday-school children; there would also be tea provided for the big boys and girls, after which a public meeting would be held. At the appointed hour the children gathered, and received the rewards allotted to them by their rev. teacher; the ladies then took them in hand, and they were happy in their society for an hour or two amidst cake and all such nice things. After the youngsters had been disposed of, the grown-up persons were admitted, and about 50 sat down to well spread tables. This part of the proceedings being concluded, the public meeting was opened by the Rev. Mr. Best giving out a hymn and offering prayer. Mr. Warren took the chair, and in a few words introduced the object of the meeting, and called upon Mr. Best to read the report of the Sunday-school. Mr. Best said there were from seven to eight teachers who took very great interest in the school, and the attendance of boys and girls was very good. Mr. C. Gell being called upon gave a very interesting address, as did also Mr. R. E. Venn, and Rev. Mr. Best. A collection was then made to a satisfactory amount. A vote of thanks to the ladies, who had so nobly discharged their duties of that day's proceedings, to the gentlemen who had so ably

arranged their quires of that day's proceedings, to the gentlemen who had so ably addressed the meeting, and to the Chairman, having been carried with acclamation, the meeting was brought to a close by singing. On Friday morning, when the inhabitants of Robe awoke from their slumbers, to their great astonishment they saw a small vessel alongside the new Jetty busily engaged discharging. It proved to be the schooner Kangaroo discharging rails which she had brought for the tramway on the Jetty. At the time she drew alongside the Jetty she was drawing 7 feet 6 inches, and after successfully discharging without any inconvenience, she went to anchorage lighter by a foot and a half. To celebrate the event several inhabitants met at the Robe Hotel at 3 o'clock. E. Gower, Esq., S.M., being voted to the chair, in a few well strung words explained the object of the meeting, viz., to celebrate the successful discharging of the first vessel at the new Jetty. He also referred to the able manner in which Captain Cheeseman had brought his vessel to the position to discharge. It was his conviction that the new jetty would prove of advantage to the district. Mr. Ormerod proposed "The Health of the Commander of the first vessel (the Kangaroo) that had discharged at the jetty at Port Robe, Captain Cheeseman." Drunk in champagne, with "He's a jolly good fellow," Mr. Cheeseman returned thanks, and said he somehow or other always happened to be the first to open jetties at the ports from Port Lincoln to Robe, with one exception, Wallaroo. He had opened all the other jetties. He then explained the principle of securing a vessel alongside a jetty, and in conclusion said he was the oldest coaster in South Australia. Mr. Smeaton, in a neat and complimentary speech, proposed "The Health of Mr. Bailin, the contractor of the jetty," the work of which was a credit to any Englishman. Mr. Bailin, in reply, suitably returned thanks, and in his remarks said he was fortunate in being able to employ all the labor required for the work at Robe. Mr. Walker proposed "The Engineers," and particularly named Mr. Rodgers, the Assistant-Engineer in the South-East District. He was, he thought, a gentleman who attended to the duties of his office well, and gave fair play without favor. Robe wished for nothing further. Mr. Rodgers, on behalf of himself and chief, returned thanks. He must congratulate the district on having such a structure as the Robe Jetty. He had that morning carefully examined it, and found it had been completed to his satisfaction, and great credit was due to Mr. Bailin, and also to the supervisor of the works, Mr. Egar. The jetty was admirably adapted for discharging coasting vessels. He returned thanks. Mr. Ekers proposed "The health and prosperity of the Clerk of the

COUNTRY LETTERS.

GUICHEN BAY—Robe, September 11.

Last week was one of great events in our township, commencing with the laying the foundation-stone of the Bible Christian Chapel by Mr. H. Seymour, of Killanoola. This ceremony took place at 3 o'clock on Monday in presence of a goodly company. The proceedings commenced with the singing of appropriate hymns and reading a suitable portion of scripture and prayer by the Rev. T. Best, the resident minister; after which, Mr. Seymour made a few well-chosen remarks. He quoted a learned divine, who said that all the figures in arithmetic could not compute the loss of one human soul. He hoped the building now commenced would, by the blessing of God, be the means of saving many. He thought the little money to be laid out well spent in such a cause. He had lately noticed that a boy of 11 years of age, before the Court at Mount Gambier, said he knew nothing of the existence of a Supreme Being. This was a sad state of things in the nineteenth century, and he trusted the Sunday-schools in this township would take away such a reproach from amongst them. A tea meeting in connection with the above was held in the afternoon, and a public meeting, well attended, in the evening, brought these interesting proceedings to a close. Mr. William Warren is the architect, and Messrs. Hales and Sading are the builders of the chapel, which is situated on an allotment of land given by Mr. George Lend, of this town, fronting towards Commercial-road, but lying well back from the street, and opposite the Caledonian Hotel. The Bible Christians here are an energetic body, as may be inferred from the fact that it is little more than 12 months since their first minister came here. They have now a neat chapel in course of erection, which it is supposed will accommodate about 30 persons, and their minister (Mr. Best) holds two services here, and one at Mr. Seymour's, Mount Benson station, about 12 miles off, each Sunday.

During the same week the contractors commenced our new Institute.

The Kangaroo discharged the first cargo on the new jetty. This event was thought of sufficient importance to call a meeting together, which took place at the Robe Hotel; Mr. E. Gower in the chair. Captain Cheeseman was complimented, and a few pleasant speeches were made.

THE DARLING, Wilcannia, Aug. 31.

The river commenced to rise here this morning, and it will no doubt rise two or three feet, as by the last reports from the upper river the waters from the Barwon had caused a four-foot rise at Bourke. It, however, soon fell again, and will scarcely be noticed in the river by the time it reaches Westworth, unless it is backed up by

ROBE.

[From a Correspondent.]

December 16.

Henry Seymour, Esq., died suddenly last evening, at Mount Benson, of an apoplectic fit. The sad event has thrown a sorrowful gloom over the township, and will be lamented throughout the colony.

GUICHEN BAY, DECEMBER 21.

We notice that in reply to a question asked by Mr. Bean in the House of Assembly in reference to the boat-shed at Guichen Bay, the Hon. Treasurer replied—"The lifeboat shed at Guichen Bay is sufficiently large for the lifeboat." If the Hon. Treasurer has been rightly informed, can he state what has prevented the boat being hoisted up in the shed, and why has the boat to be kept exposed to all the heat we have had, not merely referring to the one we have down here, but also to the one taken back to Adelaide, which was lying exposed to all weathers for months, and that after the shed was completed. He might also oblige the public by informing them if there was ever an attempt made to hoist the boats in the shed, and what was the result. —By the courtesy of Mr. Ker, the Manager of the meat preserving and boiling-down establishment, we have seen the drawings of the building to be erected for the meat-curing department, which, when completed, will be very compact. The plan is on the same principle as the establishment at Melbourne. There are to be three meat boilers, worked by a tubular high-pressure steam boiler, the steam being conveyed to the others by pipes. Besides these there is to be a boiler for clarifying the fat, cooling pans, testing, marking, and packing-rooms, together with cleaning, cutting, boncing, and other tables, all so arranged that the greatest convenience is observed throughout. Tenders have been accepted for the masons' work, and no doubt this branch of the Company's establishment will very shortly be in working order.—The Bible Christian Chapel is so far complete, that it is very likely service will be held in it on the first Sunday in January. A bazaar is to be held shortly in aid of the chapel.—The plastering of the new Institute building has been commenced, and the work is proceeding rapidly.—By the *Penola* on Thursday several Gambiergonians were passengers on their return from the diggings. When they left the Mount some short time back, they were in hopes of making their pile on the diggings, but alas! in such hopes they have been sadly disappointed. Having spent what little cash they had, they return penniless. So much for gold digging in South Australia.—The remains of the late H. Seymour, Esq., were consigned to their last

Seymour, Esq., were consigned to their last resting place in the Robe Cemetery on Thursday afternoon, and were followed by a number of the inhabitants from the surrounding district. The loss of the kind-hearted gentleman will be most keenly felt. For years past he had

thoroughly identified himself with the interests of the South-East, and his hand was ever ready to assist in establishing places of worship in the district, and he was most liberal in giving towards the support of the clergy. Being liberal minded, he made no sectarian distinction, but supported all denominations on an equal footing. But a short time back he subscribed towards building a Bible Christian Chapel at Lewry's Hill. In the sad bereavement that has fallen heavily upon his most attached lady, we sincerely sympathise. A cask of mixed meat, beef and mutton, prepared in Melbourne under Tallerman's process, was opened this afternoon, and was found to be as sound as the first day it was submerged in the tallow, in which it has lain for the last four months. The meat was most minutely examined, but we failed in tracing even the slightest appearance of badness. For the use of the army and navy nothing could be more suitable, and if the Robe Town Meat Preserving Company were to place themselves in communication with the Commissariat Department in India, they would, we feel sure, at once find a ready market for their meat, especially if they sent a sample as good as that opened this afternoon.—A tiffin is to be given to-morrow at the Robe Hotel, at the usual Indian hour, when the preserved meat is to be tested in a more substantial manner.

ORITUARY.

THE LATE MR. HENRY SEYMOUR, J.P.—Our Guichen Bay correspondent on Wednesday, the 16th December, sent a telegram announcing the sudden decease of a well known and highly-esteemed colonist, **MR. H. SEYMOUR, J.P.**, of Killanoola, who died on Tuesday evening at his Watool Station, Mount Benson, near Robe. The health of the deceased had, on the whole, been good for some time, and although he had reached the age of 70, yet he travelled frequently between his stations, often visited some of the South-Eastern townships, especially Robe, Narracoorte, and Penola, and only about a month ago was in Adelaide; so that it may readily be surmised that the intelligence of his death, resulting from an attack of apoplexy, caused painful surprise to his numerous friends. Mr. Seymour in Ireland at an early age devoted himself to the legal profession, practising for a lengthened period solely as an Equity lawyer in Dublin and latterly in Queenstown, but on arriving in South Australia in 1841 he commenced agricultural pursuits and gave up law. He resided for six or seven years chiefly at his estate, Tara, Blakiston, near Mount Barker. This he in 1847 sold to Mr. Buddles, and then removed to Mosquito Plains, where, and at his runs nearer Guichen Bay, he became largely interested in pastoral property. Mr. Seymour occupied in the South-East District an influential position as a Magistrate (sitting frequently with the S.M. at Robe), a landed proprietor, and squatter. Whilst as an attached warm supporter and member of the Church of England he mainly aided it by his sympathies and pecuniary support, there are those who can testify to the interest taken in all other Protestant Churches in the district, and his last public act was laying the foundation-stone of a Bible Christian Chapel at Robe. Mr. Seymour leaves a widow and a numerous circle of relatives, amongst whom are his daughters, Mrs. George C. Hawker, Mrs. Peter, Mrs. Edward Hamilton, and Mrs. Smith, and four sons—Messrs. Thomas D., Robert, Charles, and James Seymour. All these gentlemen are settled in the South-East, except Mr. Charles, who is at present in England. Our correspondent writes as follows respecting Mr. Seymour's illness and the loss sustained by the district—“This lamented gentleman, feeling a little giddy on Tuesday midday, went and lay down. He was shortly afterwards seized with a fit of apoplexy, remained unconscious for a few hours, and expired about 5 o'clock. Mr. Seymour's demise was very unexpected, as he was up to the day of his death blessed with the most robust health, scarcely suffering even from headache these last 16 years. Mr. Seymour was a colonist of 26 years, 20 of which have been spent in the South-East in connection with pastoral

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consist of 26 years, 21 of which have been spent in the South-East in connection with pastoral pursuits. His hospitality, either in the entertainment of viceregal guests or travellers of less degree, is well known. Literary Institutes, the cause of religion, and many public and private charities in the district will miss a liberal supporter and friend.

FATAL ACCIDENT AT BLACKWOOD SAW MILLS.

A most distressing accident happened at the steam saw mills of Messrs. Nutt & Tonkin, Blackwood, a week or two ago, to the engineer, Mr. Thomas Devereux, of Adelaide, aged about 37 years. The deceased was seen about one minute before the accident happened attending to his duties, and was turning water into the boiler. Scarcely a minute after this it was discovered that the motion of the machinery was slow, and the circular-saw man called out to the engineer to put on a little more steam, but receiving no reply, and not seeing Devereux, one of the party near, on being desired, stepped across with a view to giving the required speed, and in doing so discovered the body of the engine driver between the sides of the best plates and underneath the connecting-rod, in a frightfully mangled state; indeed, so much so that the head was completely severed from the body, and portions of the arms in one place, legs in another, and other parts elsewhere. At the time of the sad occurrence there were eight persons at the mill, in the same shed, and within 9 feet of the engineer, and three others within 20 feet of him; and yet, strange as it may seem, not one of the whole party saw the accident nor heard any sound of alarm, and it is therefore supposed that all was over in a moment. Just at the time the circular-saw man called for a little more steam, doubtless the machinery was doing its deadly work, for the person who stepped forward to let on steam (which he did because the engineer was not to be seen) saw the body of the deceased cut to pieces in the position previously stated. Mr. Tonkin, one of the firm, who was on the spot at the time, immediately stopped the engine, and sent for Trooper Ryan and a J.P., when the latter sent Ryan on bearing particulars, considered an almost unnecessary, and issued an order for interment. Mr. Tonkin and all hands on the work and all they could do in trying a case. The wife of the deceased was telegraphed to and came by the mail and remained for the funeral, which took place at the Strathalbyn Cemetery.

natural causes, and that his death had not been accelerated by any ill-usage, although one of the guards was mentioned as having pushed him with the butt-end of his rifle. F. W. Howell, Superintendent of the Labour Prison, deposed to the effect that the deceased, who was under a sentence of six months' hard labour, had evinced on his admission certain peculiarities, which induced him (witness) to order that the usual amount of work should not be exacted from the prisoner, and at length he was kept inside the prison. After hearing all the evidence and the deposition of the medical officer, the Jury pronounced that deceased died from natural causes, and not otherwise; but added the following rider—"The Jury are of opinion that Guard Beames should be censured for his conduct towards the deceased Samuel White."

BIBLE CHRISTIANS.—The Bible Christian chapel at Kobe, a neat and commodious building, occupying a most prominent position in the town, and capable of accommodating 300 persons, was opened on New Year's evening with tea and public meetings, both well attended. Tenders have been issued for the erection of a chapel at Lawrie's Hill for the same denomination.

SPLendid WHEAT.—Samples of purple straw, Tuscan, and English wheat have been obligingly handed to our Adinga correspondent by Mr. W. Weekes, manager for one of the largest landholders in that locality. Of the purple straw sample there are 180 acres, which Mr. Weekes assures us are fully expected to yield 25 bushels to the acre; of the Tuscan there are another 180 acres, which he anticipates to give at least 20 bushels all round; and of the English wheat there are but 90 acres, from which an average of about 14 may be expected. The samples, which are very fine, especially the purple straw and Tuscan, can be seen at this office.

GUN COTTON V. BLASTING POWDER AT MOONTA MINES.—The Moonta Mining Company has been making some experiments with gun-cotton in its workings (says the *Walleroo Times*), with the intention of substituting it for gunpowder should the results be considered satisfactory. There appears to be much less smoke after the explosion, which is undoubtedly an advantage in underground workings. The explosive power is also much greater than that of gunpowder in proportion to the amount used. As far as the present

COUNTRY BUILDING IMPROVEMENTS.

We subjoin additional particulars of building improvements which have been made in the country districts:—

ROBE.

PUBLIC OR GOVERNMENT BUILDINGS AND IMPROVEMENTS.—The new Jetty has been completed, with boat and receiving shed. The style of construction in the Jetty can be classed amongst the best in the colony; but a very great mistake was made in the plan, having a curve whereby skirting a sandbank, instead of running out straight into deep water. A dry-stone wall has been built round the Police-Station, and a rubble wall in front of the Court-House. The obelisk has been colored, and other improvements made.

ECCLIASTICAL BUILDINGS.—The Bible Christian Chapel has been erected on a central and prominent site, and is a neat little structure, capable of seating about 150 persons. Attached to the chapel is a school, 35 x 25 in the interior. The chapel and schoolroom is completed, except the plastering and a parapet wall in front. At St. Peter's Church a small vestry has been added, and the sittings have been completed.

COMMERCIAL AND OTHER BUILDINGS.—A boiling-down establishment, including sheds, offices, stores, &c., have been erected necessary to carry on the operations, and improved additions for this and the meat-curing department have been commenced. The Robe Institute has been commenced. The hall and retiring rooms are close upon completion. The want of funds is the cause of the other portions not being commenced, but every endeavor is being used to raise the necessary amount. Mr. McLean has had erected a tailor's shop in Victoria-street, showing a good front; Mr. Lumsden has also built a baker's shop in the same street; and Mrs. McQueen, proprietor of the Caledonian Hotel, has had added to the premises a large assembly room; Mr. Roberts has built a shop front facing Victoria-street; and Mr. Warren, auctioneer and general commission agent, has had erected an office at the junction of Victoria-street and Commercial-road.

GUICHEN BAY, JULY 12.

Last Monday and Tuesday a bazaar was held in the Bible Christian Chapel, in aid of the building, which is a little in debt. The attendance was very good, and the different stalls well attended to. The net proceeds of takings amount to £34. — All are expecting a great treat on the arrival of Mr. Lascor's. The entertainment is to be held in the Institute Hall, on Thursday next. — During the week we have had a good deal of rain. — News is dull, and business duller.

GUICHEN BAY, SEPTEMBER 7.

On Monday last the Sunday-school scholars in connection with the Bible Christian Chapel

were examined in the presence of a number of parents and friends on proofs from the Bible of the atonement; in all about 150 verses were repeated without the slightest hesitation on the part of the youngsters, and very great credit is due to the Rev. Mr. Best, Mrs. Best, and our respected schoolmaster (Mr. Hill) for the improvement both boys and girls have made during the past 12 months. As usual on such occasions a tea meeting was held in the early part of the evening, and after the examination of the Sunday-school class, a public meeting, when several speeches were delivered.—Of late the blow of death has been rather heavy upon us—during a fortnight three occurring. On Sunday before last, Mrs. Huntley, who has been ill for some considerable time, was buried; and last Saturday afternoon the remains of Mrs. Walker were consigned to their last resting place. Mrs. Walker has been amongst us for the last twelve years, and by her genial disposition had made many friends. For some considerable time she has been ailing, but none thought her end of troubles was so nigh. She leaves four children to the care of a loving husband.—Last night, Mr. Hume, gave a lecture on "Phrenology," in the Institute Hall. The attendance was small, owing to the wet state of the evening. The first part of the evening the Professor touched upon the general features of his subject, and invited some of the audience on to the platform. Three well-known characters stepped forward, and, on manipulating their craniums, the Professor gave their different dispositions without, I may say, any fault. The second part of the evening was devoted to the science of mesmerism. Several were operated upon, but in only two cases did Mr. Hume succeed; but this was quite sufficient to prove the subject of his lecture, which throughout was a success. He is to lecture again this evening, and we believe there will be a good house.

COUNTRY LETTERS.

ROBE, September 4.

The anniversary of the Bible Christian Sunday-School has been held. Tea was provided for scholars and adults in the afternoon, and a general meeting followed. The unfavourable weather reduced the attendance. At the public meeting the Rev. T. Best presided, and an examination of the children on the "Atonement" was gone through. The Secretary and Treasurer, Mr. Hill, read the report. Fifty are on the books, with good attendance; but there were too few teachers. The Rev. Mr. Best and Mr. Hill spoke, and Mr. R. E. Venn, of St. Peter's School, added a few remarks.

The death of Mrs. W. P. Walker has caused a wide-spread feeling of regret that one so good and kind-hearted has departed, at the early age of 36. This lamented lady for several years has not had the robust health she previously enjoyed, and during the last two months her health has been breaking up. On Thursday week her eldest son was summoned from College, since which time her life has hung on a thread. On Thursday her troubles ceased, and her spirit glided gently into eternity. A large attendance followed her remains to the Cemetery yesterday. The deceased lady leaves a son and three daughters.

WOODSIDE, August 4.

On Thursday evening Mr. A. G. Pollitt, who has recently resigned the appointment of Local Court Clerk, was entertained at supper by a few friends. The arrangements were completed in a few hours, yet there were over 20 present, and the spread was in Host Ferk's usual good style. Mr. Lorimer presided, Dr. Esau occupying the vice-chair. The Chairman proposed the toast of the evening—"The Health of their Friend Mr. Pollitt," who had been known to them for three years in his capacity of Clerk to the Local Court, the duties of which he had discharged most efficiently with courtesy and attention to all. His gentlemanly demeanour made many friends in the district, who with himself would feel the loss of Mr. Pollitt's society. He was pleased to hear that their guest had connected himself with a rising legal firm in Adelaide, where he would have full scope for his abilities, and turn to good account the legal knowledge acquired during his clerkship. The toast was drunk with enthusiasm. Mr. Pollitt responded in a neat speech, thanking them cordially for the uniform kindness received during his stay, and particularly for the handsome manner in which they had entertained him that evening. He assured them he had no cause of complaint in leaving, but did so believing that he could better his position by a change. "The Parliament of South Australia" was proposed by Mr. R. Perkins in a telling speech. Mr. James Johnston ably gave "Colonial Manufactures" the

QUICHEN BAY.

September 4, 1869.

The anniversary of the Bible Christian Sunday School has been held. Tea was provided for scholars and adults in the afternoon, and a general meeting followed. The unfavorable weather reduced the attendance. At the public meeting the Rev. T. Best presided, and an examination of the children on the "Atonement" was gone through. The Secretary and Treasurer, Mr. Hill, read the report. Fifty are on the books, with good attendance; but there were too few teachers. The Rev. Mr. Best and Mr. Hill spoke, and Mr. R. E. Venn, of St. Peter's School, added a few remarks.

The death of Mrs. W. P. Walker has caused a wide-spread feeling of regret that one so good and kind-hearted has departed, at the early age of 86. This lamented lady for several years has not had the robust health she previously enjoyed, and during the last two months her health has been breaking up. On Thursday week her eldest son was summoned from College, since which time her life has hung on a thread. On Thursday her troubles ceased, and her spirit glided gently into eternity. A large attendance followed her remains to the Cemetery yesterday. The deceased lady leaves a son and three daughters.—
Register.

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THE LATE SHOW.—In our report of the late Show in Friday's paper we mentioned that the Hon. J. Hodgkiss and Messrs. Giles & Pascoe were the only two who competed for Lady Edith Ferguson's prize for the best collection of flowers. It should be read thus—the Hon. J. Hodgkiss and Mr. E. Smith, Clifton Nursery, were the only two. In the awards for sheep the third prize for two-tooth Merinoes was taken by Joseph Keynes of Keyneton, instead of Anderson.

FAE NORTH RAINS.—Rather more cheerfully than in late letters our correspondent writes from Blinman, on October 18:—"We have at length been favoured with a fine rain, commencing with a thunderstorm, on Friday afternoon, about 4 o'clock. The rain came down heavily for about two hours, and continued more or less during the night; and from appearances I suppose it extended a considerable distance round. If so, it will doubtless have tended to relieve the anxiety of many in reference to feed for sheep and cattle, which, in consequence of the many months of dry weather, was getting very short in many places." Our letter from Port Augusta, on October 18, says:—"The weather for the past week has been very favourable indeed, but it is warm to-day, and wind north."

BIBLE CHRISTIANS.—The *Standard* says that the Rev. J. Way is about to visit the South-East, and will be met at Robe by the Rev. C. Trease. It adds that the Rev. Mr. Best, of that place, has resigned his charge.

ASSEMBLY BALLS.—The third and last assembly ball of the season comes off on Friday, and tickets are obtainable to-day and to-morrow, as per advertisement.

BURTON'S CIRCUS.—There was a good attendance at the second performance at Port Adelaide on Wednesday evening. The equestrianism and gymnastic performances, the exhibition of the trained pony, and the comicalities of the Clowns passed off with the usual success, and it is difficult to say which part of the entertainment was most admired.

GUICHEN BAY WOOL TRADE.—Wool is coming into Robe unusually fast for this early part of the season. In consequence of the want of water nearly all the clips will be in the grease. Owing to

Latest Shipping News

ARRIVED COASTWISE.

TUESDAY, OCTOBER 21.

LUBEA, steamer, 220 tons, A. McCoy, master, from Wallaroo and Port Lincoln. Passengers—Messrs. Carlin, Boswell, Marshall, and Evans, in the cabin; and four in the steerage. Cargo—16 bales wool, Borthwick; 24 do. do., Holroyd; 18 do. do., Wotherston; 4½ do. do., Barrand; 4½ do. do., Provis; 95 do. do., Tennant; 10 bags wheat, Carlin; 8 bales skins, Simmons; 20 bags oysters, Mossley; 50 do. do., Moore; 50 do. do., Stewart.

ECLIPSE, schooner, 70 tons, W. Crocker, master, from Wallaroo and Moonta Bay. Cargo—Wool and sheepskins, Order.

ENTERED OUTWARDS.

TUESDAY, OCTOBER 21.

ESSIE BLACK, barque, 248 tons, Theo. Rivier, master, for Melbourne. H. Simpson, Port, agent.

Oct. 21—SAILED.

25—SIB ISAAC NEWTON, brigantine, for Rockhampton.

25—FAIRFIELD, ship, for Brisbane.

GUICHEN BAY SHIPPING.

ARRIVED.

October 21—PENOLA, from Adelaide. Passengers—Rev. J. Way, Mr. J. K. Smith, and others, in the cabin; and 20 in the steerage. General cargo—100 tons.

Same Day—COORONG, from Melbourne, for Judge's party.

SAILED.

October 21—PENOLA, for Melbourne. Passengers—Mr. Vaughan and others. Cargo—300 bales wool and sundries.

Same Day—COORONG, with Judge Wearing and party. Cargo—2 buggies, &c.

MISCELLANEOUS.

The little steamer JAFFA, from Cape Jaffa, arrived on October 20, and was hauled up on the beach to be cleaned and painted and receive a general overhaul.

MELBOURNE SHIPPING.

October 21—ARRIVED.

25—CYRUS, barque, from Coast.

25—DAYSPRING, barque, from Newcastle.

26—FRIMA, barque, from China.

26—AVOCA, R.M.S., from Point de Galle.

26—CITY OF ADELAIDE, steamer, from Sydney.

SAILED.

25—TASMAN, schooner, for Launceston.

26—PROSPERITY, schooner, for New Zealand.

26—OCEAN WAY, schooner, for Clarence River.

26—ST. KILDA, schooner, for Fremantle.

26—GLENCOE, barque, for Newcastle.

26—TASMANIA, steamer, for Tasmania.

BIBLE CHRISTIAN DISTRICT MEETING.

On Tuesday morning, March 1, the stations of the preachers drawn up by the Committee were adopted as follows:—Adelaide, Rev. T. Piper, J. Way, J. Roberts (superannuated); Kowlinga, J. Rock; Gawler, W. Richards and R. Lang; Kapunda, J. Hancock and R. Bandt; Auburn, J. Trewin and O. Lake; Clarendon, S. Keen and C. Tresise; Mount Torrens, J. Ridcliff; Yankalilla, J. Foster; Port Elliott, J. Counter; Mount Lofty, J. Ashton; Bowden, J. Stoyel; Kadina, T. Allen; Port Augusta, H. Mason; Wellington, J. Dingle; Robe, T. Hillman; Mount Gambier, T. McNeil.

During the forenoon the Rev. H. Fenton, New Connexion Methodist, paid a visit to the assembly, and during his stay the proposal for amalgamation between his denomination and the Bible Christian Church, as contemplated by the respective Committees and Conferences, was submitted for consideration. Several ministers and representatives freely expressed opinions in its favour, and the following resolution was carried:—"That we assure the Committee and Conference, when they shall see their way to effect an organic union with the Methodist New Connexion, we shall be happy to join in such union, believing it will enable us to labour more successfully and make us a greater power for good in the world. But whether a federal union, as suggested in the January number of the *Bible Christian Magazine* for the current year, will be the best way to bring about that object, we are as yet entirely unprepared to judge."

In the evening a temperance meeting was held. Mr. W. Radford, of Bridgewater, P.D.C.E. of the Rechabites, who presided, said he was afraid the Church was not sufficiently interested in the matter. It was her duty to remove the obstacles that stood in the way of the Gospel, and wherever ministers went they were beset by drunkenness. Rev. O. Lake said he was a decided teetotaler. He became so when young, and renewed his pledge at his mother's grave. Temperance was in harmony with truth, and truth would burn through all coverings and set the world in a blaze. Was temperance right? he asked the drunkard, moderate drinker, and teetotaler, and spoke with great force. The Rev. T. Piper referred to the injurious effects of alcohol on the human system. The Rev. J. Trewin also spoke, and an interesting meeting closed.

COUNTRY LETTERS.

MOUNT PLEASANT, July 18.

At the Institute annual meeting there was a moderate attendance. The Secretary, Mr. Roberts, read the balance-sheet, which showed about £20 in hand. The Committee and other officers were then appointed, and a good many new members joined. Earnestness pervaded the meeting, and in discussing the probable programme for the coming season various schemes for enhancing the interest were thrown out. A reading class is likely to be started with the intention of making efforts at improvement in elocution. Thanks to the retiring officers, especially the energetic Secretary, to whose untiring efforts the Institute owes in a great measure its success, were cheerfully given. Mr. Roberts, in reply, urged each to do his utmost to obtain new subscribers, as the list was not at all in proportion to the population of the district, or the advantages of the Institute, and its large and well-selected library.

A public meeting was held on Friday at the Totness Rooms—Mr. George Melrose, of Rosebank, in the chair—to consider the best means of obtaining a schoolmaster. The speakers contended that this township and district had long felt the want of a male teacher, proved by the number of children sent out of the neighbourhood to obtain education, and present arrangements were considered inadequate. Messrs. E. Brice, J. Hendry, C. Brice, G. Farr, and J. Gilmour were appointed a Committee, with Mr. Daniel as Secretary, to draw up a memorial to the Board of Education. There are already over 70 signatures, showing that there is a first-rate opening for a qualified teacher.

On Thursday the Rev. Crawford Woods gave his interesting and instructive lecture, entitled "Characteristics of Fault-finding, Fast, and Facetious Men," in connection with the Institute. The attendance was not large, but those present were rewarded with a most enjoyable evening, as testified by the hearty laughter and applause. The Daniel family discoursed sweet music, consisting of quartettes, duets, &c., and gave evidence of the careful training bestowed by Mr. Daniel on his little ones.

The weather has been all that could be desired, and even that alleged grumbling but large section, the "farmers," concur in the universal expression, "What a lovely season!"

universal expression, "What a lovely season!" The feed is making good headway, and many a "ruminator" whose life was prophesied to close this winter may now be spared for years of lactescent usefulness.

ROBE, July 16.

The Institute monthly entertainment on Monday night was as successful as usual. The first part consisted of songs and instrumental music, and the second of the spirited farce of "Box and Cox," excellently performed by three members of the Dramatic Club.

The Bible Christian Chapel has undergone considerable internal improvements and embellishments, which will conduce greatly to the comfort of the congregation and their appreciated minister, Rev. Mr. Hillman.

The Rev. Mr. Poole, of Mount Gambier, the former incumbent, has been on a three weeks' welcome visit, conducting the services at St. Peter's Church. He left by last trip of the Penola for MacDonnell Bay. The balance of funds from a previous testimonial to the rev. gentleman had been invested in a handsome Bible, illustrated by Gustave Doré, and the opportunity was taken for presentation.

CLARE, July 19.

The Bishop's visit was seized upon by the Church of England supporters to have a social gathering, succeeded by a soiree, when a lecture was promised "On Shakspeare and his Times." Tea at 5 o'clock was followed by the entertainment, which was also well attended, the reserved seats having to be increased by back ones. The string band opened the proceedings: then came a piano solo, creditably given by a young lady. The Chairman, the Rev. Mr. Hoake, incumbent of St. Barnabas, introduced the Bishop, who gave the first part of his oft-described lecture. Mr. Beckmann sang "Her Bright Smile," and his knowledge of the Hall acoustics assisted materially in the furor his presence generally produces. The second part was opened by the band, a lady amateur assisting at the piano, when "Smile on, thou Shining River," with variations, was admirably executed. A young lady then rendered "Agatha," and her clear musical notes elicited rapturous applause. The remainder of the instructive lecture followed. About £14 was obtained towards paying off an old debt incurred in repairing the church, &c. The Bishop preached at St. Barnabas on Sunday to a crowded congregation, and in the afternoon

BIBLE CHRISTIAN MISSIONS.

On Monday, November 21, a tea in aid of the Bible Christian Colonial Missions, at the Town Hall Exchange-Room, was followed by the annual public meeting in Young-street Chapel. There was a good attendance, and Mr. T. Richards presided. He said it was about 20 years that month since their first missionaries arrived in South Australia, and he was glad to meet one of them on that platform, and also to see some of those who welcomed them to the colony. Truly, God had wrought great things among them since their arrival, and a great work had been done. He was also very happy to welcome their new pastor, the Rev. Mr. Piper.

The Rev. T. PIPER then gave the annual report. The collections in the Adelaide Circuit, including Mitcham and Fullarton, had been £39 2s. 7d., and in the whole colony £405 9s. 10d. In the English Connexion the income had been £5,736 2s. 7d., being an increase of £117 4s. 8d. The Committee considered this a proof that the people still took an interest in mission work, and that the cause was prospering. In this colony the expenditure had been equal to the receipts, no money having been remitted to or received from England. There were stations in new districts which were not yet self-supporting and needed assistance, which was given by the Committee in this colony, so that although nominally a branch it was an independent society for colonial purposes. If it were not for the help received from missionary funds, many places would not have the preaching of the Word so constantly as they did. He gave as instances the Churches at Port Augusta, Wellington, Mount Gambier, Robe, and Port Wakefield. The last-named had been supplied by ministers from other circuits, but it was felt necessary to have a missionary if they were to be successful. They had not a word to say against sending the word to the heathen, but they first had to present it to their neighbours and then beyond. He subsequently stated that it would be necessary to send a missionary to Ceylon.

The Rev. JAS. WAY moved the adoption of the report. He remarked that it would be 20 years on Thursday since he landed at the Port, and then they had one small church at the Burra. There were many difficulties in the way at the outset, and their endeavour was to supply places where there were not already

BIBLE CHRISTIAN DISTRICT MEETING.

On Wednesday the list of stations prepared by the Committee was submitted, and, after deliberation, was approved. The preachers are appointed at the following places for the ensuing year:—Adelaide, Revs. T. Piper, J. Way, J. Roberts (superannuated); Kooronga, Rev. J. Kock; Gawler, Revs. J. Ashton, R. Lang; Kapunda, Rev. W. Richards; Auburn, Rev. J. Trewin, O. Lake; Clarendon and Port Elliot, Rev. S. Kean, C. Trease; Mount Torrens, Rev. H. Mason; Yankalilla, Rev. J. Foster; Mount Lofty, Rev. J. Ridcliff; Bowden, Rev. T. Allen; Riverton, Rev. R. O. Bandt; Kadina, Rev. J. Hancock and another; Port Augusta, Rev. J. Stoyel; Robe, Rev. T. Hillman; Mount Gambier, Rev. T. McNeil; Wellington, Rev. G. Price; Port Wakefield, Rev. J. Dingle.

The meeting adjourned at 4 p.m. After the long sittings of the previous day the members were pleased to comply with the invitation of Mr. and Mrs. John Fellow to take tea, and spend a few hours at their residence, Norwood. About 30 had a very pleasant evening together, enjoying the hospitality of their kind hosts, and then heartily singing the praises and supplicating the blessing of the Giver of all Good. Special reference was made to the serious illness of the Rev. J. Maughan, and fervent prayers were offered for his restoration to his family and to the Church, if in harmony with the Divine will.

On the following day the report of the Committee appointed to examine the young men on probation was brought forward. It on the whole was very satisfactory. Grants were made from the Colonial Missionary Fund to the stations which have recently been opened and are not yet self-supporting. Thanks were given to the Rev. J. Way for his services as Editor of the Bible Christian Magazine. He was also reappointed Editor and Book Steward. Several

BIBLE CHRISTIAN STATIONS.

The following are the stations of the various ministers of the above denomination in South Australia for the ensuing year, as appointed at the District Meeting :—

Adelaide—O. Lake, J. Way.

Koorings—J. Rock.

Gawler—J. Ashton, M. Lang.

Clarendon—J. Trewin.

Auburn—T. Piper, C. Trevis.

Mount Torrens—H. Mason.

Kapunda—W. Richards.

Yankalilla—J. Foster.

Port Elliot—To be supplied.

Mount Lofty—J. Ridelift.

Bowden—T. Allen, J. Roberts, supernumerary.

Riverton—R. O. Bandt.

Kadina—J. Hancock, and another.

Port Augusta—J. Stoyal.

Robe—T. Hillman.

Mount Gambier—J. Dingle.

Wellington—Another.

Port Wakefield—T. McNeil.

THE BIBLE CHRISTIAN DISTRICT MEETING.

The annual District Meeting of the Bible Christians began in Young-street Chapel, Adelaide, on Wednesday, February 26. The devotional services were conducted by the Chairman, the Rev. J. Ashton. The ministers and representatives from the various stations congratulated each other as labourers together in the vineyard of Christ. On taking his seat the Chairman delivered a short but suitable address. The Rev. W. Richards was unanimously elected Secretary, the Revs. T. Piper and C. Tresise Assistant Secretaries, and the Rev. J. Foster reporter to the Press.

Two young men—Walter Long and John A. Burns—recommended by their respective quarterly meetings, offered themselves for the work of the ministry; and after answering the usual questions on their conversion, Christian experience, and call, also being otherwise examined, they were cordially received as probationers.

The presence of the Rev. Richard Kelley—recently from England—was recognised with a large amount of satisfaction and pleasure, and a resolution welcoming him to this new field of labour was heartily and unanimously passed.

The fact that God, in His providence, had taken by death the Rev. Mr. Bandt, a young man of considerable promise, was recorded. It was felt that he had left the Church Militant and gone to the Church Triumphant. He has finished his work on earth, and is gone to his reward in heaven. And while his departure was deeply felt, all were disposed to say, "The will of the Lord be done."

In the evening the Chairman preached the District Sermon, selecting for his text Romans xv. 3, "For even Christ pleased not Himself." The discourse was replete with weighty and important truths well adapted for the occasion. The character and work of the world's

AUGUSTA, G. LANE and S. WAY; BOURNEMOUTH, I. Hillman; Gawler, J. Rock and J. Ashton (Chairman of the District); Kapunda, W. Richards and W. Long; Auburn, T. Piper and C. Trezise; Clarendon, J. Stoyel; Mount Torrens, H. Mason; Yankalilla, J. Foster; Port Elliot, W. W. Finch; Mount Lofly, J. Ridcliff; Bowden, T. Allen; Kiverton, J. Thorne; Kadima, J. Hancock and R. Kelley; Port Augusta, T. McNeil; Robe and Mount Gambier, J. Dingle and J. A. Burns; Wellington, to be supplied; Port Wakefield, R. Lang; Northern Areas, to be supplied.

The correspondence from the English Conference was read by the Secretary. Among the intelligence it was reported that the Rev. John Thorne, son of the late Rev. James Thorne, was on his way from England as an additional minister to this colony.

In the evening a very interesting meeting was convened, at which the ministers and representatives related their Christian experience. A most gracious influence pervaded the assembly. All the speakers expressed themselves as being fully resolved to live to Christ, and to labour with renewed zeal and diligence in His service.

FOURTH DAY: SATURDAY.

The Rev. T. PIPER offered prayer.

Several items of business pertaining to finance were disposed of. The following resolution was introduced and passed unanimously:—"That we gratefully record our thanks to S. J. Way, Esq., Q.C., and Dr. Campbell for their liberal donations towards meeting the expenses of bringing additional ministers from England to this colony, and for their generous activity in soliciting help from other persons. And we would not less gratefully record our thankfulness to those ladies and gentlemen whose response to that appeal raised so handsome a sum."

In answer to a telegram sent to the Victorian District Meeting, now assembled, on the subject of interchange of ministers in the colonies an

HOLIDAY RAMBLES IN THE SOUTH-EAST.

BY AN ANCIENT ADELAIDEAN.

[We received the subjoined notes of a holiday tour in the South-East some weeks since, but press of matter has hitherto prevented their insertion.—ED.]

The human frame is a delicately-constructed and complex piece of mechanism, and there is high authority for saying that it is fearfully and wonderfully made. And yet I question whether any artificial machinery is so harshly used or receives so little attention. Steamers are laid up annually in order that the defects occasioned by wear and tear may be rectified and necessary repairs effected. In like manner periodical seasons of rest, combined with change of scene, are essentially necessary for man, more especially in the case of those whose occupations are of a sedentary or mental character, in order that the mind may be restored to its equilibrium and the functional disarrangements created by the anxiety and worry of life rectified. This is my belief, founded upon experience, although it may be deemed rank heresy by undertakers, sextons, expectant nephews and nieces, and others having a vested interest in the decease of their fellow-mortals. Holding the sentiments thus enunciated, and having obtained a respite from my labours, I debated in my mind which was the most desirable locality to convey my body. As the summer had set in, and scorching weather was naturally to be expected, I deemed that the milder temperature of the South-East would probably be more congenial to my feelings and liver than a trip to the new Northern areas. In pursuance, therefore, of this decision I procured a return ticket in the Penola to MacDonnell Bay, and on the advertised day of sailing went to the Port to go on board. The day was hot and windy, and the supply of dust far exceeded the demand. It is to be hoped that before another summer sets in the citizens of the second Municipality in the province will

fit to give it a sharp Grecian bend. The town being partially hidden by the sandhills does not show well from seaward. The most conspicuous object is the Bible Christian Chapel, which is erected on an eminence, with a schoolroom underneath, thus giving it a double advantage. There are two other places of worship, St. Peter's Church and the Catholic Chapel, the latter being used as a school. Its public-houses likewise number three, thus proving the truth of the couplet, that—

“Wherever man erects a house of prayer
The devil's sure to place an altar there.”

But this is a characteristic of nearly every town in the colony, and therefore Robe is not singular in this respect. The coast in the immediate vicinity of the town is rocky, and here the Alma and Livingstone, wool-laden, went to pieces 10 years ago. The beach to the northward is still strewn with fragmentary remains of the luckless vessels. The winch of one is immovably imbedded in the rocks, and a portion of the keel and ribs lies a short distance away, also hard and fast. I know not whether any person exercises ownership over the wreckage; if not, an industrious person could make a few pounds in as many hours from the copper bolts with which the remains are studded. I counted about 40, which would average I should think 6 lbs. each,

and as Munz metal is worth fully 6d. per pound the labour of a few hours would be well paid. The gale must have been a terrific one, as large pieces of wreck were carried over the sandhills amongst the tea-tree, where they now lie rotting. A series of lakes lie to the northward of the town. They have a very pretty appearance; but in their case distance lends enchantment to the view, as on tasting them their waters were like those of Wara, and unfit to drink. Having gone over the town to the northward of the jetty, we next turned our attention to the southern portion, which may be considered the aristocratic quarter, inasmuch as it contains the viceregal residence the

ROBE, APRIL 21.

During the last few days several little matters have taken place which makes us feel we are still in the land of the living. On Saturday, the 12th inst., at 10 o'clock, the Circuit Court was opened in the Robe Institute before His Honor the Acting Chief Justice (Mr. Justice Gwyther). The names of the jury summoned having been called over, and one fined £5 for non-attendance, the Crown Solicitor informed His Honor that he was happy to say there were no cases on the list for trial, on learning which His Honor congratulated the jury on the circumstance of the absence of crime, at which he was much gratified, and expressed his belief that the holding of Circuit Courts in the district was an effectual check on serious offences. He remembered in years gone by very serious crimes were perpetrated in that extensive district, but the holding of the higher Court had proved beneficial, and he hoped the same would continue to be the case. He thanked the jury for their attendance. A pair of white kid gloves having been presented to His Honor by the Sheriff, the Court rose. The holding of the Court in the Institute is a great improvement, as it allows ample room for both Judge, jury, the bar, and the public. His Honor expressed himself highly pleased with the new arrangement.—On Saturday evening, the 12th, a Lodge, named the Safe Anchor, in connection with the I.O. of Good Templars, was most successfully opened by R.G.W.O. Brother James Cook. Thirteen new members joined the Lodge, which is to meet every alternate Saturday, commencing the 26th instant. Several are to be proposed next Lodge night, and we have no doubt the Order will muster strong before long.

"Friends of Temperance, welcome here;
Cheerful are our hearts to-day;
Tell us—we would gladly hear—
How our cause speeds on its way."

On Monday the anniversary in connection with the Bible Christian Chapel was celebrated by a tea feast and public meeting, which proved a thorough success. At the meeting Mr. Farmer presided, and the Revs. Dingle and Burns and Messrs. Cook and Flint addressed the meeting in terms suitable for the occasion. We noticed the absence of the resident minister of the Church of England, and on making en-

quires as to the reason were informed that he had been invited to take part, but "respectfully declined." During the evening the Rev. Mr. Burns and Mr. Dunning sang several sacred duets very effectively, and displayed high vocal talents. A vote of thanks was duly recorded to the ladies for their kindness in providing the tea, &c., to the singers for their services, to the speakers for their addresses, and to the Chairman, which terminated a very pleasant meeting. The taking in aid of the Chapel Building Fund amounted to a little over £10.—

An entertainment was held at the Institute on Monday evening, G. R. Scott, Esq., S.M., in the chair, the following programme being offered:—

Part 1. Piano, Fearigan Waltzer; song, "Death of Nelson;" violin and harmonium, "Sonnambula;" song, "Beautiful Isle of the Sea;" duet, "Hows to our Mountains;" song, "Umbrella Courtship;" piano duet, "Qui Vive;" song, "Der Frieschutz;" song, "Old Towler;" piano duet, "Danse Neapolitaine;" song, "The Map of War;" song, "Kathleen Mavourneen." Part 2. The Farce, "No. 1. Round the Corner." The attendance was very good, but owing to the absence of some of the gentlemen who were to have sung, the above programme had to be slightly altered. The characters in the farce were fairly maintained, and the entertainment appeared to have been enjoyed. The admission fee amounted to 26 s.—

At last a school, with every prospect of being permanent, has been established by Mr. Henry Allport, a gentleman who has had long experience in teaching, having been under the Education Board for upwards of twelve years. He has also made arrangements with a highly talented governess to assist him, and who will take charge of the girls attending the school. Mr. Allport expects the governess to arrive by next trip of the Penola, and now that we have a school established which promises well, we hope there will be no hitch in the Government granting a licence to Mr. Allport, who will be directly under the supervision of the District Council—a public and responsible body. It is whispered that strings are being pulled behind the curtain to get a licence granted for a female teacher, but we hope that such is not the case, but should it be so, we trust it will have no effect on the Board, as the Council have entirely acted on the suggestion of that body, and have appointed a competent master as undoubtedly

PORT ROBE August 19

Notice is given that the days of sailing of the steamer Penola are to be altered. Under the old system she frequently arrived, discharged cargo, and sailed on Sunday; but the new arrangement will not only stop this obnoxious practice, but will most likely permit the steamer to arrive both in Adelaide and Melbourne either on Fridays or Saturdays.

The Duke of Edinburgh's birthday was observed generally as a holiday in this town. At night Father Roche, of Penola, lectured at the Institute on "Byron and his poetry." The proceedings were varied by selections of music, vocal and instrumental. The attendance was not large, probably owing in part to its not having been notified to what purpose the funds were to be applied, but principally because the affair preceded the event of the week—a Good Templar demonstration.

Friday was a Good Templars' gala day, and a half holiday generally. This Lodge now numbers between 70 and 80 members, who at 2 o'clock formed into procession, and at 3 o'clock reached St. Peter's Church, where evening service as far as the Third Collect was conducted and an address was delivered by the Incumbent, the Rev. H. Howitt. The pretty little building was crowded with an audience who were much pleased with the excellent and appropriate discourse. Several chants and hymns were sung by the choir. The brothers and scores of friends adjourned to the Institute Hall, where tea was provided, and afterwards a concert sacred and secular was held, the proceeds of which are to go towards the cost of a harmonium for the Bible Christian Chapel. The large room was crowded, and as the reserve tickets were 2s. a satisfactory sum must have been obtained.

Mrs. Savage, an old resident, died suddenly on Saturday morning much regretted.

ROBE, NOVEMBER 12.

On Saturday, the 8th inst., the installation of officers of the Safe Anchor Lodge, I.O.G.T., for the current quarter took place, the following members being installed:—W.O.T., Sister Farmer; W.V.T., Brother J. Dingle; W.O., Brother Wylie; W.S., Brother Munro; W.F.S., Brother Allport; W.T., Brother Savage; W.M., Brother W. Russell; W.L.G., Brother Pepper; W.O.G., Brother H. Savage; W.D.M., Sister Hayes; W.A.S., Brother Steadale; W.E.S., Sister Winter; W.L.S., Brother Warren, jun. Brother Warren, sen., having received the appointment of D.D.G.W.O.T., resigned his office as L.D., and Brother T. Pickett was appointed to that office. The report and balance-sheet was found to be correct, and the condition of the Lodge satisfactory. The Lodge at present numbers 80 members, and 16 stand proposed for initiation. It has been resolved to build a Templars' Hall, which will also be available for other public purposes. A Committee has been appointed, and plans, &c., approved of. It is expected the hall will be ready for use by February or March next.

Bible Christian District Meeting.

The annual District Meeting, composed of ministers and representatives of the Bible Christian Churches in South Australia, commenced its sittings at Auburn on Wednesday, February 25. Preparatory Committees arranged the business for the General Assembly.

The CHAIRMAN, the Rev. J. Ashton referred to the pleasure with which he met again so many friends. He felt strongly on closing such gatherings the possibility that all might not meet again. It was therefore a subject for gratitude that all the ministers had been preserved during the year. He hoped that some time might be devoted to the discussion of important subjects engaging the public attention the educational and temperance questions being prominent among others.

The Rev. W. Richards was re-elected Secretary, the Rev. T. Hillman journalist, the Rev. J. Foster copyist, and the Rev. J. Stoyel reporter for the Press.

A resolution of condolence to the Rev. T. Allen on his recent bereavement on the death of his beloved wife was adopted.

The religious services in connection with the assembly were commenced on Wednesday evening, when the Rev. T. Hillman preached the official sermon. After the discourse the Lord's Supper was administered. The attendance was good, and the services were spoken of as spiritually profitable.

SECOND DAY.

At 9.30 a.m. the assembly met. After singing prayers were offered by the Rev. J. Way.

It was stated that one young man taken into the ministry last year had resigned. There being no probability of supplying the Wellington Mission with a minister, it was decided that it should be dropped from the list of stations.

The correspondence between the South Australian and Victorian District Meetings was read. A resolution was adopted in favour of sending a fraternal deputation to attend the District Meeting in Victoria in 1875. on condition that one is sent to this colony by Victoria.

on Heb. 13 c., 10 v. In the evening a sermon was belivered by the Rev. R. Kelly from Luke 5 c., 12 and 13 v. The preacher, in an eloquent address, dwelt upon the excellency of Christ's character, and urged his hearers to avoid sin as the terrible leprosy of the soul. The services were largely attended, and the collectoins were liberal.

MONDAY, MARCH 2—FIFTH DAY.

The report of the Bible Christians Ministers' Supplementary Annuitant Society was read, and showed satisfactory progress. The Rev. J. Ashton was reappointed Treasurer, and the Rev. T. Piper, Secretary.

The stations of the Minister, as prepared by the Stationing Committee, were read for the first time. The Rev J. Way, The Editor of the "South Australian Bible Christain Magazine," having resigned, the Rev. J. Thorne was appointed his successor.

In the afternoon a public tea was held in Town Hall, to aid the District General Fund. The tables were gratuitously supplied. A large company attended. A meeting followed in the chapel. The total proceeds were about £30.

TUESDAY—SIXTH DAY.

The list of stations of ministers was again introduced, and finally fixed as follows.—

Adelaide—Revs. Octavius Lake, James Way.

Koorlinga—Thomas Hillman.

Kapunda—Joshua Foster, another,

Gawler—Joseph Rock, James Ashton.

Auburn—Thomas Piper, Charles Tresise.

Claredon and Willunga—James Stoyel.

Mount Torrens—William Wesley Finch.

Yankalilla—Henry Manson.

Port Elliot—Williams Richards.

Mount Lofty—One to be sent.

Bowden—Thomas McNeil.

Robe and Millicent—John Dingle, another

Port Wakefield—Richard Lang.

Northern Areas—John Arabham Burns.

Resolutions of sympathy with the Revs. J. Ridclift and J. Trewin were adopted, their health having so failed as to necessitate their

ROBE, APRIL 13.

Easter Monday having been observed as a general holiday, the Good Templars embraced the opportunity of celebrating the first anniversary of their Lodge, which proved a decided success. At 10 a.m. the members met in the Lodgeroom, and started from Victoria-street, headed by the Kingston brass band, G.T. The procession, in traps and on horseback, proceeded to Fairfield Farm, kindly lent for the occasion by Mr. Patterson. The picnic was open to the public, and was well attended, and great credit is due to the Committee for the arrangements. Shortly after the arrival of the procession, the games of the day were commenced. The first was a flat race—150 yards; entrance, 2s.; prize, a bat. Won by W. Kent. Second Race.—200 yards; handicap; entrance, 2s.; prize, an album. Winner, T. Pinkerton. Third Race.—Handicap, hurdles; 200 yards, over five leaps 3 ft. 6 in. high; entrance, 2s.; prize, a meerschauum pipe. Winner, W. Coops. 200 yards' Walking Match.—Entrance, 2s.; prize, 6s. Winner, W. Kent. 100 yards' Flat Race, for youths under 16.—Entrance, 1s.; prize, albert chain. Winner, J. Farmer. 150 yards' Egg and Spoon Race.—Entrance, 1s. 6d.; prize, a scarf-pin. Winner, A. Perrett. This race gave so much sport that a second race was got up; same distance; entrance, 1s.; prize, 5s. Won by W. Briton. 100 yards' Race from each other.—Entrance, 2s.; prize, sleeve buttons and studs. Winner, W. Kent. Wheelbarrow Race, blindfold, 100 yards.—Entrance, 1s.; prize, cigar case. Winner, W. Kent. Sack Race, 150 yards.—Entrance, 1s.; prize, scarf. Won by W. Kent. Hop, Step, and Jump.—Breast-pin. Won by W. Warren, jun. Tilting on horseback, 1½ inch ring.—Prize, whip. Won by T. Stockdale. Hitting the Turk's Head blindfold.—Prize, album. Winner, C. Sneath. The ground was enlivened during the day by the music of the band, and the young enjoyed themselves with dancing. The picnickers returned to town at 5, and at half-past 7 the doors of the Institute Hall were thrown open for the concert and minstrel's entertainment. In a very short time the large hall became crowded. The Committee did all in their power to arrange seats, but failed to find room for all. Several had to stand in the passage, owing to want of even standing room in the hall. The following is the

standing room in the hall. The following is the programme gone through, the concert being under the management of Mr. J. Law:—Overture, Mrs. Dening; song, "The Stolen Child," Mr. T. Perrett; duet, by Messrs. Law and Allen; march, Mrs. Dening on piano, accompanied by Mr. Dening on the flute; duet, "Far Away," Mr. and Mrs. Stockdale; violin and piano, Mrs. Dening and Mr. Allen; song, "Man the Lifeboat," Mrs. Dingle; recitation, "The Needless Gentleman," Mr. Law. First appearance of the Coomassie Minstrels. Overture, Company; opening chorus, "Lulu"; song, "Fanny Frail," Mr. T. Harrison; "Old Folks are Gone," Mr. W. H. Harrison; curio, Mr. Sneath; "Farewell for Ever," Mr. W. H. Harrison; "Peter Gray," Mr. Wood; "Recollections of Childhood," Mr. T. Harrison; "Pull Back," Mr. W. Russell; "'Tother Day," Mr. T. Harrison. Songs, glees, and choruses, given by the Company, and also by Mr. Byron, followed. The evening's entertainment was brought to a close by a comical farce, entitled "Les Miserables"—first musician, Mr. Wool; second, Mr. Black; third, Mr. Chips; Jakes, Mr. T. Harrison; Kocks, Mr. W. H. Harrison. Mrs. G. W. Hays then stepped on the platform and distributed the prizes won during the day. The National Anthem having been sung, the entertainment closed. An omission having been made in not returning thanks to the ladies and gentlemen who took part in the concert unconnected with the Order, they were written to next morning, thanking them. There must have been over 350 persons present on the occasion, which tells well for the first anniversary of the Safe Anchor Lodge. The minstrel part of the entertainment was under the able management of Mr. T. Harrison, a member of the Kingston Lodge. The front fanlight was illuminated by a transparency of the emblem of the Order.

ROBE, April 9.

On **Easter Monday** the **Good Templar's** anniversary was held, and great preparations were made. The members, numbering over 100, marched out of the town in regalia, headed by the **Kingston band**, to the favourite picnic ground, **Fairfield Farm**. The day, which was favourable for outdoor pleasure, was spent in witnessing or joining in a full programme of sports. At night a large audience assembled in the **Institute Hall**, where a varied entertainment was given. An elegant transparency, designed by **Mr. Warren**, was much admired, indeed to him is largely due the credit of the demonstration being successful.

The **Bible Christian** anniversary was on **Easter Sunday**, followed by a tea meeting on **Monday** at the **Institute**, but no public gathering was held in consequence of the **Good Templar** demonstration.

ENGLISH AND AUSTRALIAN TOPOGRAPHY.

ROBE AND KINGSTON.

BY CHATELHERAULT.

The Australian topographer has a dreary task. In a country destitute of historical association, and containing such a boundless sameness of tame scenery, it is hardly possible to secure the reader's patience, and more than impossible to awaken his interest. An intelligent young Australian, the other day, gave me the very best critique on Australian books of travel which could be given. "Camping, and breaking camp," said he, "a wet day and a dry, with lots of blacks in the distance, remains of old camp fires, and a marked tree occasionally cropping up, comprise nearly all the incidents of Australian travel, and which are, generally, narrated in the most dull and dreary platitudes." This is a faithful criticism, true in all its parts; for what are our "diaries" but log-books, unrelieved by shipwreck or adventure? Different, however, is it with him who travels on English soil.

"Where'er we tread 'tis haunted holy ground,
No earth of her's is lost in vulgar mould!"

The very smoke of her cities rise circling to heaven in poetic grandeur, like the mighty castles which the "wee bairn" saw "towering to the moon" in the glaring embers of the cottage fire. The tower of London, the theme of a hundred volumes, has its story yet untold. It would require a Homer or a Shakespeare to do it justice. The very stones of the great city cry out, as we move along her streets, in antique languages known only to the scholar or the antiquary. In this street Johnson moralized, in yonder died Chatterton! Here, the "Strumpet Shore" did penance in her sheet of white; in that a king of England lost his head. Across yonder bridge Cade led on his "roughs," and promised a tariff under his Government so liberal and captivating to the mob, that unto this very day, the advocacy of such a measure would secure a seat in any Parliament elected by *universal* suffrage! But why should I refer

" Oh, Lord be guid to me and mine,
Wi' mercies temporal and divine,
That I for gear and grace may shine,
Excell'd by nane,
And a' the glories shall be thine.
Amen ! Amen ! "

It is with great pain I refer to Mr. Buckle's remarks, which I hope are not quite correct but exaggerated ; for my own part I am inclined to

think that although a man may be stuffed with doctrine "till he quite o'erflow," without improving him morally, yet, I do believe that religious teaching is not to be despised, but is essential to all. Anyone who reads the foregoing must at once perceive how interesting must be the book of English and Scotch travel. The very guide-books are replete with interest and romance ; but it will be admitted at the same time that topographical materials of an Australian work of this kind are of the most meagre and vulgar description. In describing a village or township there is very little to tell. The town of Robe for instance, although built on the verge of a beautiful bay, is without any historical story save that of shipwreck and premature decay ; and yet one can hardly think that a town, built upon the seaboard, half way between the two Australian capitals of Melbourne and Adelaide, and in a country abounding in pastoral wealth, should show such a melancholy front. Many of the houses are fallen to ruins, and many more are tenantless. There seems to be no local industry in the town. There was at one time a meat-preserving company, but, after having lived its little day, it committed *felo de se*. The population, however, seem very respectable, although languid and unenergetic. Nor are we to judge hardly of them because their church is empty and their prison full. Indeed they were unable to support their parson, and thus the sanctuary was closed. But this is no reason why the people at Robe should be charged with religious indifference ; for the Rev. Mr. Dingle's well-filled chapel shows the very opposite. The Robites tell an excellent story about the origin of their church, which shows that even our

of their church, which shows that even our "right reverend fathers in God" can be guilty now and then of a little sharp practice. It was agreed amongst the Presbyterians and Episcopalians of the town and district to build a church between them, and that the denomination which subscribed most money were to have the place of worship conveyed to themselves. On the day appointed to decide the question so big with the spiritual interests of Robe, it was found that the subscriptions of the Presbyterians considerably exceeded that of the other sect. The Bishop, who was present at the meeting, felt quite scandalized at such an issue.

"And will we nil, why are we thrust,
Among the Calvinistics ?

Those covenanted sons of schism,
Rebellious pugilistics !

And are we thus by Mammon placed
Beneath these State tormentors ?

Hurrah for church and Queen I say,
And down with the dissenters !"

And so the Bishop put down his name for £100 for the Church of England. This at once turned the scales, and the Calvinists succumbed. The building was made over to the Episcopalians. The Calvinists were completely sold, and the Right Reverend triumphed in his Master's cause by a fluke ; and thus they had the satisfaction of not only building a church for a rival denomination, but were also obliged to suffer many a joke poked at them by their clever but not very scrupulous opponents ! Wool is the principal trade of this town, which at one time was shipped in great quantities from its port. But Kingston and MacDonnell Bay have lately put in their claims for a share of the traffic, and thus the commerce of Robe grows "small by degrees and beautifully less." The trade of the place is entirely in the hands of Messrs. Ormerod and Co., a commercial firm which has done much for the town, and who possess important interests in the district. Robe is, however, very prettily situated with its broad bay, whose expanse of waters is relieved by a small island about eight miles from the coast. About twenty miles from the town the Brock Rocks rear their rugged and jagged peaks above the sea. On these reefs

jagged peaks above the sea. On these reefs Government has built a lighthouse, which is visible from the town; and when the Robe pier and obelisk, the Mechanics' Institute, the Bank of South Australia, and Catholic Chapel are mentioned I think its wonders are exhausted. There are several excellent schools, and two or three unexceptionable inns. The Robe Hotel, close to the pier, deserves especial mention. It is the best in the town, and here I found a goodly supply of newspapers, the local journals being represented by the *Border Watch* and *Hamilton Spectator*. The town, too, is remarkable for its sobriety, and the Good Templars muster here in great force, numbering many of its most respectable inhabitants. I think I mentioned in a former communication that the religious element was under great obligations to the evangelical ministry of Mr. Dingle without at all meaning to detract from the services which Good Templarism has accomplished in behalf of temperance; and from an acrimonious correspondence which followed—a description of writing always to be regretted—I fear that I was misunderstood. No person more admires a procession of the Order than I do. It is delightful to see them marching through Robe on special occasions with music and banners, and gay ribbons and gaudy sashes fluttering in the wind. These occasions, Sir, tend to knit the brotherhood much closer together, and their gay attire frequently attracts the attention of the ladies, as a poet has so graphically sung:—

“And when we were returning,
We were coming *back again*,
And the ladies all admiring us
For soldier-looking men!”

But Sir, Kingston is a great thorn in the side of Robe. This thriving township is of very recent creation. If I am not misinformed, Mr. James Cooke, J.P., was the first to open up the port to traffic. That gentleman perceived its great natural and geographical advantages. He built a small vessel, and at once made the port an emporium for the wool trade of the Narracoorte and Kingston districts. The traffic yearly increased, and Parliament perceiving the important commercial position which the place is likely to attain, passed an act for to unite it to

BIBLE CHRISTIAN DISTRICT MEETING.

The sittings of the annual meeting of the ministers and representatives of the Bible Christian Church in South Australia commenced at the Young-street Chapel on Wednesday, February 10, at 2 p.m. There was a large attendance of members, only one minister being absent through distance. The Rev. J. Way, the ex-Chairman, opened the meeting by giving out the 1st hymn, and the Rev. W. Richards engaged in prayer. The Acting-Chairman remarked on the sad event that placed him in the position in which he was then found - viz., the sudden and unexpected death of the Rev. James Ashton, Chairman of the District. He then called upon the meeting to elect a successor, and Rev. Thomas Piper was appointed by a large majority. Mr. Piper thanked the meeting for the expression of their confidence in him, and hoped that amidst the most diverse expression of opinion there would be the most harmonious feeling manifested. Rev. Thomas Hillman was chosen as Secretary, the Revs. O. Lake and R. Kelley, Assistant Secretaries, and the Revs. T. McNeil and W. W. Finch reporters to the Press.

When the meeting was properly formed it proceeded at once to consider the loss which the District and Connexion had sustained in the death of the late Chairman. A very solemn feeling pervaded the assembly. Every one felt that he had lost a friend and brother, and the District one of its most valuable workers. The uncertainty of life and the solemnity of ministerial work were keenly felt by all. The following resolution was moved by Dr. Campbell and seconded by the Rev. T. Allen:—"That this meeting record its deep sense of the loss we and the Connexion have sustained in the death of the late Chairman, the Rev. James Ashton. With his departure for a nobler sphere of existence we are personally sincerely conscious that we have not only lost a friend and worthy fellow-labourer, but a man of good heart and wise counsels. We would further express our deep sympathy with the widow and bereaved children, and we pray that God may supply that comfort and sustaining grace that our poor humanity needs when bonds so dear are broken." At the suggestion of the Chairman, the resolution was passed by all the brethren standing for a few moments, and so deep and general was the feeling of sorrow that tears flowed down

for good in this land, but will meet certainly secure for us the 'Well done!' of Christ, which is the highest bliss that we seek."

SIXTH SESSION.

The meeting decided to send an additional minister to the South-East Mission, if possible. A considerable amount of routine business was next gone through, occupying the remainder of the session.

The Stationing Committee were appointed to sit on Saturday afternoon to draw up their first list of Stations.

On Sunday sermons were preached in the Young-street Church to large and attentive congregations—in the morning and evening by the Rev. W. H. Hoaken, a deputation from Victoria. He took for his text in the morning I. John ii., 5, 6, 7; and at night Psalm cxxvi., 5, 6. The sermons were clear expositions of divine truth, and were rich in thought, apt in illustration, and eloquently delivered. In the afternoon the Rev. J. Raymond delivered from I. Timothy ii., 11, a deeply interesting and an appropriate sermon.

SEVENTH SESSION.

TRAINING OF YOUNG MEN.

In pursuance of the instructions of the Sixth Session the Committee appointed to draw up a plan for the training of eligible young men for the ministry submitted their scheme. The consideration of the plan was carefully proceeded with and freely discussed, occupying a large portion of the session. After some modifications, on the motion of Dr. Campbell the scheme was unanimously adopted. On the passing of the resolution it was stated that two or three young men were already available.

INCREASE OF STIPEND.

The following resolution of the Auburn Quarterly Meeting was next submitted:—"That we suggest to the District Meeting the advisability of raising the minister's salary £50, and that our representative be instructed to endeavour to get such a law adopted by the District Meeting." A very lengthy and spirited discussion followed, in which the Revs. J. Way, J. Hancock, J. Rock, G. Tresise, J. Thorne, J. Trewin, T. McNeil, Messrs. W. Radford, W. Robins, W. Symons, J. Coventry, W. Taylor, E. Gould, and Dr. Campbell took part. The proposition was adopted. A small amount of miscellaneous business was then gone through.

THE EIGHTH SESSION.

After singing, the Secretary read a portion of

After singing, the secretary read a portion of Scripture and the Rev. J. Osborne offered prayer.

The consideration of the stations was proceeded with, and occupied the whole of the meeting. After one or two alterations the list was finally passed as follows:—

Adelaide—J. Way, John Abraham Burns.
Koorings—Thomas Hillman.
Kapunda—Josiah Foster; another.
Gawler—Joseph Rock, John Rayment.
Auburn—Thomas Piper; another.
Clarendon—James Stoyel.
Mount Torrens—William Wesley Finch.
Yankalilla—Henry Mason.
Port Elliot—William Richards.
Mount Lofty—Richard Lang.
Bowden—Joseph Hancock; Thomas Allen, supernumerary; James Roberts and John Ridgely, superannuated.
Riverton—John Thorne.
Kadina—Octavius Lake, Richard Kelley; Jas. Trewin, superannuated.
Port Augusta—Thomas McNeil.
Robe—Charles Trease.
Port Wakefield—John Osborne.
Broughton and Gladstone—John Dingle.

PUBLIC MEETING.

On Monday tea and public meetings were held at the Young-street Bible Christian Church, in connection with the District Meetings now being held. The proceedings partook of the character of a welcome to recognise the attendance of the Rev. W. H. Hosken as a deputation from Ballarat, Victoria, and of the Rev. J. Rayment, who has recently arrived from England to accept a charge at Gawler. There was a fair attendance at both meetings, and the Rev. T. Piper, Chairman, of the District, presided. The Chairman, in referring to the welcome of Messrs. Hosken and Rayment, pointed out that the Church had long felt the desirableness and importance of creating a deeper sympathy and union between themselves and their friends in Victoria, and they thought that an interchange of deputations would be the best means of bringing

it about. The result was that Mr. Hosken was amongst them, and he was sure to come with a large amount of sympathy from his own Churches, and trusted that the interchange initiated would lead to a truer union amongst the Australian Churches of their con-

CHAPEL ACCOUNTS.

The Chapel Secretary, the Rev. R. Lang, presented his report, which showed that there are in the district 86 chapels and 15 ministers' residences; present debt, £17,188 16s. 11d.; total income, £4,600 6s. 8d.; interest paid, £1,006 15s. 8d.; debt paid off, £1,932 4s. 2d. Seven new chapels have been erected. It was unanimously carried that thanks be presented to Mr. Lang for his services as Chapel Secretary, and that he be reappointed for the ensuing year.

TENTH SESSION.

A hymn was sung, the Secretary read a portion of Scriptures, and the Rev. J. Rayment engaged in prayer.

Mr. S. J. Way, Q.C., visited the District Meeting early in the afternoon and invited the ministers and representatives to spend Wednesday with him at the New Reservoir. The meeting accepted the invitation, and thanked Mr. Way for his kindness.

SALE OF CHAPELS.

The English Conference was requested to grant permission to sell two trust estates.

EDITORSHIP OF BIBLE CHRISTIAN MAGAZINE.

It was unanimously resolved that the best thanks of the meeting be presented to the Rev. J. Thorne for his services during the past year as Editor of the magazine, and that he be reappointed.

DEPUTATION TO VICTORIA.

On the motion of the Rev. J. Trewin, the Rev. J. Hancock was appointed as a friendly deputation to the Melbourne District Meeting of 1876. With reference to this appointment the Rev. W. H. Hosken, of Victoria, said—
“We ought to have a definite object in view by the yearly interchange of deputations. Everything considered, the two Districts, viz., South Australia and Victoria, are near an equality as to responsibilities and privileges; consequently there can exist no material difficulty for an interchange of ministers by-and-by, thus producing a better state of things in the Churches throughout the colonies.”

The Rev. J. Trewin submitted the following resolution:—“As the presence of Bro. Hosken in this District has already largely contributed to a better understanding of our brethren and their work in Victoria, with a view to further that object we decide to send a duplicate copy of the minutes of this District Meeting to the Chairman of the Melbourne District, and trust the time will come when an interchange of ministers will be effected which may be agree-

ROBE, SEPTEMBER 21.

On Friday, the 17th instant, the Ordination of Mr. W. Buttrose to holy orders, in connection with the Free Presbyterian Church of South Australia, was held in the chapel lately belonging to the Bible Christian Denomination. A tea meeting took place, at which there was a large gathering, and the catering of Mr. Calder, of Adelaide, was fully appreciated. Afterwards the Rev. James Benny, of Morphet Vale, Moderator, read the minutes of Presbytery, referring to the call of Mr. Buttrose made by the inhabitants of Robe, upon which the Rev. John Sinclair called upon those present to state if there was any objection to the ordination of Mr. Buttrose. None being made, Mr. Bain, elder of Morphet Vale Church, proposed Mr. Buttrose for the office of holy orders, which was seconded by Mr. Sanderson, elder of the Church at Kingston. The Rev. John Sinclair then preached an impressive sermon, at the close of which Mr. Buttrose was ordained in the usual way, and exhortation given by the Rev. James Benny. A gown, Bible, and cassock were to have been presented to the Rev. W. Buttrose on the occasion from the ladies, but, unfortunately, the articles did not arrive by the steamer, as ordered; but such an incident is not new to the business men of our township. On Sunday the Rev. James Benny conducted services morning and evening, preaching two effective sermons.

length with deep feeling, expressing his gladness at meeting his brethren, and assuring them of his sympathy and prayers for their prosperity.

BIBLE CHRISTIAN DISTRICT MEETING

FIRST DAY: WEDNESDAY, FEBRUARY 16.

The annual session of the Bible Christian District Meeting was begun on Wednesday afternoon, February 16, in the Young-street Chapel. After singing, the Rev. T. Hillman read a portion of Scripture, and the Rev. J. Hancock offered prayer. The meeting having been duly formed the following appointments were made:—Rev. J. Stoyel, District Secretary; Rev. J. Foster, Journal Secretary; Revs. J. Dingle and W. W. Finch, Duplicate Secretaries; Revs. R. Lang and W. W. Finch, Reporters for the Press.

The Rev. T. E. Keen, the deputation from Victoria, was cordially invited to take his seat on the platform, and the following resolution was unanimously carried—"That we cordially welcome to a place in this District Meeting our Brother T. E. Keen, who has come to us as a fraternal deputation from the Victoria District, and we beg to assure him and the brethren of that colony of our affection towards them, and our interest in their work, and we trust his visit will tend to strengthen the ties that bind us together, and we pray that the services Brother Keen may conduct among us may be largely crowned by the Divine blessing."

Thanks were accorded to the Rev. T. Hillman for his services as District Secretary during the past year.

The afternoon was further occupied by preparing matters to be considered at a later stage of the sittings.

In the evening the Rev. J. Way preached the District Meeting sermon from the text 1 Cor., ii. 2. After the public service the Ordinance of the Lord's Supper was administered to the ministers and representatives and a large number of members of the Church. At the close prayer was offered by the Rev. J. Bickford, late President of the Wesleyan Conference.

experienced in consequence of the population leaving the mining districts in which chapels, the debts on which had not been paid, had been

erected. But they hoped to tide over all troubles successfully. The Rev. J. Hancock related incidents connected with a recent visit to the sister colony, and the Rev. Mr. Way having announced that on Sunday and on that day £20 6s. 9d. had been realized, the meeting was closed by the singing of the doxology.

SIXTH DAY: TUESDAY, FEBRUARY 22.

The sittings were resumed at 9 a.m. The Secretary read a portion of Scripture, and Mr. H. Mason offered prayer.

A favourable report from the College Committee respecting the results of the studies of Messrs. Burns and Sampson was presented, and the students were urged to continued application.

The Book Steward's report was adopted, and thanks were presented to him for his valuable services.

The Chairman of the District and the Rev. J. Hancock were appointed as a fraternal deputation to visit different religious denominations in their annual assemblies. The resolution said:—
"We have ourselves greatly enjoyed the visit of the friendly deputation during the sittings of the District Meeting from the Wesleyan Church, and we are of opinion that these interchanges will tend to strengthen the feelings of Christian brotherhood that already so happily exist."

The following list of stations was adopted after its third reading.—

ADELAIDE DISTRICT.—Adelaide, T. Piper; Bowden, J. Hancock; Clarendon and Wallunga, J. Stoyel; Yankalilla, H. Mason; Port Elliot, W. Richards; Mount Lofty, R. Lang; Milledge, C. Trease; Mitcham, one to be sent. Thomas Piper, Superintendent of the District; Henry Mason, Chapel Secretary.

KOOBINGA DISTRICT.—Koorunga, T. McNeil; Kapunda, J. Rock; Gawler, J. Foster, J. Rayment; Auburn, T. Hillman; Mount Torrens, W. W. Finch; Riverton, J. A. Burns; Yarcowie, one to be sent. Thomas Hillman, Superinten-

COUNCIL OF EDUCATION.

MONDAY, NOVEMBER 21.

Present — Messrs. John A. Hartley, B.A., B.Sc. (president), D. Murray, J.P., A. von Treuer, J.P., M. Salom, J.P., W. Barlow, B.A., W. D. Glyde, J.P., A. Campbell, J.P., and J. Bath (secretary).

PRESIDENT'S REPORT.

The PRESIDENT recommended the following appointments as sewing mistresses:—Margaret Ingham, Claraville; Maria Ingles, Port Pirie; Henrietta Holdsworth, Gambierton; Ann Cadwallader, Sutton Town; and Mary A. Berry, Crystal Brook South, from April 1; Philip W. Jones, as head teacher, Mount Barker, from September 1 till opening of new school; Henry Wincey, head teacher, Port MacDonnell, from January 1, 1877 (transferred from Yahl Paddock); William Price, head teacher, Truro, from January 1, 1877; Sarah Colley, temporary assistant, Wallaroo Bay (Robert Hoar, teacher), from July 1; Victor Pavia, temporary assistant, Brougham-place, North Adelaide, from October 18.

A site for a school at Tarcowie has been granted by the Government. One hundred pounds has been received as local subscriptions towards building a school at Belalie East. The following schools are being transferred to the council:—Hamilton and North Gumeracha.

RESULT EXAMINATIONS.

The PRESIDENT reported that 25 schools had been recently examined, and the average result was 59.79. The highest result was 88.47, and the lowest 27.12.

DEPUTATION.

Mr. E. T. SMITH, M.P., introduced a deputation, consisting of Messrs. T. King, M.P., J. Pickering, M.P., G. Fowler, G. Boothby, R. Bowen, R. Goldsack, J. H. Wills, H. Whittle, and the Rev. W. H. Mudie, who urged the erection of a new schoolhouse and residence at Glen Osmond, as the present erection was in a very dilapidated state. The site, it was also stated, was not a suitable one, as it received all the drainage for a considerable distance. To increase the size, or to build a new school on the present site would deprive the children of their playground. It would be impossible to get more land in the neighborhood, on account of the swampy character of the ground, which was such that it would be impossible to get a good foundation. It was also considered that a more

tolerably good and new building. The question was ordered to stand over for further information as to whether the conditions on which the subsidy was paid by the late Board of Education were fulfilled.

COMPTON DOWNS. — Alexander McDougall applied for the payment of £15 11s., money expended in repairing the school property at this place, and also to sell an 800-gallon iron tank. The President stated that the tank was not necessary, as there was a good well on the place. To be informed that the amount of £15 11s. would be repaid to him, but the council could not purchase the tank.

DIAMOND LAKE.—James Davey sent a cheque for £8 7s. 6d., being amount of an over payment made by the council in consequence of an error in declared statement of expenditure for additions. Received.

FREELING.—Carl Schaefer's tender for making eight desks and seats at £2 5s. each was accepted.

CURRENCY CREEK.—Daniel Adams wrote, stating that he was as yet unable to obtain a residence at this place or even in the neighborhood. The president stated that there was a residence attached to the school, although it was not a very good one, but the teacher had let it to some one else. The council considered that he should occupy the school residence till he got another place.

HOG BAY.—William Sealey wrote, informing the council that the fencing around the school required to be completed, and offered to have the work done for £7. He further stated that the contractor, Mr. Adams, had relaid the floor of the new room, and had rectified omissions that were pointed out to him. The work was considered strong and desirable. Passed for payment.

ROBE.—John Suding offered to sell the council the Bible Christian chapel for a school-room for the sum of £300. The president stated that another offer had been received from Messrs. Cullen & Wigley, but he could not recommend its acceptance. The chapel was a suitable new sandstone building, and had plenty of ground for a playground. The offer of the chapel was accepted.

KAFUNDA.—The council decided to go as a deputation to inspect the sites for the proposed school at Kapunda, on Tuesday, November 28, when as many of the council as possible would

ROBE DAY-SCHOOL.

TO THE EDITOR.

Sir—Some six or eight months ago the President of the Education Council, with other members, came to Robe to select a site for a school; but as the Bible Christian Chapel was offered to them they decided to purchase it. Now, Sir, I think it is high time the Council did something to make it fit for a school, for the place that is occupied by the children is totally unfit, as summer is coming on, and the building is very low and badly ventilated. These objections it is important to remedy where there are so many children brought together. Hoping this will remind the Council of the state of affairs,—I am, Sir, &c.,

A RESIDENT.

Robe, September 10, 1877.

DEATH.

WARREN.—On the 14th October, at Robe, Catherine, aged forty-six (66) the beloved and loving wife of Wm. Warren, and third daughter of the late Robert Cook, of Mount Gambier. She arrived in South Australia from Scotland by the ship Buffalo on the 24th December, 1826, and was therefore a colonist of 54 years. "Now absent from the body, but present with the Lord."

FUNERAL NOTICE.

The funeral of the late Mrs. Warren will take place at Robe on Sunday afternoon, October 16.

HOBE.

(From our own Correspondent.)

October 14

In an unguarded moment I borrowed from a friend a book on zoology, by Nicholson. In the general introduction there were only words referring to the definition of biology and zoology, organic and inorganic, &c., this was comparatively plain sailing. But when I came to chapter 1—general character of the Protozoa, classification of Gregarinas, and Protozoa—I kindly sort of struck work to get the jaws to working order! But I finally gave up and called in our local doctor at the end of the 2nd, 3rd, and 4th chapters, which treat on the general character of the Ichneopoda, Mollusca, and Annelida—classification of the Foraminifera, Radiolata, Acanthometra, Polycystina, Thalassulidida, and Heliozoa! It's all right, Mr Editor, don't distress yourself, I'm still alive, the doctor had powerful spirits, and jax'd me up straight! And your printer's devil will be glad to hear that the book is returned, never more to be borrowed by this child of nature!

Taking an extract from Mr Rogers's report on the Hobe sea wall—"An impression appears to prevail among the inhabitants of Hobe that it is intended to restore the seawall and repair the damage done to the esplanade, &c." We guess that is just what it has got to come to, for we want the wall and the esplanade too. There is not another seaport in the colony that would have its beach disfigured with rocks without "not only making a fuss about it," but representing the matter so strongly that the Government would be bound to take notice and active measures in removing the eye-sore, and this can only be done by rebuilding the wall in such a manner as our wise engineers may approve. Expense! That of course is a grave consideration, but the general opinion is that the work could be done for about the amount that Messrs Hardy and Henning are trying to get for us.

The esplanade is going fast. When the wind is blowing from the N. to N.W., or any way round the compass from W. to E., the breeze insinuates its way between the six inches of top soil and sand, thereby blowing away the loose stuff and leaving the upper crust to repair (if some foreign weight get) on it. Let us take an imaginary picture. Max Davy and I are standing one foot from the edge of the esplanade on a rough northerly day talking politics. By the time their conversation would be over, that spot would know them no more. They would have to climb up and start afresh. Presuming that they continued their interesting conversation, for say, three months—which I have no doubt they could—and taking the esplanade as

about they could—and taking the esplanade as 40 feet deep, these two gentlemen would then be on the talk within a foot of the metal road, much to their danger, and detrimental to the appearance of our evening walk.

Oct. 17

Since writing the above I have seen the result of Mr Hardy's motion in the House of Assembly. His eloquence appears to have failed in getting the majority to sympathise with him. I think it was a mistake not to let the motion come to a division, even were it lost the Government would still have to do what they have already promised, viz, "to stop the sea from further encroachment" and then the good people of Hobe would only have to wait a while and try again, and eventually, so that Her Majesty's representatives would do something substantial, not only for the safety but the appearance of our village. The statements of some of the members should not be allowed to go unchallenged, and I trust that some abler pen than mine will write on the subject.

It is with regret that I have to record the death of an old resident of Hobe, the wife of Mr W. Warren, J.P. This lady's illness commenced about a year ago, and previous to death last Friday she had been confined to bed for nearly

three months, suffering her painful illness resigned, patiently, and with Christian fortitude. Her friends will be glad to know that the end was apparently painless. Death has reaped a rich harvest in this family during the last four years, Mr Warren having lost during that time two sons, two daughters, and now his wife. The Rev. Mr Bell preached a very solemn and impressive sermon on death yesterday morning, making special reference to the deceased lady. The funeral took place at 3.30 p.m. A large number of people (about 200) followed the remains from the house to the church and thence to the cemetery.

**MR. BURNETT'S FAREWELL VISITS TO
KINGSTON, NARRACOORTE, MILLICENT,
REEDY CREEK, AND BEACHPORT, MENIN-
GIE, POINT MACLEAY, AND MILANG.**

TO THE EDITOR.

Dear Sir—On Monday, the 8th, I left Robe by mail-coach for Kingston, where I met, at 4 p.m., several persons who found peace during my former visit. One more precious soul decided for Christ at 7.30 p.m. The brass band, with torch-bearers, marched round the township, and subsequently adjourned to the Institute Hall, where, according to promise, I delivered an address in aid of the Institute and band—the latter having generously assisted me gratis on my former visit. Mr. Marshall, J.P., manager of the South Australian Bank, presided. The Rev. J. Anguin, M.A., spoke a few earnest words of cheer. After which I gave my lecture on "An evening with Father Mathew and J. B. Gough."

On Tuesday morning I left by first train for Narracoorte. At Lucindale a recent temperance convert met me, and informed me that he had prevailed upon 31 of his friends to follow his example, and intended to secure 50 ere his work was done. In the afternoon I visited the hospital, and addressed the inmates on the importance of possessing the "pearl of great price." In the evening I met at the Wesleyan parsonage representatives from the local temperance bodies, who informed me that one-fifth of those who signed during my first visit had joined the Good Templars and Sons of Temperance. I was delighted to hear that amongst the most pronounced cases of confirmed inebriates none had violated their solemn obligation.

On Wednesday evening I delivered my farewell address in the Institute Hall on "Father Mathew." Mr. Smith, S.M., presided. The meeting following was a grand one, scores signed the pledge. At my farewell visit, notwithstanding the admission was by ticket, many of the leading families were present, and an opportunity was afforded me of speaking again on my favorite subject. Several fresh names were received, which gives in all for Narracoorte 100. On Thursday I travelled by coach up to Mount Gambier, a distance of 60 miles, where I spent the night, and proceeded by first train to Millicent on Friday morning. It was at Millicent where eight days before 172 signed at one meeting. At the urgent request of the people I promised to return again as early as possible, also to revisit the navvies at Reedy Creek. On Friday evening I delivered a gospel address out-of-doors, and then spoke in the Bible Christian Church. One additional gem was gathered for the Redeemer's crown as the result of the meeting. On Saturday night, despite a general downpour of rain, the Exchange Hall, a large building, was filled. Mr. Plunkett, one of Father Mathew's converts, presided. The Rev. Messrs. Higgins (Wesleyan) Sullivan (Bible Christian) Blackett (Wes-

service (and by special request) I delivered another temperance address, and requested those who wished to sign to come forward. Thirty-four, chiefly adults, and including a large number of the wharf men, responded, giving a total of 72. As this was my last meeting in the South-East I shook hands with Mr. Hart, B.A., and Mr. Harry Smith in the name and in the behalf of *thousands* of my friends in all the towns I had visited. During my eight weeks' stay in the South-East I travelled over 800 miles, delivered 96 addresses on religious and temperance subjects, many precious souls found the Saviour, and upwards of 1400 signed the temperance pledge and received a card and the "Red-Ribbon Badge." Many families received "Family Cards." Subjoined you will find a list of places visited:—Government Drainage Works,

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Reedy Creek, 45; Penola, 50; Border Town, 50; Beachport, 72; MacDonnell Bay, 90; Robe, 93; Narracoorte, 100; Hundred of Joyce North and Lucindale, 134; Kingston, 150; Millicent, 250; Mount Gambier, 300; total, 1,334; exclusive of 200 who signed at Mount Gambier and Port MacDonnell on the occasion of my first visit fifteen months before. There are workers' cards yet to be handed in, which will bring the total results of my second visit to 1,400.

After two hours' rest, I left Beachport on Tuesday morning by mail-coach for Kingston via Robe, where I halted for half-an-hour, and had the unspeakable pleasure of administering the pledge to two of the oldest residents, both of whom had suffered from the dire curse of drink to an extent few of your readers could realise. On reaching Kingston I had lunch with my friend Mr. Otway, post and telegraph-master, and then joined the afternoon coach for Meeringie, which was reached at 6 a.m. the following morning. In the evening I gave a resume of 25 years of my life as a pledged abstainer. Mr. Taplin, superintendent of the Aboriginal Station, Point Macleay, and Mr. Wadmors, J.P., assisted me. Forty-three signed the pledge. Mr. Taplin will assist in forming a band of hope next moon. Slept the next night on board the steamer Wilcannia, and left the same morning for Point Macleay. In the evening I redeemed my former promise, and held another temperance meeting in the church, which was crowded to overflowing with natives and Europeans. The superintendent (Mr. Taplin) presided. Messrs. O'Neil, Blackwell, officers of the mission, and Mr. Daah, of Melbourne, took part in the proceedings; after which I spoke on men and women who had been rescued from drink and sin. The greatest attention was paid throughout the address. The natives saw the points in my address at once: sometimes they

ROBE.

(From our own Correspondent)

October 2.

On Wednesday last a tea meeting was held in the Wesleyan Chapel here. It will be remembered by all who know anything of Robe that this building, until quite recently, has been used by the Government as a school. Now, however, that the new school buildings are finished and occupied, the chapel can be used for its more legitimate uses. The tea meeting was to celebrate this event, the Rev. Messrs. Hodge and Trevorrow, Wesleyan ministers, addressed the meeting.

There seems to be much diversity of opinion as to the wisdom of purchasing this building for a Wesleyan Chapel. Its position, though central, must be decidedly dangerous to the unwary visitors on a dark night. The deep cutting on one side places the chapel on the verge of a precipice. The building will be costly in repairs and several other considerations, including the scarcity of money at this time, incline many supporters of the Wesleyan cause to think that the removal from the Institute, in which their services have previously been held, is a move in the wrong direction.

Preparations for the show go rapidly forward, and the weather, though proverbially fickle at this season of the year, gives promise (so say the wise) of being good. Messrs. Allen and Goymour have made their preparations for the sale, and from what we hear of the stock that will be offered, this sale should be an attraction to buyers.

ROBE.

(From our own correspondent.)

October 6.

A tea and public meeting in connection with the opening of the Wesleyan Church took place here on Thursday, October 1. I do not feel that I would be justified in describing the tea meeting as a success, inasmuch as the proceeds for admission thereto scarcely covered the expense. The public meeting, which took place immediately after the tea, was well attended. Mr. H. Giles presided. The meeting was opened with a hymn and prayer by the Rev. Mr. Trevor, after which the Chairman gave a short address, and said that it gave him great pleasure to occupy the position of chairman at that meeting, and expressed sincere sympathy with the efforts about to be made towards securing the building they then occupied as a place in which to worship God. He hoped the people would be united and earnest in their efforts to attain the object in view, and he felt confident the result of their labors would be most satisfactory. He then called on the Rev. Mr. Hall for a financial statement of the Robe portion of the circuit. After giving a brief history of his labors during the period he has been in charge of this circuit, Mr. Hall submitted a statement of particulars in reference to the purchase of the Church from the Government for £220. Of this £10 had been paid as a deposit, leaving a balance of £210 yet to be paid, to meet which subscriptions amounting to about £83 had been promised. He also stated that a trust had been formed, and there was every reason to hope that the necessary amounts would be collected to free the church from debt. The Rev. W. H. Hodge then gave a most interesting and comprehensive address, during which he referred at some length to the Young

he referred at some length to the Young Persons Protection Bill now before Parliament, and also alluded to the disparaging and uncalled for remarks made by a prominent member of the House of Assembly when the measure was debated. The speaker expressed an earnest hope that when the electors of the province were again called upon to choose their representatives they would use their franchise in returning men of the highest moral character and true advocates of religion. The Rev. J. H. Trevorrow also gave an address, and related several amusing anecdotes. He said he felt both pleased and disappointed by what he saw around him on his arrival in Robe. In the first place he was pleased at seeing so many people in the town, which he would also admit was the cause of his disappointment, as from the accounts he used to hear of Robe he pictured in his mind an isolated place of little importance, with only a few inhabitants. It afforded him pleasure to be at that meeting and trusted that the effort to procure a suitable place of their own to worship God in would be successful, as he had strong confidence it would. The Rev. Thos. Ward then delivered a short but effective address, and said being present at that meeting afforded him great pleasure. Although a minister of a different denomination he had the highest respect for everything in connection with true religion. Some of his dearest friends on earth were members of different churches to his own, yet the warmest friendship existed between them, and he hoped he would always be disposed to extend the hand of fellowship to every good and true man wherever he met him. A vote of thanks to the ladies who provided the tea, also the chairman and the gentlemen who addressed the meeting, was seconded and unanimously carried. Singing the doxology, and the benediction by the Rev. Mr. Trevorrow, brought a well

~~On the 7th inst., the Rev. Mr. Trevor~~
by the Rev. Mr. Trevor, brought a well conducted meeting to a close.

A public meeting, convened by the Chairman of the District Council, was held on Thursday evening, October 1st, to consider the necessity for urging the Government to drain the land in the Hundreds of Ross and Bray. There was a fair attendance and several gentlemen spoke in favor of immediate action in the matter, as it was well-known that a very large portion of the recently surveyed lands in these hundreds was at present under water, preventing the lands being taken up and occupied. Several people from the North had visited these hundreds recently, but all of them concluded that it was as well to suffer the drought in the North as to be drowned out on this land.

The scalp-hunting industry is still being carried on in this part of the district with success, as may be gathered from the following figures showing the number of scalps received by the local Board from Sept. 7th to date:—Kangaroos, 19,309; dogs, 39; rabbits, 48; hawks, 8—representing the nice little sum of £478 9s 6d.

Temperance Items.

A most successful meeting of the Robe Band of Hope was held in the Institute on Friday evening. The president, Rev. G. Hall, presided. The attendance was large as usual at the Band of Hope meeting. There was a full and well arranged programme, consisting of vocal and instrumental selections, songs and recitations and a Christmas carol, rendered by a number of school children conducted by Mr. Miller, which was highly appreciated by all present. This brought the proceedings to a close at a comfortable hour.

The usual monthly meeting of the Narracoorte Wesleyan Band of Hope was held in the Wesleyan Church on Thursday evening. The Chairman (Rev. J. H. Hadley) gave a short address, in which he contrasted the public demonstrations of the Temperance Societies with those of the licensed victuallers in England, stating that orderly proceedings of the former were mainly due to the absence of all intoxicating liquors. Mr. H. Inglis also addressed the meeting, strongly advocating united action, and urging all, even the youngest, to do their utmost to advance the cause of total abstinence. During the evening the proceedings were enlivened by the singing of Miss Grierson and Miss Butler, and recitations were creditably given by Miss Rosa Maynard, Frank Gready, Edward Rice, Wilson Inglis, and S. N. Tucker.

KAPUNDA NEWS.—A merry Christmas is the greeting on all sides, and at this glorious season of the year, with such beautiful weather, Christmas has, indeed, been a merry one. In our part this year Christmas has passed off quietly. On Friday morning the Sunday-schools amalgamated and held a service in the Wesleyan Church. The service was well attended, and those who were present were rewarded with two able addresses on the birth of Christ, by the Revs. J. Lloyd and M. Morris. The Rev. F. Bullock conducted the devotional portion. The children sung several of Sankey's hymns in good style. The Congregationalists held their bazaar on behalf of the poor last Wednesday week, and cleared about £45. This is to be devoted to the poor fund of Kapunda to provide a special bounty for them at Christmas. The Kapunda Wesleyan Young People's Society gave an entertainment on Monday evening last, December 21st. Recitations, songs, and dialogues were given by the members. The attendance was good, and the proceeds amounted to £4 3s., which are to be devoted to the poor fund of the church.

R O B E

(From our own Correspondent.)

April 2.

Last Sunday the Rev. G. Hall preached what may be termed his farewell sermon to his congregation here as it was decided by the late Wesleyan conference to transfer him to one of the Northern circuits. During the last twelve months Mr. Hall has been in charge of the Kingaton and Robe circuits, during which time he evinced a most keen and earnest desire to improve all matters in connection with church affairs, and besides witnessing the commencement of a new place of worship at Kingaton Mr. Hall had the satisfaction of being mainly instrumental in completing the purchase from the Government of a church at Robe, the preliminaries of which transaction were however set in motion previous to Mr. Hall's advent among us. Nevertheless to his unceasing efforts may be ascribed the satisfactory issue to which the matter has been brought so far, and no doubt his many friends throughout the circuit will wish him every prosperity in his future career. The Rev. Mr. W. H. Hodge of Millicent has been appointed to replace Mr. Hall. He is expected to enter upon the circuit duties some time during this month.

The return cricket match, Country v. Robe Club, is to be played to-morrow (Saturday). The first of these matches was played a fortnight ago and resulted in a victory for the country boys, but as neither side obtained very high scores on that occasion the local clubites are fully bent on retrieving their lost prestige to-morrow. Being the only excitement to be had here just now considerable interest is manifested in such contests. Mr. J. H. H. has signified his intention of presenting a cricket bat and ball to the visiting side to-morrow beside which one

REV. CHARLES TRESISE.

PRESIDENT OF THE S.A. BIBLE CHRISTIAN CONFERENCE.

Nearly one-fifth of the Bible Christian Ministers throughout the world hail from Cornwall, where the denomination has some 200 churches and 30,000 adherents, and it is singular that three successive Presidents of the Conference in South Australia have been Cornishmen, viz, Revs. J. Dingle, W. F. James and C. Tresise. The latter was born at St. Erth in 1842, and is now, therefore, 51 years old. He received his first religious impressions from a minister of the Church of England at a place called Merrymeet, but the Bible Christians led him to begin his Christian life. At Penzance, in the Liskeard Circuit, a place noted for religious fervour and revivals, he became a local preacher. Mr Tresise came to South Australia in 1864 and settled at Moonta, where he was brought into prominence as an effective speaker in connection with public movements, as well as by preaching in various parts of the district. Twenty-seven years ago he entered the ministry. He first laboured in the Kapunda Circuit, and then spent three years as a pioneer missionary in the south-eastern part of the colony, proving himself eminently useful. After marrying Miss Chambers he settled at Clarendon, remained there two years, and removed to Auburn, where he worked successfully with the Rev. T. Piper. Millicent was Mr. Tresise's next appointment. There he laboured with much fervour and diligence for four years. During that period there was a great religious awakening in the town, large numbers were added to the church, and Mr. Tresise's work produced a marked impression upon the surrounding country. The late Bishop Short was much interested in the story of this revival, and said it was just what might be expected from the teaching of the New Testament. The two years Mr. Tresise spent at Balaklava were fraught with striking results, and the membership of the church was doubled. In Port Augusta he was the first to preach in the open air, and his pastorate succeeded well. He then came to Adelaide and rendered the cause excellent service. After supplying the Burra Circuit, until a minister came from England, he went with the Rev. J. Thorne to open a mission at Silverton, the centre of the newly discovered silver-field, and

was among the first to preach there. He was "instant in season and out of season." His work was much appreciated by the early settlers, and it led to the erection of several churches, which were built during the pastorate of Rev. G. H.

churches, which were built during the pastorate of Rev. G. H. Paynter who succeeded him. Two successful years were spent in the Snowtown Circuit. Then Mr. Tresise became Conference Evangelist for a year. He laboured abundantly in many circuits, which were quickened through his efforts, and some hundreds of persons were led to religious decision. Resuming circuit work he spent three years at Yankalilla, where there was a large ingathering to the fold, and where, also, he lost his wife, who heartily shared his work for many years. He has done good work at Auburn during his second term there, and is now stationed to Bowden in response to a cordial invitation. Mr. Tresise diligently strove to repair the disadvantage of limited education in youth. He read extensively and became a workman who needed "not to be ashamed, rightly dividing the word of truth." He is specially gifted as an Evangelist, and is an excellent pastor. Apt illustration, fervour and pathos, directness and persuasiveness are marked features in his ministry, and the whole congregation is frequently moved by his powerful appeals. His charge to the Rev. E. J. Piper, on the latter being ordained for mission work in China, was an admirable deliverance. Everywhere Mr. Tresise's beautiful spirit has won universal respect, and no one in Australasian Methodism is more truly beloved by his brethren. During twelve years, twelve hundred persons were admitted into the church through his influence. He has taken deep interest in connexional affairs and in the movement towards Methodist Union. In every sphere he is noted for his readiness to co-operate with all sections of the church. Last year he was elected Secretary of the Conference and he faithfully discharged the duties of the office. This year, by a practically unanimous vote, he was made President. He conducted the business of the Conference with happily blended kindness and firmness, and there is every prospect of his term of office being both successful and happy.

DEATH OF THE REV. C. TRESISE.

Another shock was given to the Methodist Conference on Tuesday morning. As the members met to undertake the business which was set aside on Monday evening, owing to the unexpected death of the Rev. J. Cowperthwaite, the word was passed with bated breath that another minister had "crossed the bar." The Rev. C. Tresise, a well-known gentleman, was connected with the Bible Christian Church before the union of the three denominations under one control. The death of Mr. Tresise, who was 62 years of age, took place at Blackwood, where he had been residing for some time, at 5.30 on Tuesday morning. His decease was the result of consumption, and the end was known to be rapidly approaching. Dr. Gault was summoned from Mitcham at 4.30, and when he reached Belair the rev. gentleman had died.

The sad event, following so closely on the death of the Rev. J. Cowperthwaite, created a profound impression on the conference.

The late Rev. Charles Tresise was born at St. Erth, Cornwall, 62 years ago. When a young man of 22 he came to South Australia. He worked for some time in the Moonta Mines, and entered the Bible Christian ministry in 1865, and in that connection he laboured almost all over the state. In 1892 he was appointed secretary, and in the following year President of the Bible Christian Conference. For several years he was set apart by that body for evangelistic work, and achieved considerable success in his efforts, especially in connection with a great religious awakening which began in Millicent as the outcome of services conducted by the late Bishop Short, of the Anglican communion. He was one of the pioneer preachers of Broken Hill, and exerted a great influence among the miners. Mr. Tresise was a prominent advocate for Methodist Union, and rejoiced to see its consummation. The Methodist Conference of last year appointed him to Port Germein, but he was unable to take the charge, and his son, who has just been accepted into the Methodist ministry, has for several months been doing the work. During that time Mr. Tresise has been living at Blackwood, in the hope of recuperating his health, and a slight improvement was noticed. The relapse was

provement was noticed. The relapse was
somewhat unexpected.

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The late Rev. C. Tresise.

Charles Tresise was born in the Parish of St. Erth, Cornwall, in 1843, and came to South Australia in early manhood. He resided for some time at **Moonta Mines**, where he gained much public recognition for his manliness, intelligence, and high Christian character. He entered the Bible Christian ministry in 1866, and was first stationed at **Kapunda**. He afterwards did a great pioneering work in the south-east. In the course of his ministry he travelled in the **Carendon, Auburn, Millicent, Balaklava, Port Augusta, Adelaide, Kooringa, Snowtown, Yankalilla, Bowden, Eastwood and Kensington, and Orroroo Circuits**. In 1884 he opened a mission at **Silverton** as the first resident minister in the **Barrier district**.

He was elected President of the Bible Christian Conference in 1893, and in 1894 he prosecuted a successful mission throughout the State for the liquidation of the missionary debt, which was seriously hampering the operations of the Church. In this task he displayed a tact and versatility surprising in one who had not made the business affairs of the Church his special concern.

His ministry was marked by much evangelistic fervour, and for a year he travelled through many of the Circuits

as connexional evangelist—a work in which he was eminently successful. Indeed, it was as an evangelist that Brother Tresise was pre-eminently dis-

Brother Tresise was pre-eminently distinguished. Hundreds of persons were brought to Christ through the influence of his powerful appeals, and among them quite a number who are now ministers of our Church.

His amiability of character, combined with his transparent sincerity and devoted piety, caused him to live in the affections of his brethren in the ministry and the people among whom he laboured. After a year of suffering he peacefully fell asleep at Blackwood on March 1, 1904.



REV. THOMAS HILLMAN.

The late Rev. Thos. Hillman was born in the parish of Tiverton, Devonshire, in 1823. He was converted early in his manhood at Chadleigh. In 1849 he was received into the ministry of the Bible Christian Church as a probationer, travelling successively in Penzance, St. Colomb, Mevagissey, and London Circuits. In 1855 he offered for colonial work, and, being accepted, he arrived in this State in 1856, accompanied by his wife. He laboured first at the Burra, and then at Auburn. Here occurred one of the most remarkable revivals in the history of the colony. The whole district was aroused, and, while the movement was at its height, business was well-nigh suspended, day-schools were closed, and hundreds of men, women, and children were brought into the kingdom of God. Such an outpouring of religious fervour had also taken place while in Mevagissey Circuit, in the old land. In Auburn, also, he was called upon to pass through deep waters of affliction, being bereaved in a short time of wife and children. Gawler, Willunga, Yankalilla, Robe, Burra, Auburn, Kapunda, Bowden, Balaklava, Gawler, and Willunga were the subsequent spheres of travel, and in each place Bro. Hillman won a good report as a faithful preacher, a good shepherd, and bishop of souls. He was mighty in the Scriptures, of deep and settled piety—a man of prayer, a man of God. "I set Him continually before my face," was a lifelong motto, and his whole career was powerfully affected by his faith in the Divine immanence, with the result that his character was such as adorned the doctrine of our Lord Jesus Christ.

his character was such as adorned the doctrine of our Lord Jesus Christ. Amiable, gentle, unselfish, he wore that ornament of a meek and quiet spirit which, in the sight of God, is of great price. He never sought position, nor had ambitions to loom large in the public gaze; but his brethren in the Church showed their appreciation of his services by electing him the first Secretary of the Conference formed in 1877. The next year he became President. After 44 years' incessant toil, unbroken by holiday or ill-health, our brother was superannuated in 1893, he being then 70 years of age. In 1901 he was seized with severe illness, and subsequent attacks culminated in death on August 2. Although for some years unable to speak much, and, despite physical infirmity, he regularly observed his lifelong practice of prayer in the home. Any reference to his acceptance with God was fully appreciated by him, and even when the valley of the shadows was entered upon, and his aged wife repeated a passage of Scripture, and asked who said those words, he murmured, "Jesus." That One, who had been with him through all the long journey, would "administer an abundant entrance through the gates into the city." So, "after he had served his own generation, by the will of God (he) fell on sleep, and was gathered unto his fathers."

The Rev. R. Lang conducted an "in memoriam" service in the Goodwood Methodist Church on Sunday morning last, when the above obituary, prepared by the minister of the Church, was read. There was a large attendance of old friends of the late Rev. T. Hillman, and the sermon of Mr. Lang, from the words, "Precious in the sight of the Lord is the death of His saints," was

**Lord is the death of His saints," was
much appreciated. The choir sang
"Blessed are the dead."**



IN MEMORIAM.

THE LATE REV. W. W. FINCH.

On Sunday evening, May 13, a largely attended in memoriam service was conducted in the Holder Memorial church by the President of the Conference (Rev. W. T. Shapley). There were representatives from various Circuits in which Mr. Finch had laboured, and also Revs. W. H. Cann, G. H. Paynter and A. J. Finch. The President delivered an appropriate and eloquent sermon on the words: "I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. i. 18). The choir sang the anthem, "Across the Bar" (Sampson). The church was beautifully decorated with white flowers. The pastor (Rev. Vivian Roberts) paid a sincere tribute to the one whom he designated not only as a fellow minister, but a near and dear friend, and read the following obituary:—

In the passing of the late William Wesley Finch we have lost one of the oldest and best-known members of the South Australian Methodist Conference. He was born on October 5, 1839, near Exeter, Devonshire, England. He entered the ministry of the Bible Christian Church in South Australia in the year 1868. Previous to that he had received training at the well known Shebbear College, at the time that the parents of the late Rev. John Thorne were in residence. Then after having engaged in some ministerial work in Devonshire he sailed for Australia, his shipmates being the late James Stovel and Richard Lane.

late James Stoyel and Richard Lang. For 40 years he laboured in various Circuits in the State, always being held in grateful remembrance by those to whom he ministered. In the frequent conversations I was privileged to have with him I learned this—Mr. Finch was the last man to talk about himself. He was ever ready to appreciate excellency of gifts and fidelity in work on the part of others, for himself and for his work he claimed no special recognition. There was his work. Let it speak for itself. That was his attitude. Yet as we look into this life there is so much that can be said. It is interesting to recall the fact that in his early years he was known as a Chrysostom—the golden mouthed. His vocabulary was large and flexible. He was not one to overwork a few, commonplace words. Yet he never hesitated to use a homely word if by so doing he could give point and power to the expression of truth. The quality of his teaching is indicated by a sentence spoken by Rev. S. Clarke Mugford at the graveside, when he said: "He swayed men towards Right by forces of a genuine commonsense." Then, too, he possessed a fund of humour that gave his utterances a relish which placed him in intimate touch with his hearers.

Whatever appointment he received at the hands of Conference he accepted loyally, and entered into it with a cheerful resolve to do his best. In reviewing his ministerial career, we find a history of a work well and carefully done in each Circuit. But there are two periods of that ministry that merit special mention. I refer to the pioneering work undertaken from Port Augusta right across to Orroroo in the

ING WORK UNDERGOING FROM THE
Augusta right across to Orroroo in the years 1877 and 1878. Then followed four years at Wilmington. There are many to-day who can tell how much fruit resulted from these self-denying labours of the sturdy pioneer who went forth with a smile on his countenance and unquenchable faith in his heart to encounter problems that would have daunted one made of less heroic material. Then, too, seven years in all were spent in Broken Hill. Whilst on the Barrier he knew what it was to face the meaning of a strike in the mines, and a drought on the land. Only those who have some knowledge of Broken Hill can realize the strain it must have meant to heart, mind and body.

Through all his labours, whether pioneering or meeting the exacting claims of Circuit work, he maintained freshness of thought, for he was a great reader. He read of the best. What he read he digested and gave out in his own, inimitable way to others. In his pastoral visitations he ever displayed great solicitude for the

aged and the sick ones. His brightness and breeziness were such that all homes were the better for his presence and prayers. In his friendships he was loyal, charitable and helpful. He was always interested in the young people around him. He did not grow so old as to be out of touch with them. In his last illness it was remarkable how many of his younger friends volunteered to nurse and help. From each of the Circuits that had been the scene of his ministry numerous letters have been received expressive of esteem of his personal character, and regret at his passing. As illustrative of the

his personal character, and regretted his passing. As illustrative of the place held by Mr. Finch in the hearts and minds of his brethren and people, I quote just two or three who have written:—Rev. W. G. Clarke, says: "It was a fine thing that he retained his interest to the end in all Church life and work." Rev. E. J. Piper, writing on behalf of himself and his aged father, says: "His ability and zeal and warm-heartedness won for him a multitude of admirers and friends." Mr. Puddy, in a letter referring to Mr. Finch, states: "To know him was to love him, for he had a beautiful nature." Mr. Alex. Gray,

of Prospect, in a communication of sympathy, remarks: "He was a man of humility who adapted himself to the rough conditions of pioneering in the Willowie District over 45 years ago. In those days I heard him preach some sermons I shall never forget."

May I close this tribute to one who has gone up higher by saying how much he helped me by his kindly sympathy and interest in my work as your minister. We fain would have kept him yet a little longer. All that loving hearts and hands could do to soothe and comfort his closing hours was done. He was intensely appreciative of it all. Now God has called him, it is for us to show we are the better men and women for his having passed this way; and also to endeavour through Christ to be equally prepared when our call comes.

At the Oxide Street church on Sunday evening, May 6, reference was made to the passing of the Rev. W.

made to the passing of the Rev. W. W. Finch. Mr. L. Woodlands, who was intimately acquainted with our late brother during his ministry on the Barrier, told a large congregation something of what those seven years of devoted service had meant towards the furtherance of God's Kingdom in this district. Mr. Woodlands prefaced his remarks by saying that many years ago a number of students at Torquay College were singing:—

“Fain would we sit and sing ourselves
away
To everlasting bliss and endless day.”

At the conclusion of the hymn one young man said to the others, “It's all very well to sit here and sing, but what are we prepared to *do* for God?” As a result of the question several of those present re-dedicated their lives to God, and offered for the work of the ministry in Australia—the late brother Finch was one of the number.

Although many years have passed since Mr. Finch completed his labours in Broken Hill, the deep impression made by his soul-stirring addresses and the fragrance of his life still precious to those who knew him, go to prove how splendidly he fulfilled the promise made to God whilst a young man in the Old Land. With much feeling the congregation sang:—

“For all the saints who from their
labours rest,
Who Thee, by faith, before the world
confessed,
Thy name, O Jesu, be for ever blessed.
Alleluia!

MD JOHN YEIV

A PIONEER MINISTER. CHURCH BUILDING IN THE EARLY DAYS.

The Rev. John Dingle, whose death that morning was announced in "The Advertiser" yesterday, was born at Dowgate, Cornwall, in 1845, when industrial conditions were vastly different from those prevailing to-day. As a child of eight he began work in a mine with his father. Four years later it was decided that the family should emigrate, so that the children might have a better opportunity in the new world. As copper mining was then booming in South Australia they came to this State, where Mr. Dingle soon found employment with his father. Despite the hard conditions of his childhood he studied in every available moment, and the strong religious influence of his home swayed him to a large extent in his inclinations towards church work. Gifted like many Cornish people with a capacity for extempore speaking and preaching, he attracted the attention of the Rev. J. Trewin, who advised him to study for the ministry. When he was 22 Mr. Dingle decided to go to college, and with the savings from his earnings as a miner he was able to devote himself to theological study for a year. The Bible Christian Conference of South Australia accepted his



The Rev. John Dingle.

services when he passed his examination the following year, and sent him to help the Revs. S. Keen and W. Richards on the Gawler circuit. In 1868 the young minister took charge of the Wellington circuit, his salary at that time being £72 a year, with deductions for the Alms House Society. Coal was £8 a ton, and he had to buy and keep his own horse. The first Wakeneld circuit I know of here, as in the Wellington district, Mr. Dingle embarked on a usual campaign of evangelisation and building which he always combined. In 1871 he was stationed in the Mount Gambier district with a circuit extending to Kobe. He often recalled the fact that though much of the road was under water for the best part of the year, in summer time he had to drag a dead sheep from the dam more than once before he could get a drink. As usual he built a church, this time on a piece of land which he obtained in exchange for a saddle, and on which he borrowed £150 for building. When he organised the Crystal Brook circuit he saw the building of Bible Christian churches and parsonages at Gladstone, Narridy, Maggie Creek, and Condowie Plains. At Orreroo Mr. Dingle did great work, and a construction campaign was also started there, churches being erected at Eureka, Morchard, and Carrieton. In the Willunga circuit Mr. Dingle found the only place he could preach in was a new buggy shed, but he soon altered that. In 1886 he went to Western Australia on behalf of the Bible Christian Church and conducted a mission, opening the first church on the Collier coalfields. When the union of the Bible Christian, Primitive Methodist, and Wesleyan churches took place he was at Broken Hill, and he did yeoman service on behalf of the Methodist Church, being at once recognised as a valuable minister. Returning to his old circuit at Mallala in 1888 he soon persuaded the members to replace the old church with a more up-to-date building. As an evangelist Mr. Dingle left a lasting impression, and he was proud of the fact that more than 1,000 permanent church members were enrolled during his years of ministry. For some years past he had been on the superannuated list, but prior to his last illness he was ever ready to fill a vacancy in the pulpit, and his direct and forceful preaching was always appreciated.

THE LATE REV. JOHN DINGLE.

John Dingle was born in 1845 at Downgate, Cornwall. He came to South Australia with his parents when he was 12 years of age. The family settled at the Burra, and from there they moved to Kadina. Mr. Dingle joined the Church and soon became a local preacher, and entered the Bible Christian ministry under the direction of the late Rev. J. Trewin. His first circuit was Gawler, 1868, and his last Auburn, 1914. He was President of the Bible Christian Conference in 1891, and chairman of district 1890-92. He served for a time in Western Australia, and travelled in the Coolgardie, Kanowna and Bunbury Circuits. Twelve years ago he became a supernumerary and settled at Unley, where he identified himself with the Malvern Church. He was constantly preaching in the city and country. He was chaplain of the Home for Incurables, Bedford Park and Myrtle Bank right to the last, and was beloved by the patients. During his long ministry he was instrumental in building many churches and parsonages, and was all the time seeking to improve the Trust properties of his circuits. He was an earnest preacher, a good evangelist, and a faithful pastor. John Dingle was a good man. He had a short illness and a peaceful end before entering into rest at the age of 82 years.

The Rev. W. A. Dunn, Secretary of Conference, writes: "Upon his retirement the Rev. John Dingle

... Upon his retirement the Rev. JOHN DINGLE became associated with the Malvern Church. He greatly endeared himself to our people by the graces of his Christian character. During the last few years he was associated with our work at the Home for Incurables. His wide experience; his deep piety; his strong faith made him a real comforter to all the infirm. Once a month he administered Holy Communion to such inmates as desired, and regularly visited the Home, speaking a word of cheer to all. He preached in the circuit as occasion offered with fervid zeal. Nothing but duty or ill-health kept him away from the Sunday morning prayer-meeting, which he frequently led. His favourite topic was on what he called 'The Law of Agreement': 'Whatsoever two of you shall agree as touching my Kingdom,' and he had many striking stories to tell from his life of the value of agreement in prayer. The sick will sorely miss his ministrations. He might well have been called 'John the beloved,' for I never heard him say an unkind word of anyone."

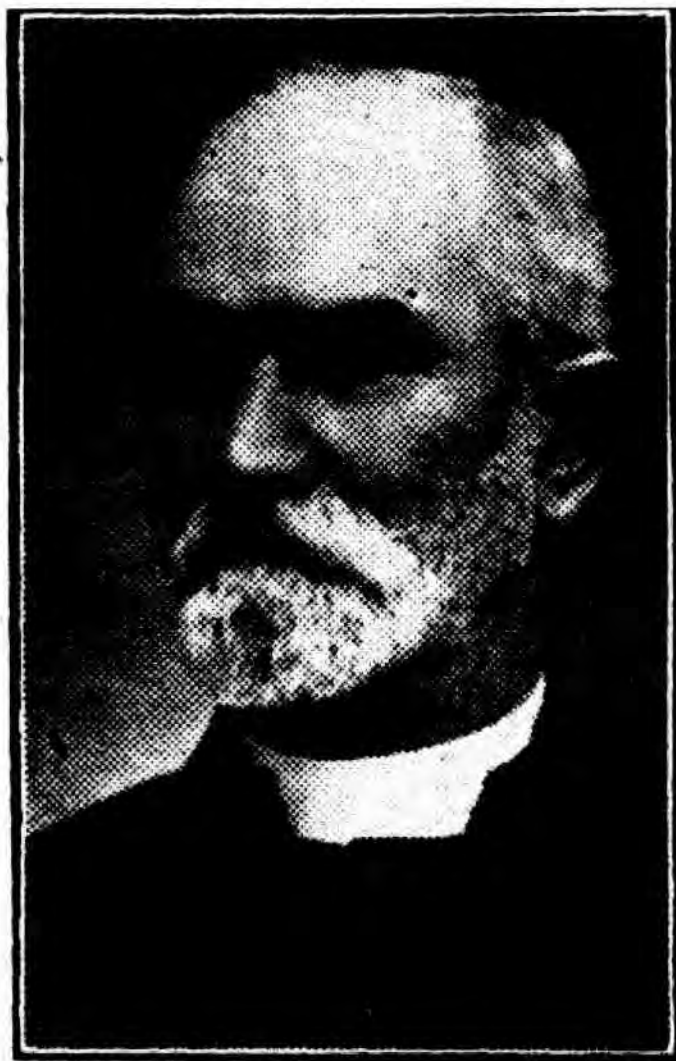
The Rev. R. E. Stanley bore the following testimony:—"I have always counted myself as singularly fortunate at the very beginning of experience in ministerial work to have had the fellowship of John Dingle. I was his circuit assistant in Mal-lala for nearly two years. He had high ideals of the work of a minister, and was so practical. He had a rare gift of common sense, a more than superficial knowledge of human nature, and a touch of humour that after all is a sense of proportion. As a Methodist minister he was a good

general practitioner, and he brought to the discharge

general practitioner, and he brought to the discharge of his office a wide range of interests and a thoroughness of application that left their mark on the whole circuit. Pastoral work was never a mere social call with him, and the days that we spent together in this work revealed him to me as the representative of God to his people. He never shirked the hard or unpleasant duty. His promptitude in most matters left its impress on my mind, as did his conduct of official meetings and the more public gatherings.

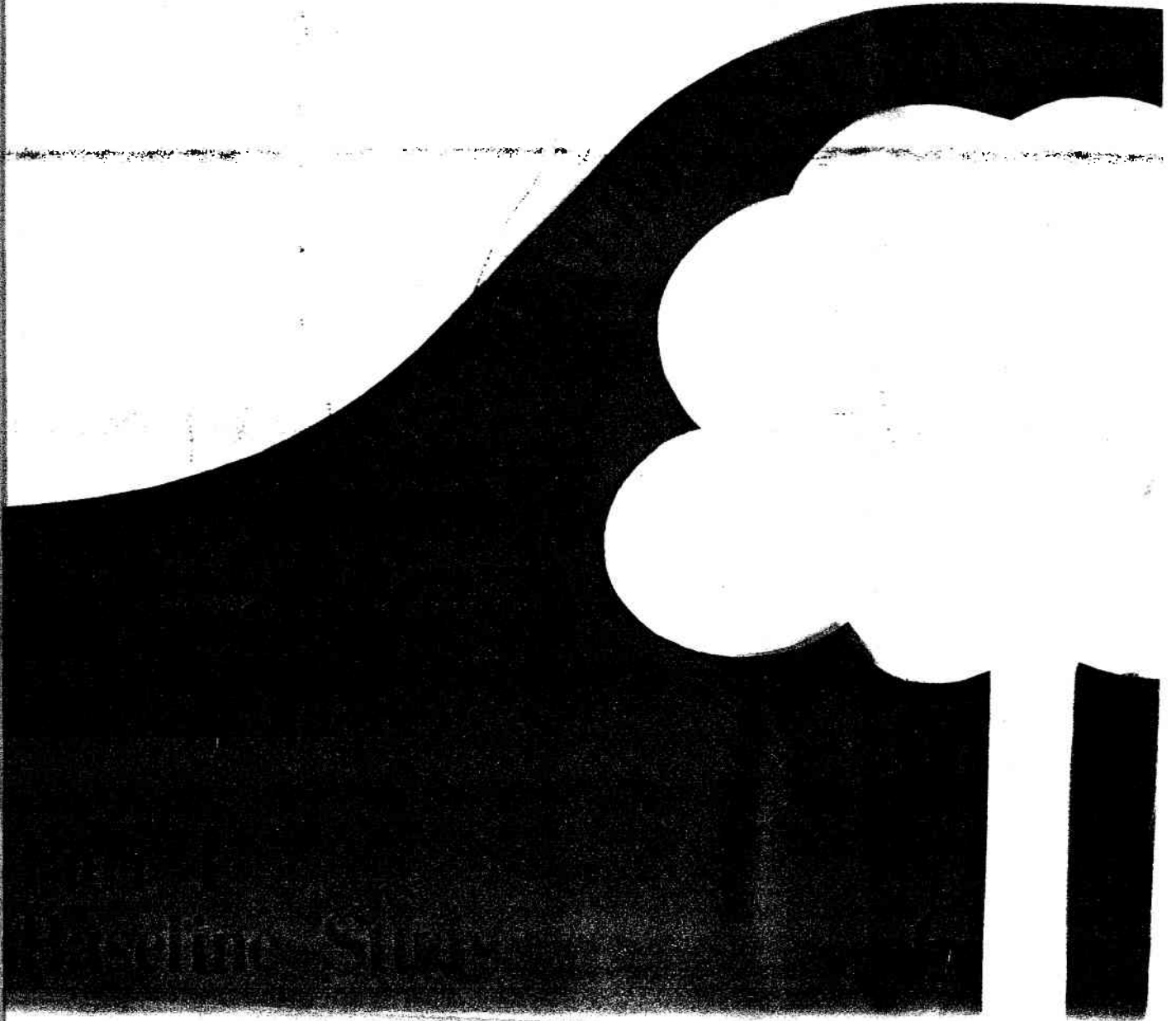
He enjoyed open-air services, and his note in preaching was distinctly evangelistic. He could be very tender and very firm. He was possessed with remarkable strength of will. New buildings, renovations, developments, etc., claimed his attention, and he had an eye to the practical needs as well as the attractive. The children had a definite friend in him, and the first Sunday-school convention that I ever attended was arranged by him at Shannon Church. It was on that occasion that he taught a class of boys and girls while the friends looked on and listened, and afterwards discussed the treatment of the theme. One thing does stand out in my memory, and that was his insistence upon the importance of the leaders' meeting. And at more than one Synod did he refer to this matter. He could always get the members of the meeting together. He made me to feel that this meeting was the most vital in our Church machinery. He taught me to keep an eye and hand upon all things in the circuit. He gave me a vision of the minister at work that has never faded. He was a true counsellor at all times, and always on duty as a man of God. I thank God for his life

duty as a man of God. I thank God for his life
and his influence on my life and ministry.



THE LATE REV. JOHN DINGLE.

STATE HERITAGE
BRANCH
DEPARTMENT OF ENVIRONMENT
AND PLANNING



PREFACE

This report has been prepared in response to a brief issued by the Department of Housing, Urban and Regional Affairs and The Department for the Environment, and the District Council of Robe for a Conservation Study on the town of Robe.

The Study has two major aims:-

- . To identify the particular characteristics of Robe which make it a place of historic importance and geological, anthropological and scenic value.
- . To prepare a conservation and development plan and recommendations for managing future change and development in a manner which will retain that historic, geological and anthropological significance and ensure that future development reinforces, rather than erodes, these qualities.

In carrying out this Study we have been fortunate in that a great deal of advice and guidance has been offered to us during the preparation of this report. In particular, we would like to acknowledge the contribution of the Robe Conservation Study Steering Committee, members of the Robe community who participated at the public meetings, A.H. Barrowman, officers of various Government departments, SAFCOL, and those individuals who offered us specialist advice in preparing the species list contained in the Appendices.

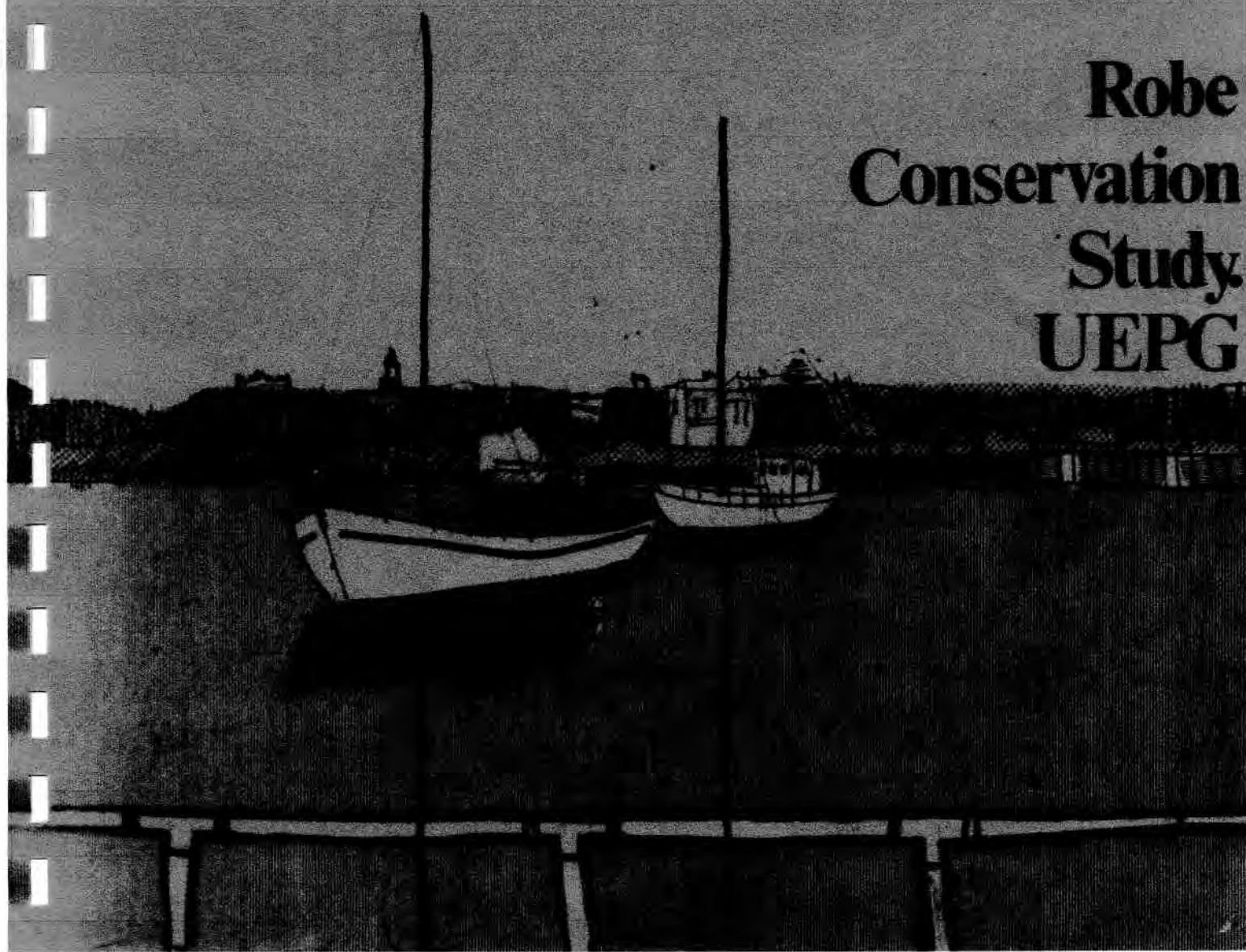
URBAN & ENVIRONMENTAL PLANNING GROUP
47 Hackney Road,
HACKNEY. S.A. 5069

OCTOBER, 1979

Telephone (08) 42 6191

Appendix E: CATALOGUE OF HISTORIC ELEMENTS

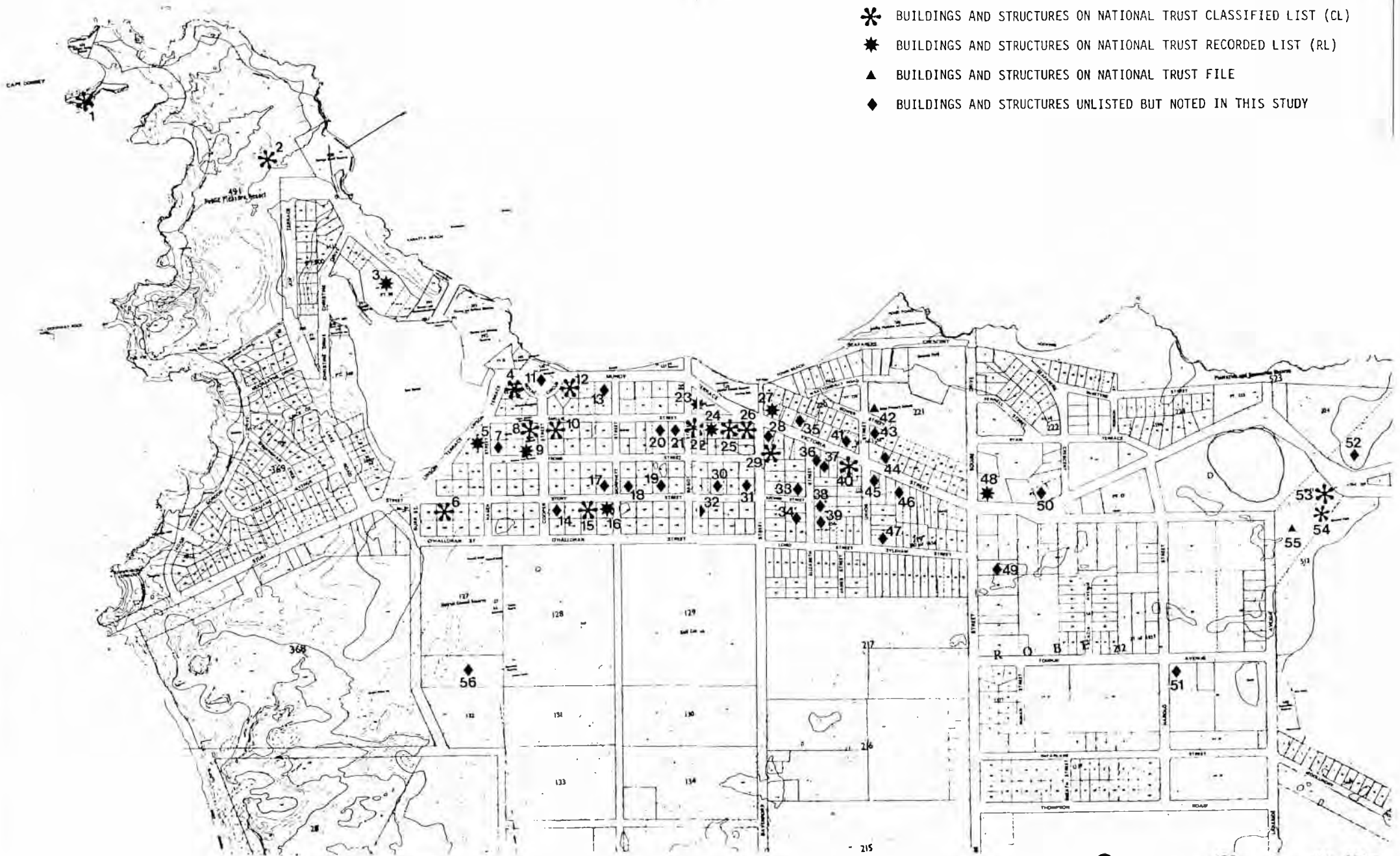
Robe
Conservation
Study
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DISTRICT COUNCIL OF HULL
BUILDING SURVEYOR

ROBE CONSERVATION STUDY
CATALOGUE OF HISTORICAL ELEMENTS

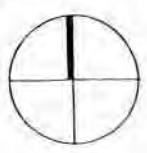
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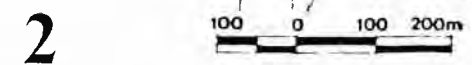
- * BUILDINGS AND STRUCTURES ON NATIONAL TRUST CLASSIFIED LIST (CL)
- ★ BUILDINGS AND STRUCTURES ON NATIONAL TRUST RECORDED LIST (RL)
- ▲ BUILDINGS AND STRUCTURES ON NATIONAL TRUST FILE
- ◆ BUILDINGS AND STRUCTURES UNLISTED BUT NOTED IN THIS STUDY

ROBE

Conservation Study



Historical Fabric



URBAN & ENVIRONMENTAL PLANNING GROUP
 47 Hackney Road, Hackney,
 S.A. 5068 ph 081426191 **UEPG**

CATALOGUE OF HISTORIC ELEMENTS

INVENTORY OF HISTORICAL ELEMENTS

<u>Item No.</u>	<u>Description</u>	<u>*Classification</u>	<u>Construction Date</u>
1	Obelisk	CL	1855
2	Gaol	CL	1861
3	Karatta House	RL	c1857
4	Customs House	CL	1863
5	Our Lady Star of the Sea Chapel	RL	1859
6	Moorakyne (House)	CL	1856
7	Government Residency	N	1847
8	Court House	CL	1848
9	Police Stables	RL	c1858
10	Ormerod Cottages	CL	c1863
11	Royal Circus (Roundabout)	N	-
12	Robe town Magnetic Telegraph Station	CL	1858
13	Robe Hotel	N	1846 (original Bonnie Owl Hotel)
14	Cottage	N	-
15	Free Presbyterian Chapel	CL	1858
16	St. Peters Church of England	RL	1859
17	Cottage (Granny Banks)	N	1846
18	House	N	c1855
19	House	N	-
20	Bank House	N	-
21	Old Flats	N	1857
22	Criterion Hotel	CL	1860
23	Robe Institute	RL	1868
24	George Lord's Horseshoe Forge	RL	1855
25	Shop	CL	c1855
26	Grey Masts	CL	1853
27	Caledonian Inn	RL	1859
28	Old Bank	N	-
29	Bible Christian Chapel	CL	1869
30	Cottage (Burr Cottage)	N	c1850

<u>Item No.</u>	<u>Classification</u>	<u>Construction Date</u>	<u>Description</u>
29	C.L.	1869	Bible Christian Chapel.

Location:

Davenport Street: commanding a prominent location on the highest elevation.

Condition & Integrity:

Good condition. Character intact.

Built Form Characteristics:

Small rectangular church with steep pitched gable. Plastered stone walls painted white and painted metal roof. Lancer arch to entry porch.

General Remarks:

Important to retain surrounding vegetation. Currently known as Robe Uniting Church. Dominant landmark in the town.

<u>Item No.</u>	<u>Classification</u>	<u>Construction Date</u>	<u>Description</u>
30	N.	c 1860	Cottage (Burr Cottage)

Location:

Sturt Street.

Condition & Integrity: Good condition. Character intact. Has been sympathetically added to in parts although flat iron addition to rear is unsympathetic.

Built Form Characteristics:

Single storey residence, the original section is stone, with a limestone addition. Shuttered windows. C.G.I. hip roof with lean-to addition.

General Remarks:

Probably first stone house in Robe.

FURTHER WORK

To promote visual and functional access to Town Beach and to increase the potential amenity of the area, undertake the preparation of a Development Plan on the Esplanade.



Cottage 31 has original flat iron roofing



Grey masts 26.



Maisonettes 38.



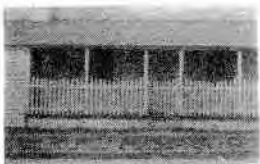
House 18.



House 14.



Bible Christian Chapel 29.



Pickets along the verandah of residence 36.



Verandah detail cottage 32.



Customs House 4.



Royal Circus is a 19th. C. Roundabout for bullock drays.

Landmarks: People and Places across Australia, a gallery bringing together over 1500 objects, explores the history of Australia since European settlement.

OBJECT BIOGRAPHY

Robe Primary School Bell

Robe is a town, fishing port and popular holiday destination in Guichen Bay on the 'Limestone Coast' of South Australia, with a district population of about 1,400. Robe is the main town of the District Council of Robe local government area, located within the state electorate of MacKillop. The County of Robe was proclaimed in 1846. Robe, as it appears today, developed as several distinct townships, sometimes known as suburbs. The government town of Robe comprised of 126 allotments, with the town beach of Guichen Bay as its northern border, and Lake Butler to the west. The suburbs were Lordston, Honeyton or Honey Town, Syleham, East Robe and Newtown.



Robe Primary School Bell salvaged by the Dutch vessel *Koning Willem II* is believed to have been used at the Robe Primary School from the late 1800s. Photo: Jason McCarthy, National Museum of Australia.

Robe was South Australia's third port, and by the mid-1850s had become the colony's second largest export port. The port, harbour and jetties quickly became dominated by local business, with imports and exports managed by the South Australian Government. During the 1850s and 1860s, as a thriving port, Robe was home a population of 400 to 500, and boasted businesses and amenities not found in most regional centres: churches of several different denominations, a government resident, a court house, a customs house, telegraph station, police station, barracks, goal, and several hotels.

A colourful period in Robe's history occurred during the late 1850s and early 1860s, when Robe experienced an increase in population with more than sixteen and a half thousand Chinese migrants passing through the port and town on their way to the Victorian goldfields.

While attractive for many reasons, this coastline did prove dangerous to shipping, with 14 shipwrecks recorded during Robe's first fifteen years.

One shipwreck of interest to the Landmarks gallery is that of the *Koning Willem II*. The 800 tonne Dutch vessel had completed unloading 397 Chinese passengers and cargo on 25 June 1857. Because of bad weather, *Koning Willem II* remained anchored in Guichen Bay until 30 June when it was ripped from its mooring lines by strong winds. The captain set sail in an effort to safely beach the vessel, but after a successful grounding just off Long Beach, large seas continued to sweep over the ship, making it a total wreck. Only nine crewmen made it safely to shore, thanks largely to the efforts of locals. The other 15 crewmen either died on the vessel or drowned while trying to swim to the beach.

A record of the wreck was made by Customs Officer and Receiver of Wrecks, Henry Melville:

'She was not many hours on the beach before she became a complete wreck. Directly the vessel stranded, the townspeople flocked to the scene to render assistance in landing the crew through the surf, the break being very heavy. At my request Lieutenant Saunders of the 12th Regiment took a detachment of his men went to the beach to secure and guard everything washed ashore. At this time there was no lifeboat at Robe, but a smart boat crew in the employ of Messrs Omerod & Co were on the spot and carried out a warp into the surf as far as possible hoping to catch a line from the wreck and thus establishing connection with the shore and by this means land the men into the surf. Before this could be done the wrecked sailors had their launch alongside and crowded into it, the Captain being the last man, was ready to leave the wreck when one of his sailors cut the painter to save the launch from swamping. The boat being free drifted from the lee of the ship and before the men could ship their oars and put her stern on to the seas the boat being broadside on capsized and those who could not swim were clinging to and drowning those who could. Some were carried out to sea by the draw back and lost, and but for the warp we had tailed on to, all would have been lost.'

The remains of *Koning Willem II* were sold for £225 to Mr Jacob Chambers of Robe, who dismantled the wreck and in turn sold it for various purposes in town. Known remains of the wreck are two cannons, one which sits as a monument on Flagstaff Hill, in Royal Circus; and some of the ship's doors and its timbers were used in the Caledonian Inn, which was then being constructed under the ownership of Scotsman Peter McQueen.

The ship's bell was probably also salvaged, and is believed to have been used at the Robe Primary School from the late 1800s until recently when cracks appeared in the metal and the bell was retired.

That bell is now at the National Museum on loan from Robe Primary School for the display in the Landmarks gallery.

While there is no evidence that this is definitely the bell from *Koning Willem II*, the suggested origin seems likely. As Peter McQueen, owner of the Caledonian Inn, acquired much of the salvaged wreck for building material, it is possible that the bell also made its way to the McQueens and was used by his daughter Elizabeth, one of the earliest teachers in Robe. During the 1870s, Elizabeth McQueen established a small private school for girls and was also employed as an assistant teacher at the government school in Robe.

Bells were then, and are still today an important part of regulating the school day according to a set timetable. This bell is the only one remembered by the older residents and former pupils of Robe Primary School, and its shipwreck origins are generally accepted by the community.

A government funded public school was opened in Robe in the former Bible Christian Chapel in 1875. The Robe community soon petitioned the Education Department for better facilities, and in 1886 a new purpose-built school, with two large rooms, a playground and teacher's residence, was opened. For over a century, Robe Primary School has hosted about 100 students every year.

Curator's notes:

Now painted yellow, in an effort to protect its metal from the unavoidable corrosion of a seaside life, the bell is without its tongue, missing part of its arm and cracking from continued use and age. Another bell, which is understood to be a replica of the old bell, is now in use to announce assemblies, lunch breaks, and class times throughout each school day.



Current Robe Primary School Bell, understood to be a replica of the old bell, is now in use to announce assemblies, lunch breaks and class times throughout each school day. Photo: George Serras, National Museum of Australia.

It was a pleasure to visit Robe and find a primary school that has been a central focus in that community for more than a century. I met several Robe families who had attended, supported and even taught at Robe Primary School over many generations. Their generous supply of stories and mementos has ensured that the Robe exhibit in *Landmarks* is full of colour.

A few of the items on display will be familiar to many visitors. Although computers have now replaced slates, inkwells and chalk, the school experience remains essentially the same for students today as those in the nineteenth century and all the decades between.

Object biography and curator's notes prepared by Jennifer Wilson, Curator, National Museum of Australia.

Landmarks: People and Places across Australia is the National Museum's newest and most ambitious gallery to date, bringing together over 1500 objects to create a history of Australia since European settlement.

For more information about the exhibition visit
<http://www.nma.gov.au/exhibitions/landmarks>

From: [Robe is not famous for robes | National Museum of Australia \(nma.gov.au\)](https://www.nma.gov.au) February 13 2021

Robe is not famous for robes

Jennifer Wilson, National Museum of Australia 8 July 2009

CONTACT JENNIFER FOR COPYRIGHT PERMISSION

MICHAEL PARKER: Good afternoon, ladies and gentlemen and welcome to this latest in our series of curators talks. I am Michael Parker with the Friends management committee. It is my pleasure today to welcome Jennifer Wilson, who is a curator in the gallery development team at the National Museum of Australia here.

Jennifer joined the Museum in 2005, and prior to that she was curator of the Australian Stockmen's Hall of Fame and the Qantas Founders Museum at Longreach. Since joining the Museum she has worked in a number of projects and areas, including the Aboriginal and Torres Strait Islander Program, the new *Australian Journeys* and *Creating a Country* galleries and the *Circa* refurbishment. Today Jennifer is going to be talking about Robe the township and many aspects of that. Thank you, Jennifer.

JENNIFER WILSON: Thanks, Michael. Welcome everyone today on this lovely day. Robe is not famous for robes. I don't know if anyone has seen the ad but I decided to steal that because I will be telling you today a little of what Robe is actually famous for.

In November 1880, Mrs Annie Banks, a resident in the town of Robe, wrote to the very Reverend Mother Mary MacKillop. Her words were heartfelt and sincere:

I hope you will be able to send us Sisters soon as we have every chance of a good school. So many are ready to take their children from the Government School as they have not been getting on well.

In December, Annie wrote to Mary MacKillop again, pleading for sisters to reopen the Robe St Joseph's school:

I hope you have not forgotten your promise to send us Sisters as they are so much wanted. I have been anxiously looking for a letter saying that they are coming as the little ones here will be lost if you do not take pity on us.

These two letters, especially the first one, present some of the issues surrounding religion, education and the politics of choice common to towns throughout South Australia during the late nineteenth century.

The story of schools in the town of Robe has been selected for an exhibit in the new *Creating a Country* gallery as part of the theme 'Land of Opportunity'. Three places will be examined through this theme as locations in which Australians have endeavoured to create a just society where all citizens enjoy equality of opportunity and the ability to participate in shaping their society: Robe is the first place; the Melbourne suburb of Sunshine the second; and old Parliament House in Canberra the third. These exhibits

will encompass a variety of individual responses to place, different modes of participation, and diverse views about equality in light of community expectations and centralised decision making.

Robe is a town - it is a bit hard to see on this map [slide shown] - fishing port and popular holiday destination in Guichen Bay on the 'limestone coast' of South Australia, with a district population of about 1,400. Robe is the main town of the District Council of Robe local government area, located within the state electorate of MacKillop. The County of Robe was proclaimed in 1846. Robe, as it appears today, developed as several distinct townships, sometimes known as suburbs. The government town of Robe comprised 126 allotments, with the Town Beach of Guichen Bay as its northern border and Lake Butler to the west. The suburbs were Lordston, Honeyton or Honey Town, Syleham, East Robe and Newtown.

Robe was South Australia's third port and by the mid-1850s had become the second largest export port. The port, harbour and jetties quickly became dominated by local business, with imports and exports managed by the South Australian government. During the 1850s and 1860s, as a thriving port, Robe was home to people of many different faiths and backgrounds. With a population of around 400 to 500 persons, Robe boasted amenities not found in most regional centres: churches of several different denominations, a government resident, a court house, a customs house, telegraph station, police station, barracks, gaol and several hotels.

A colourful period in Robe's history occurred during the late 1850s and 1860s when Robe experienced an increase in population with more than 16,500 Chinese migrants passing through town on their way to the Victorian goldfields. Victoria Street, the main thoroughfare, was originally a bullock track. As you can see in this image [slide shown], the Royal Circus at the end of Victoria Street met the requirements of bullock teams to turn and deliver their loads to the port via the customs house. It's a pretty big turning circle. This is the customs house as it appears today, now preserved by the National Trust as it, like many buildings, crumble. [slide shown]. This is the sea wall and jetty, which is kind of sinking into the sea, as they appear today [slide shown]. This is the waterfront, the main frontage of the town [slide shown]. These trees were planted by children of the school in 1954. They are now a feature of the town and are also protected under National Trust listing. There is another view of the coast. [slide shown].

Robe declined as a port of importance during the later decades of the nineteenth century. In 1870 inter-colonial exports leaving Robe exceeded £95,000 in value. By 1879 its export value had decreased to only £16,000. The bullock teams were being outmanoeuvred by the railways which bypassed Robe. The jetties and harbour system were also never sufficient, being poorly engineered. It is due to these factors, despite some developments during the twentieth century, that the structure of Robe town remains largely as it was in the 1870s.

While attractive for many reasons, this coastline proved dangerous to shipping, with 14 shipwrecks recorded during Robe's first 15 years. This shows you the locations of eight of those ship wrecks [slide shown]. An obelisk was constructed of limestone on the cape in 1855 as a government project to help guide ships safely to the port during the day. It was painted with red and white bands at the request of mariners in 1862 so that it could be more easily distinguished from the limestone cliff on which it stands. A lighthouse

was not constructed at Robe until 1972 when the Kingston lighthouse ceased operating. That is the new completely automatic lighthouse. [slide shown].

The obelisk is a key feature of the town's proud shipping heritage. There is a small souvenir obelisk on display today. It appears as Robe's emblem, used for local government, various organisations and tourism promotion, and it is part of the symbolism of Robe primary school. It is seen here on the school banner, to be loaned for the exhibition, and also on the school emblem. The two main coastal bays of the district are also incorporated into the school's symbolism as Lacepede and Guichen have been adopted as the names of the school's sporting houses. These banners will also be loaned.

One shipwreck of interest to the *Creating a Country* exhibit is that of the *Koenig Willem II*. The 800-ton Dutch vessel had completed unloading 397 Chinese passengers and cargo on 25 June 1857. Because of bad weather, the *Koenig Willem* remained anchored in Guichen Bay until 30 June when it was ripped from its mooring lines by strong winds. The captain set sail in an effort to safely beach the vessel but, after a successful grounding off Long Beach, large seas continued to sweep over the ship, making it a total wreck. Only nine crewmen made it safely to shore, thanks largely to the efforts of locals. The other 15 crewmen either died on the vessel or drowned while trying to swim to the beach.

The remains of *Koenig Willem* were sold to Mr Jacob Chambers of Robe, who dismantled the wreck for various purposes in town. Known remains of the wreck are two cannons, one of which sits here on Flagstaff Hill in the Royal Circus [image shown], and some of the ship's doors and its timbers were used in the construction of the Caledonian Inn, which was then being built under the ownership of Scotsman Peter McQueen. Two other pieces of the wreck which survived were the ships bells, which have been used at the Robe Primary School for as long as anyone can remember. These school bells are a nice segue from shipwrecks back to matters of education.

Educational institutions in Australia were founded on the principles of the English education system but differed or evolved from that model due to the social, geographic and economic situations in which the colonists found themselves. During the first decades of settlement, education was largely viewed as an opportunity afforded to the wealthy, with schools for the poor and lower classes considered an act of charity and the work of religious groups, as they had been in England. From the 1850s to the end of the nineteenth century, the Australian colonies set about restructuring and standardising schools and their educational programs. There was increasing community encouragement not simply for government financial support but for the government's direct provision of schools and education.

The South Australian government, after a series of acts, implemented a program which would support education, but only in those schools which it operated itself or which met strict conditions. South Australia became the first colony to remove government financial support for denominational schools and religious instruction from the classroom. These actions, the government hoped, would centralise and standardise the training of teachers, curriculum, the construction of school buildings and offer universal education to all children throughout the colony. The question of the provision of education would become one of the key debates in the colony, causing religious denominations to split into factions and the division between church and state to widen.

Interestingly, the tone of Robe is named after Governor Frederick Holt Robe [slide shown] a very charming looking man, who was one of the instigators of this debate. The first South Australian Education Act was introduced in 1847 by Governor Robe. The 1847 act proclaimed a system of grant funding to the various religious denominations for their churches and schools, to be administered by a board of education. This was Governor Robe's attempt to make ends meet in a colony rife with debt. To appease the denominations that opposed the legislation, Governor Robe introduced subsequent ordinances to organise the distribution of grants and to separate aid for religion from aid for education, but the conflict had been established and would continue.

South Australia was founded with liberal ideals which were resistant to any dominance or authority of one religious group over another. During the 1850s, many people embraced the idea of universal education with a reforming attitude. Growing poverty and crime rates were viewed as products of each other. The implementation of a government funded and administered, standardised system of education offered occasion to use education as a tool for moral and social benefit, and to create a form of equality. An article printed in the *Register* of March 1850 summarised some of this general attitude:

Intellect is not a matter of inheritance. The cottager is endowed by nature with capacities equal to the peer. Turn them both to the plough and they will be nothing else but ploughmen to the end of their days; but open up the book of knowledge to them - give them a fair start in the race - and the chances will be equal for the prize.

The religious denominations of the colony maintained a desire to educate the children in their own congregations. The population of South Australia continued to practice the religion of their choice, but the government pushed for the creation of a centralised education system which would offer a secular education to all children in the colony, regardless of their religious backgrounds. The very fact that the colony of South Australia had been founded on the principles of religious freedom and equality meant that no one denominational education system could be favoured, and that division along sectarian lines would continue.

In South Australia, the Church of England had inferior position and numbers. The Church of England supported the centralisation of education and the government's provision of that education, but continued to object to the complete removal of the Bible from the classroom. Rather than establishing dominance in elementary education, the Anglicans focused their efforts on creating prestigious secondary colleges aimed at the colonial elite.

The Wesleyan Methodist Church did have the numbers in South Australia to influence politics. Methodist leaders encouraged their members to take an interest in politics and to vote to ensure their voices were heard. They did not trust government involvement in or funding of religious organisations following their persecutions in England. Methodist support for universal education came from a desire for social reform, especially against drinking and gambling. While the Methodists opposed the removal of religion from the classroom, their strong anti-Catholic sentiments overruled their objections to the government system. The Methodists chose instead to strengthen their Sunday schools. The Lutherans, too, established their own schools and educational systems and opposed government intervention of any kind. The Lutherans established schools in their own townships dedicated to espousing their religious faith and continuing instruction in the

German language. The Lutheran community's ability to maintain those ideals was gradually challenged by an increasingly diverse population in South Australia, and the pressures of standardisation from the government.

The Catholics did not have a large population in South Australia, and they were considered to be poor. The Catholics saw themselves greatly disadvantaged by the removal of government funding for their schools and raised the strongest objections to the government education system. I will talk more about the resulting Catholic education system in a moment.

At greatest disadvantage under any of the education systems were the isolated poor in rural areas. Despite the fact that much of South Australia's population in the 1850s was rural, the distances between places, the lack of resources and funding, and the fact that education was not necessarily a priority for all, country schools remained poorly funded and understaffed.

The history of schools in Robe is intertwined with the histories of the churches in the town if for no other reason than church buildings were some of the first permanent stone structures in the district. As in other towns throughout the Australia, many of the first schools in Robe were established by the various denominations in residence. Before the construction of church buildings it seemed many of the denominations in Robe shared what space was available. And when schools were established in the churches, they were not exclusive to the members of their congregations. It was stated in the *Register* on 4 January 1859:

Different denominations at Robe town and in the Guichen Bay District generally are exceedingly liberal and tolerant in their religious opinions towards one another.

This opinion, is, to some degree, supported in the histories of the local churches and schools, though any denominational cooperation may have been the result of a lack of funds and population rather than a realisation of ideals for community cohesion.

There is some debate about which was the first church completed and opened in Robe. What does seem certain is that both the Free Presbyterian Chapel and the Catholic Church were completed in December 1858. The Free Presbyterian Chapel [slide shown] still stands adjacent to St Peter's Church of England today, which was built in 1859. Despite its modest size, the chapel had many lives. It was used by all Protestant denominations in Robe before other churches were built - obviously one at a time. The Free Presbyterian Chapel was used to house the Mechanics Institute from 1862 to 1868 when it was relocated to a new building. In both locations the institute was a hub of local activity, with meetings of organisations held, a library collected, and lectures and social gatherings hosted there. The chapel was the site of meetings of the Robe Temperance Society from July 1862. It became a museum in 1865. A school was opened in the chapel in 1869 by Reverend Howitt. In later years it was used as the Anglican Sunday school room, as it is to this day.

In 1858 the building of a Catholic Church in Robe was commissioned by Reverend Julian Tenison Woods, priest of the parish of Penola. Along with the churches at Morphett Vale and Penola, St Mary's Star of the Sea is one of the three oldest Catholic churches in South Australia and one of the few with a chimney and fireplace. The

building was made of local limestone quarried from Richmond Park and has many of its original features still intact.

Julian Tenison Woods, religious leader and educator, became priest in charge of the parish of Penola in 1857. He landed in Robe, then the chief sea port of the district, when travelling to Penola to take up his new position. Woods rested for a couple of days in Robe and found about a dozen Catholics of whom only one was a householder and the rest were servants. Indeed the poverty of the local community at that time, especially the small Catholic population, is noted by Woods and a number of other sources. During his time as a priest of the district, Woods visited Robe approximately every three months. It would seem he was well regarded by most people in the area, becoming friends with many land owners and townspeople, both Catholic and non-Catholic.

Woods supported not only the religious interests of the district, but also its civic, economic and academic pursuits. Woods sent botanical and fossil specimens that he collected during his travels to distant scholars, scientists, museums and herbariums, including Baron Ferdinand von Mueller at the Melbourne Botanical Gardens. Woods was also an eager supporter of the mechanics institutes throughout the region, including Robe, recognising their importance for community education and cohesion. He would have viewed them as useful places to discuss his research and ideas. Woods gave several lectures at the Robe institute, including the cover of which is shown here [image shown] 'Not quite as old as the hills: On the evidences of man's antiquity', which was a response to Darwin, and the first reading of this autobiographical account of his time in the Penola district 'Ten years in the bush'.

In 1862 Woods published his first scientific work *Geological observations of South Australia*. There is a copy on display here today. This copy was owned by John Baptist Austin, mine agent and broker, who published his own work *The Mines of South Australia* in 1863. In this book Woods states:

Robe Town, though situated in a most dreary bed of sand-hills, has a cheerful and picturesque appearance. It lies on a limestone tertiary formation, which supplies a pure white and durable stone for its buildings.

Woods was criticised by his contemporaries for spending too much time on scientific endeavour, but Woods maintained that God and his religious work always came first. Woods had been appointed priest of the Penola district at an interesting time. As the debate over secular education raged, Adelaide Bishop Geoghagan declared: 'We Catholics must have separate schools or none at all aided by the state.' Despite the poverty in which the congregation lived, Bishop Geoghagan encouraged Catholics of the colony to establish schools in their community, regardless of the cost. A young and enthusiastic Julian Tenison Woods was keen to act upon the bishop's direction.

In 1861 Woods met Mary MacKillop, then 19 years old. Mary was working as a governess on her uncle's property at Penola. Mary heard Woods speak of the neglected state of the children in the parish and offered to support his idea for establishing a school where education was free to all children. After much discussion and correspondence, Woods and MacKillop founded a new religious order of nuns who would reach out and spread across regional Australia. Their first school was held in a stable in Penola, but within one year they had raised funds and built a permanent stone structure, which still stands in Penola today.

The Sisters of St Joseph of the Sacred Heart was the first Catholic order to be founded in Australia. According to the wishes of its founders, Woods and MacKillop, the order was to be dedicated to the education of poor children throughout regional Australia. Within its first decade the Sisters of St Joseph had enlarged their membership and mission to include more than 30 schools and an orphanage. The Sisters of St Joseph were characterised by their vow of poverty, having few possessions of their own, and what they did have represented their faith and work as part of the Catholic Church.

A St Joseph's school was established in the Robe Catholic Church in 1869. A room was added to the back of the church to act as the convent, with accommodation for two sisters at a time. It is not very big or comfortable. Mary MacKillop was in Robe to establish the school and make sure the sisters were settled. The sisters who served in Robe were amongst the first postulants in the new order, and some of her closest friends. She kept regular contact with the sisters, acting in a general administration role.

In 1870, Sister Calasanctius wrote to Mary MacKillop, 'We are very happy here, Sister Michael and I, in our quiet little convent - unworthy of me to be so happy.' In Robe, as elsewhere, the sisters operated under the strict rules of their order. The Sisters of St Joseph became known as the 'Josephites' or 'Brown Joeys' amongst their communities. The nickname 'Brown Joeys' referred to their distinctive brown habits, a mark of the poverty of their order. In establishing the rules of the order, Woods and MacKillop record in detail the components of the sisters' dress as a part of their daily ritual. In their words the sisters were to wear a 'brown woollen dress, gathered at the waist by a leather girdle, from which shall hang a strong chaplet of wood or bone beads joined with iron wire, and terminated by a small cross; they shall wear a small crucifix in their belt.' The final component of the habit was to be a large blue monogram of the blessed Virgin - an 'A' and a 'M' - between three letters 'J' in honour of Jesus, St Joseph and St John the Baptist, this typifying the holy family. This monogram, which actually looks a lot like the ABC symbol but does predate it, was made of plain blue woollen braid and was worn on the breast of the habit. This arrangement is clearly visible in the nineteenth century photographs of the sisters.

The rules also established what was to be taught in the St Joseph's schools. According to the customs of the order, the Sisters of St Joseph travelled, worked and lived in twos, so two sisters would have taught at any one time in Robe. According to the rules, the sisters' daily routine began at 5 a.m., with every hour accounted for until they retired at 10 p.m. Teaching would have been only a small part of that routine, as they were expected to maintain regular prayers and mass, clean, prepare meals for the children, prepare their classes, accompany the children home after school, and visit local families and sick children. For all these activities, the sisters relied on the charity of their community to support them. The Hudson and Ryan families in Robe, for example, supplied the sisters with meat and milk free of charge.

Because the Sisters of St Joseph took a vow of poverty, few material possessions remain for any type of exhibition. It is the letters between Mary MacKillop and the sisters which tell us most of what we know about the early schools. This is the interior of the Robe church - quite simple [slide shown]. It has been renovated a number of times. In Robe, class was held in the main body of the church. The names of four students who attended the Robe St Joseph's school are shown on a small plaque on the back pew of the church.

The Sisters of St Joseph met with a number of difficulties during the first two decades of operation, including opposition from members of the Catholic Church, especially the hierarchy, and financial and geographical circumstances. Despite community support for the Josephites, the inability of Woods to gain support for the ideals of the system led to its partial failure. On 22 September 1871, Mary MacKillop and 47 of the sisters were excommunicated from Adelaide by Bishop Sheil. The sisters were reinstated quickly on 23 February 1872 but, during the following years, the Institute of the Sisters of St Joseph was brought under direct control and Woods' involvement ended.

During the period of the sisters' excommunication, the Robe school was closed for less than six months. Reverend Michael O'Connor, then in charge of the parish of Penola, had been unsupportive of the work of the Sisters of St Joseph for a number of years. The sisters were quickly reinstated in Robe at the insistence of Father Van der Heyden, who took charge of the district in January 1872. We can see a letter from Sister Michael in 1872 to Julian Tenison Woods that comments on her return to Robe:

I suppose you will be surprised to hear that I am back in Robe again. Sister Veronica is with me here. The people here are more than delighted to get the sisters back, and I don't know what they are not threatening to do to anyone that will even think of taking the sisters away again for the next ten years.

For the next seven years activities were fairly normal at the school. Letters from Sister Gaetano to Mary MacKillop are simple, covering daily happenings in Robe. In 1878 she asks for brown cloth and white cotton to make scapulars for the children, and permission for her and Sister Joseph to bathe in their old habits at the Robe beach. That would have been very uncomfortable. In 1879 Sister Gaetano comments on the continued poverty amongst the small Catholic community of the town:

There being so few Catholic children here that even though most all of them gave a shilling each still it does not come to a pound. We put a few shillings with it ourselves to make it the ten.

From its beginnings in South Australia, the Sisters of St Joseph expanded to Queensland, New South Wales, Victoria, Tasmania, Western Australia, the Northern Territory, New Zealand, Peru and Ireland. It was partially due to that rapid expansion and the small number of students in Robe that the St Joseph's school closed in 1880.

A letter from Sister Gaetano, then in Kadina, to Mary MacKillop on 20 April 1880 provides reference to the closure of the Robe school. Then the letters from Annie Tanks in the late 1880s seeking the return of the sisters confirms the end of the Robe school. Annie's letter also tells us that things are not going well at the department school. So what was wrong with the government school?

In 1880 the government school was housed in the Bible Christian Chapel, the fourth church built in Robe. The education department purchased the building in 1875, creating the tenth school in town. The establishment of this new school was directly related to events in Adelaide. In 1875 the South Australian government introduced a new Education Act. Its intention was to make education compulsory for children between the ages of seven to 14. Full-time attendance was not necessary, with two-thirds of the year being a minimum, to allow for the continued need for children's labour on family farms. The act insisted that no sectarian or denominational religious teaching shall be allowed

in any school. The government's mandate for its education system, 'free, compulsory and secular' was thereby complete, although the free part would not actually be a reality until 1893.

The architect of the new system was John Anderson Hartley, shown here in the centre sitting on the little table, with other leaders of education at the University of Adelaide in 1891 [slide shown]. Hartley graduated from the University of London with bachelors of arts and science in 1870. He arrived in Adelaide in January 1871 to take up his appointment of as headmaster of Prince Alfred College. In May 1871 Hartley was appointed to the Central Board of Education, and in March 18474 was elected as chairman. Hartley was a devout Methodist, so his approach seemed to appeal to at least that sector of the community.

In 1885 Hartley founded the *Education Gazette* to carry his ideas to teachers, being its editor until 1896. He developed and prepared arithmetic books and teachers' manuals, produced primers and reading charts, designed copybooks and in 1889 founded *The Children's Hour* and in 1891 the *Adelaide Poetry Book* as supplementary reading for children. Hartley was also a founder of the University of Adelaide, viewing it as a desirable training ground for better teachers. So he kind of controlled everything.

Under the 1875 act it was the responsibility of local community councils and organisations to seek the provision of schools in their districts. Funding, teachers and resources were allocated by the education department according to student enrolment and performances - not much has changed. Section 8 of the Education Act stated:

Public schools will be established in any locality where the council are satisfied that there are at least twenty children who will attend the school, as soon as a suitable building can be obtained, and the Council are able to appoint a teacher.

Pupil teachers or teaching assistants were appointed to a school after student attendance reached 45, and a further teacher after 75. To exercise supervision over education affairs in each district, communities appointed a Local Board of Advice. The local boards of advice then elected a chairman who was responsible for all correspondence with the education department. The nature of that correspondence was to include reports, if the regulations were not faithfully carried out; reports if school records were not accurately kept; or property not taken care of; consider applications for free education; and to report on complaints against teachers. So a Local Board of Advice was founded in Robe, which began to meet in the Robe Institute building, a centre for education in the Robe community. There is another lengthy talk I could give about the history of institutes in Robe and South Australia, but for the moment I will say that the Institute building to this day houses the local library, which is used as the school library, and is the venue for the school's annual concert.

The Local Board of Advice maintained correspondence as directed with the government department in Adelaide, making requests for building maintenance, supplies and school holidays each year. This book records correspondence from Robe to Adelaide between 1878 and 1900. The Robe Local Board of Advice met at the institute in November 1878, then with Francis Daniel Hodge, the local bank manager, as chairman. The Local Board of Advice endorsed the compulsory clauses of the 1875 Education Act, believing them to be beneficial to the community.

This is the school and children in 1878 [slide shown]. Complaints were regularly made about the Bible Christian Chapel building. Despite some improvements, it was never appropriate as a school. In 1881 the Local Board of Advice wrote to the Minister of Education complaining that ‘the windows cannot be made watertight’ and ‘the stained glass in different colours is very trying for the children’s eyes when writing, because of the reflection coming on the desks.’

Problems at the school had increased following the closure of the Catholic St Joseph’s school. Many of those students began attending the government school, thereby increasing attendance without adequate furnishings to cope. Further desks and seating were requested, but it was clear that a new building was required. You can see what was included in the school at the time. I am not sure how useful a map of Great Britain was but that is okay. They did order a map of South Australia in about 1900 so caught up eventually [slide shown].

Chief Inspector of Schools John Hartley recommended the building of a new school in Robe in May 1884, but this announcement only came after local petitions. The land for the new school had been reserved in 1880, but the department was slow to act. In January 1884, an interesting comment appeared in the *Border Watch*. It suggests that Mr Parsons, then Minister for Education, did not announce his visit to the town to avoid local protesters. After numerous letters, local meetings and a petition sent to parliament, work on a new school building was begun in January 1885 and completed by December 1885. The new school opened for business in 1886. This photo commemorates that event.

Newly arrived headteacher Thomas Moore described the school to a friend in 1901:

The school is situated at the foot of a nicely wooded hill and the grounds are the best kept that I have seen. The school contains two large rooms, well lighted ... the house has five rooms. The pupils are a splendid class of youngsters and easily taught.

That was the beginning of the year. I am not sure if he had the same opinion at the end. This is a photo of Mr Moore, who is to the right of the picture, and then students in 1902 or 1903.

[Images shown]

Just to give you a bit of an idea going through some class photos over the years, the school building changes in shape and style, and of course the body of school students changes over the years. The school pipe band was a pretty big feature for many years, and by 1985 we have uniforms and the building has to keep expanding to deal with ever-increasing student numbers. This is the school as it appears today. It is due to celebrate its 125th anniversary next year. This is the oval, which used to be the showgrounds as well. The original building is to the left of that picture and some of the new buildings are to the right. This is the entrance now which looks a little bit more developed than the 1885 picture.

To return to 1878, let’s meet a few of the students and teachers from across the generations. The female assistant teacher in this photo - standing in the lovely black dress on the left of the photo - is Miss Elsie McMcQueen. Elsie’s father, Scotsman Peter

McQueen, was the owner of the Caledonian Inn. During the early 1890s Elsie operated a small school from this building, which was known as the school in Rotten Row.

In 1875 Miss Elsie McQueen presented this book to Alice Dawson as a second prize for general proficiency. We do not know much about Alice's years at the Robe school, but several of her prize books have survived through family generations, indicating that she was a well behaved and intelligent student. According to the family, Alice finished her schooling in Adelaide to escape the interests of a young man - scandalous. Alice eventually married George Birmingham but, as he was Catholic and she Anglican, the couple had to get married in Naracoorte to avoid local controversy.

Alice's niece, Annie Dawson, lived at Dingley Dell with her family. Named for Adam Lindsay Gordon's association with the property on which he was a horsebreaker between 1861 and 1863, Dingley Dell is a small building on the outskirts of Robe. Again, there is no time for a complete history of Adam Lindsay Gordon, but the short version is that he was a good friend of Reverend Julian Tenison Woods and he met his wife, a young Scottish woman, at the Caledonian Inn, and his only daughter was born in Robe, although she didn't live for very long.

Annie Dawson, her brothers and sisters, all attended Robe Primary School, as had her father and many of his siblings. They walked or rode on horses or bikes the four kilometres to town from Dingley Dell. This is a photo of young Annie and her daughter Helen in Annie's garden earlier this year, [image shown] one month before Annie's 99th birthday. No doubt she will make it past 100. As a girl, Annie also made the four-kilometre trip into town each week to attend Sunday school at the Church of England. This was her Sunday school Bible presented to Annie in 1908.

Annie now lives in a house opposite the Robe Primary School, which is where her daughter Helen grew up, so Helen did not have to trek the four kilometres to school each day like her Mum but simply crossed the road. This was Helen's school dictionary. Helen has returned to Robe after decades of living elsewhere to look after her Mum, and with her husband George is in the process of restoring the Dingley Dell, the former family home.

Annie's brother Victor Dawson also attended Robe Primary School. His school exit certificate is on loan to the National Museum and is in the showcase today. As the certificate states, after completing the primary school course, Vic was qualified to enter upon a course of higher instruction. Vic pursued a number of different interests after leaving school, but his first work was on the Dingley Dell property with his father.

In 1938 Robert Dawson and his family generously provided land for the research purposes of the CSIR, later CSIRO Division of Animal Health and Nutrition. This research site played a crucial role in identifying the causes of coast disease in sheep. This wasting disease was caused by sheep grazing in paddocks deficient in both copper and cobalt. The identification of this trace element deficiency has secured the development of large tracts of infertile land for agricultural production and improvements in livestock products. This is a photo of young Vic probably the year after he graduated, with his father and aunt, working at the research station. [image shown]

Because Annie lives opposite the school, most of the young female teachers boarded with her during their time at Robe Primary School. In 1950, Doris Francis travelled from

Glasgow to Adelaide under the employment of the South Australian education department. This was the suitcase given to Doris by her students in Glasgow. Doris was a teacher at Robe Primary School from 1953 to 1955 when she married one of Annie's brothers and became a Dawson herself, and being married had to leave her teaching position. That legislation only ended in the late 1970s and early 1980s.

Jenny, who is related to most of the core families in town, started as a student at Robe Primary School in 1960. Hers was one of the first classes to receive formal uniforms, which of course incorporated the obelisk and its red and white colouring. She was also quite small. Robe Primary School has a complete record of Jenny's schooling. We can see that through roll books, which will be borrowed, and also Jenny's report cards, which are quite funny and which she has also generously offered for loan. This is a photo of Jenny in her final year of school [image shown]. She is up in the far right corner. And this is a photo of the staff of Robe Primary School today of which Jenny is a member. She has been the student support officer there since 1997. She is in the back row in the red and black T-shirt.

I will conclude today with the words of John Goodchild:

By right of historic fact as well as by what has been handed down, Robe compels curiosity and handsomely rewards anyone thereby indulging.

My research in Robe has been a rewarding experience, and I hope those who visit Creating a Country in 2011 will find the exhibition interesting. Thank you.

QUESTION: How did you come to choose Robe?

JENNIFER WILSON: Good question. I just started basically with the idea of choosing any school in Australia, which is a pretty broad idea. I was led to Robe by reading general histories of education, both of primary schools, high schools and the institutes, because a lot of different levels of education are involved in the story. Robe actually appeals because it is completely normal and very average. It highlights probably the best of any that I could find about the relationship between what was happening in Adelaide, both for the Catholic and for the state school system, as to how that affected a school in regional South Australia, which is very hard to grasp on an object material culture level.

I was led there mainly through both the religious story and the state school story. I found it interesting that, after there had been so many different schools in Robe, in 1880 there is a sharp cut where all of a sudden when there had been 10 different schools then there is one. It is then the story of how the community as a whole decides to get behind that one school and make sure their children get every opportunity that they can. As a regional school, like most in Australia, it was put under constant pressure of threat of closure during the 1950s and 1960s, so it is that ongoing community support for the school which is kind of endearing. You get the generational continuing story where we now have great grandparents taking great grandchildren for reading at the school, and that kind of thing is a nice way to bring out what is a very complex political and social history.

QUESTION: You said that some of the parents were complaining there was a problem in the state schools. What did they see was the problem?

JENNIFER WILSON: There were numerous problems. It depended on what religion you were a part of, and also the school had problems from an environmental concern basically because it wasn't watertight at that time so they refused to send their children to school, because Robe is really quite cold. It is very close to those Antarctic winds which you can experience at this time of the year. They weren't willing to send their children to the school for that reason. There were also some fairly dodgy teachers over the years who would hit children and yell at children, which is why most people preferred the Catholic school because the nuns were much more gentle and caring in their attitudes - not completely but they were better than some of the state school teachers who were mostly retired military personnel. It depended basically on what kind of education you wanted your children to have. Those who were completely against what was happening in Robe sent their children to Adelaide, but boarding was very expensive, as it is now, so that wasn't an option for everyone. So pressure was put on the state system to pick up its act and provide what was needed for the community.

QUESTION: I have heard or read of the name Tenison Woods prior to this talk and I wondered if he was the only Tenison Woods in Australia. Do you know of any others?

JENNIFER WILSON: I don't know of any others. What was funny was that, having a common name myself, a few years after Tenison Woods leaves as Catholic priest of the district a Father Woods arrives as Anglican priest in the district, but his name is not actually Tenison Woods. I don't know of any others. Julian Tenison Woods is kind of a shadowy figure in a lot of ways. His name has certainly gotten around but for so many different reasons that it is sometimes hard to pin down where you may have heard it or in what context. He goes on to found another religious order as well, a Catholic order of monks, so basically the male version of the Sisters of St Joseph. He is fairly out there. He also conducts research in Japan and South-East Asia from a geographical and botanical point of view. He is around for a long time in a lot of different areas but he is not the most famous. It is one of those names that comes up every now and again. He is quite an interesting character.

QUESTION: You talked about the institute, and I wondered have you done any more research on the institute system, because my understanding has been that the institute system was actually very important in South Australia and in fact very important in terms of general education where the library became a focal point in Robe and in Kingston?

JENNIFER WILSON: Yes, it is extremely important. I would have loved to have spent more time on the institute but it hasn't been the main focus. There has been so much with the primary schools that the rest of the story just gets huge. The institute in Robe was extremely important. It is noted fairly regularly in histories of institutes in South Australia, because it was known to have one of the most extensive foreign libraries in the state. There are about 20 different newspapers they get in regularly and so many different books, most of which are donated by the local community. Julian Tenison Woods gave a lot of his own material at certain times.

The institutes are a real focal point for so many things that it's hard to pin down one thing they did. But certainly there was regular meetings and regular lectures. Julian Tenison Woods is only one of them. Adam Lindsay Gordon certainly gave a few talks. They were all advertised in the Border Watch newspaper, which is the main source of information about what was happening. Those lectures were advertised months in

advance and reports on what happened at the lecture afterwards. So there is a real social sense of what was happening there was really important.

The lecture that Woods gives in response to the Darwin theories of evolution is responded to again by a different scientist. It is interesting to watch. There is a couple of weeks' worth of discussion about these two lectures in the newspaper. People are a bit torn because they are all such big Woods fans that they don't want to go against Woods but they are also very taken with what was just said about evolution. There is certainly a lot of public discussion. They are real centres of entertainment of activity, especially in small communities. It is so important to have that. It seems to appeal to all ages and all pursuits. It is kind of a side story for me but there is a lot there.

QUESTION: Thank you for your talk. I am interested in where you found the correspondence with Mary MacKillop and the nuns.

JENNIFER WILSON: Thankfully the Sisters of St Joseph have been very helpful. The story of the letters are quite interesting. We won't be borrowing any of the originals because they are actually bound in several volumes that were used as evidence for Mary's path to sainthood. When Mary died most people had her on the path to sainthood immediately, but we all know it is not that simple. People were instructed at the time of her death to gather anything they could, letters, memories. People wrote down a lot of their memories and sent them in. People sent any objects that they had that Mary may have touched or used. All of that was gathered together in Sydney - it's still being gathered basically but over a particular five-year period just after her death in 1912.

The letters are varied. There is not really a rhyme or reason to why some of them may have been kept as opposed to others. But we are lucky that those that have survived do tell us something about the Robe story. The letters are a way of administering the sisters. They request what they need - just like they do with the education department system - such as clothing, supplies, everything. All the requests go to Mary MacKillop or one of her lieutenants, to try to put that together and send out what is needed to the various districts. At the very basics the letters are just administration.

On other levels there is a lot of requests for prayer as well as some very personal things from Mary that we are not able to publish. They are still quite protective of some of her personal views on things and some of her thoughts. She is a prolific letter writer and writes right up until the time she passes away to her various sisters and the communities. She is not able to travel for about the last two decades of life because she is quite ill, so she continues that correspondence to keep in touch. It's a lovely and quite eye-opening record. They are all kept - I wouldn't say secretively - quite heavily guarded at the archives in Sydney. There is public access to those archives but mostly, if you are like me, you get access to the reproductions and the rest of the collection is kept under lock and key, because of course they are quite fragile now. Mary MacKillop also wrote on both sides of paper and it is actually really hard to read. That was painstakingly transcribed back in the 1930s, 1940s and 1950s by various archivists. So the record we have now is the reproductions. There are so many letters; it's a really valuable resource; it is mostly all that is left of the early years of the institute.

QUESTION: Having grown up in the post World War II New South Wales Department of Education and then continuing into the department, I can remember being taught by

married women way back in the 1950s. Was it political or economic in the South Australian system that married women did not take part up until the 1970s?

JENNIFER WILSON: It's a bizarre thing - and I probably shouldn't have referred to it the way I did because it was never a blanket rule, which is why I don't completely understand it - but there were numerous married women who worked in Robe and other schools at various times. I think Doris - the teacher with the suitcase - gets married earlier in the year and actually works the rest of the year as Doris Dawson and then leaves school. I don't think it was always something that was forced upon the women necessarily. I think some of the variations of who did leave and who didn't leave, or who was forced and who wasn't, comes back to the regional school as well, because it wasn't always easy to get teachers going to regional schools so some of those women were kept in their positions if possible. Certainly one of the teachers I talked to had to leave in the 1970s when she got married. There doesn't seem to be a strict rule that governs it. It seems to be on a more case-by-case basis. It mainly comes back to politics rather than economics.

There is certainly a difference in how much women are paid as opposed to men. But maybe it is social rather than political that women should be the at home and have children - that angle comes back into it and is certainly in the parliamentary debates. That is the way it is. But in Robe it's a shame because in the late 1800s all the schools are run by women like Elsie MacQueen. They start up those schools off their own back basically with maybe a grant for a few pounds from the government, but all the schools pass through numerous women because each one gets married and then they have to pass it on to another unmarried woman who gets married a couple of years later and then you have another one. It's disruptive but it really does last for a long time that way. Yes, it seems to be case by case and then it is up to the different states thereafter as to what they did in changing those rules.

QUESTION: In that period around 1880s and so on, was it compulsory to send your children to school and was there a minimum standard that children were expected to attain?

JENNIFER WILSON: There certainly was. It depended how closely the teachers were keeping their records. Inspectors would go to the schools at least once a year and inspect class school books and all that kind of thing. It is still done today but it was a little bit different then. Basically the compulsory clauses came in with the act in 1875 but they were not really able to enforce it because children were still required to work on family farms during harvest seasons and that kind of thing. For quite a long time they go about two-thirds of the year which is compulsory, so the roll books are kept to make sure children are attending enough.

The main problem is that the system is not free until 1893. It's really hard for a lot of people to afford it. Certainly Robe is not really a wealthy community, especially past the 1870s when shipping declines and not as much is coming through town. A lot of people leave or exist on a fairly meagre amount of money. There is not a lot of money to send kids to school. The Local Board of Advice has to take applications for free education at that time. Parents apply to the Local Board of Advice who then send that application to the minister for his sign-off to be able to attend free of charge, so the education department picks up that bill.

There are numerous reasons in the correspondence listed. On one occasion the father is injured so can't work for a few months, so those children have permission to go to school and then the government picks up the tab. That is kind of how the system works to try to get as many children as possible to attend for the compulsory two-thirds of the year. But as far as I can tell it is not a perfect system. When it comes to assessment and recording the grades of children and all of that, there seems to be a bit of leverage for teachers to perhaps interpret who is okay and who is not. I guess the further away from Adelaide you are, maybe the more leverage you have. It's not really a perfect system until the first decades of the 1900s when it becomes more regulated. The system is free. The local boards of advice are cut out of the picture and the department has the staff to administer more of it themselves. There is a few changes there.