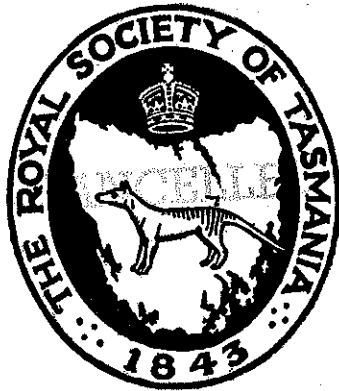


Geoff Tyson

*The Story of*  
**THE PIONEER CHURCH  
IN VAN DIEMEN'S LAND**

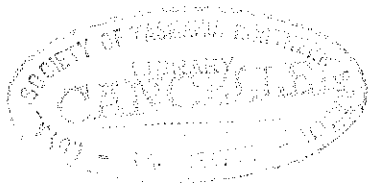
BY KARL von STIEGLITZ, O.B.E.



NORTHERN BRANCH

The cover design shows the founding of Hobart Town, with the Rev. Robert Knopwood and his dogs standing by a tree and the ships that brought him with Collins' settlers, moored at last on the waters of the Derwent.

A cross, faintly visible in the sky, indicates that, although perhaps by modern standards, he was not a saint, Knopwood represented the coming of Christianity to Tasmania.



*The Story of*  
*The Pioneer Church*  
*in*  
*Van Diemen's Land*

*by*  
*K. R. von Stieglitz, O.B.E.*

*A Book for Tasmania's Sesquicentenary Year*

## Preface

In these busy days many people find the various "Digests" valuable in that they give news and information in a short and readable form. This "Story of the Pioneer Church," by Karl von Stieglitz, is just what we needed to remind us what God has done in Tasmania over the last century and a half through our Church.

It is a thrilling and human story told with the author's usual easy and interesting style. It is "History Without Tears" and indicates where more detailed information can be found if desired. The short references to other denominations and their part in bringing the things of God to the mixed and varied people of a new colony is most valuable and a timely recognition of Christian partnership.

I hope this, our Anglican Sesquicentenary Booklet, produced and written by one of our leading churchmen will have a ready sale. It should inspire us all to new efforts to make the Church of God a power in our beautiful and expanding State and Diocese. Tell your friends about it and thus enable more people to value their membership of the Church of our fathers.

G. F. CRANSWICK.

Bishopscourt, Hobart.

3rd July, 1954.

## The Established Church

### THE CHURCH IN THE SOUTH

Tasmania's first clergyman of the Established Church of England came with Governor Collins to the Derwent in 1804 and was one of the "sporting" type of parson of which there seem to have been quite a number in the old days. Good enough in his way, even by present-day standards, he managed to do a fair amount of work both as a clergyman and magistrate, under conditions which would have appalled a more sensitive type of man. For no less than seventeen years he was to be the only chaplain of any denomination in the whole of Tasmania, and worked to the best of his ability as priest and justice of the peace, until, tired and worn-out, he retired; by which time the colony had grown from being a trackless waste into a flourishing establishment.

This clergyman, the Reverend Robert Knopwood, who dearly loved a day's shooting and fishing, often could not take service on Sunday morning because he and the Governor had been having a party the night before. But they were hard times and those two men were more lonely perhaps, than we can imagine. Collin's wife had not been able to come out here with him, and Knopwood, who never married, had been brought up with every comfort among men whose sole object was to enjoy themselves. However, no breath of any sort of scandal was heard against Knopwood and he did many a good turn for those who had got themselves into trouble in the early days of Van Diemen's Land.

He was a bachelor of forty-three when he arrived out here and already had managed to squander a tremendous

amount of money—said to have been about £90,000—which he had inherited from one of his relations. The family of Knopwood being prominent and wealthy in the county of Norfolk at that time, and he the last of his line.

A well-educated man, Knopwood gained his M.A. degree at Cambridge by the time he was twenty-nine, but surprisingly, could never spell properly. This may be noticed in the diary he kept from the time he left England with Collins until a few years before his death, for intriguing mistakes in spelling appear on almost every page of it. But that same diary is now one of our most treasured historical possessions, and has been hunted through time after time by people wanting authentic facts concerning the first settlement in Tasmania. In those days, for instance, the River Derwent was full of whales coming in to calve during the winter months in such numbers that it was not safe to go out rowing or sailing without some sort of protection from their attacks. Knopwood tells us of what happened within a stone's throw of Hobart Town, one Sunday morning in June, 1807.

“At seven Captain Merrick went on board the ‘Aurora’ and seeing a whale he went after it with only one boat. He struck her and when she rose again, he put another iron into her. She then turned and struck the boat and stove it in so that they were obliged to cut the ropes which held the whale. The boat filled so fast that they were obliged to hang on to their oars and continued in that dreadful state for five hours.

“One man was knocked over when the whale struck the boat and went down, another man died in the boat and later two more died. Captain Merrick and two men continued in the boat with water up to their waists till a boat from the ‘Elizabeth’ came to their assistance and when they arrived they were very near going down. They were five hours in the water expecting every moment that the boat would sink and, had not the boat fortunately arrived in time, every soul must have perished, as they were so deep in the water and began to be stiff with the cold.”

Those few lines will give some idea of how interesting Knopwood could be but often we find entries for Saturday saying something like this, “Am home all day employed in the garden, with weather remarkably fine. Powers sets his 60-gallon casks of porter at £30 per cask; he also landed 300 gallons of spirits in two casks. Dined with the Governor, we got extremely merry.”

And on the next day, Sunday, “Am at home all day

extremely unwell. Did not perform divine service this morn.”

Always a keen gardener, he tells us of seasonal happenings and with particular pride on Wednesday the 2nd of September, 1807, “Am setting potatoes. This morn I cut some asparagus, the first that has been cut in the Colony and, I believe, the only bed in the settlement.”

Robert Knopwood was ordained when he was twenty-seven and, after taking his degree, seems to have moved straight away into very high and expensive circles of society, where he even gambled and gamed with the Prince Regent and his carefree associates. From that time Knopwood's peculiar business in life seems to have been to make himself as comfortable as possible. Perhaps by modern standards he ate and drank too much, and was only too ready to down tools and go hunting, an ordained sportsman with his thoughts in the stable and the dog kennel, rather than where they should have been, but in those days, we must remember, the civilised world was in a tumult with the Napoleonic wars, and there were hundreds who acted as Knopwood did. An advertisement in an English newspaper of that time might have been inserted by Knopwood himself. It reads: “Wanted a curacy in good sporting country, shooting and fishing, where the duties are light and the neighbourhood is convivial”—any answers were to be sent to a certain rectory in Yorkshire. The poet Crabbe described that sort of young parson as “A jovial youth who thinks his Sunday task, as much as God and man can fairly ask.”

The £90,000, or however much it was, ran out after a while and Knopwood found it necessary to settle down and earn his living. Soon he became private chaplain to Earl Spencer (then one of the Lords of the Admiralty), conducting services every morning in the chapel of the Earl's home and helping look after the books in the library. From there he moved into the Royal Navy as chaplain and finally was appointed to come with Colonel Collins to make the first settlement in what is now Victoria, but was then merely an unknown part of New South Wales; there he preached his first sermon in Australia.

Finding Victoria an unsuitable place for settlement, Collins moved over to Hobart Town where Lieutenant Bowen—a boy of about twenty—had already settled at Risdon on the other side of the harbour from the present city. Knopwood's diary gives us a day by day account of all that took place, but unfortunately in so few words that most of our questions are left unanswered.

Besides the whales, the shooting and his garden, he mentions the famine and hardships suffered by the pioneers. He speaks of the blacks and the bushrangers and of the prisoners and their behaviour. He even added a new word to the English language in 1806, when he spoke of "bushrangers" which, ever since then, has been used with the same meaning he gave it.

By nature he was manly, jovial and kind-hearted, ever ready to do a good turn without making a fuss about it, as, for instance, in the case of two young men sentenced to be hanged. He took them into a room alone and prayed with them and then, finding they were genuinely sorry for what they had done, he interceded with the Governor on their behalf, with the result that they were pardoned on the way to the gallows. It seems that, although he was five years younger than Governor Collins, Knopwood often gave him advice and, both being well-educated men of the world, it was only natural that they should have a great deal in common and become intimate friends. It must have been a sore blow to Knopwood when the Governor died suddenly in 1810, for Collins too was a lonely man, long separated from his wife and apparently forgotten by the Home Government to whom he had often appealed in vain for leave.

And so the years passed and Knopwood saw Hobart grow into a town; other clergymen came and other denominations at last were beginning to be represented in the colony, but Knopwood was getting old and his eyes were beginning to fail. They had caused him constant trouble in the past and in the end he was almost blind. Then, at his own request, he was retired on a pension and went to live at the village of Rokeby, on the eastern side of the Derwent where, sixteen years later, in 1838, he died at the age of 77.

Many years before he had adopted a little orphan girl as a baby and treated her as his own daughter (which she was not). Long afterwards her daughter was able to raise a tombstone in memory of him, on which with genuine sincerity she ordered the following lines to be engraved—"He was a steady and affectionate friend—a man of strict integrity and active benevolence, ever ready to relieve the distress and ameliorate the conditions of the afflicted."

It must not be imagined that Knopwood's outlook on life was general among all the clergy of the Church of England in those days. He was only one of a type, perhaps the only type that could have survived and kept its sanity

in the rough, wild conditions of our pioneer settlement which, except for his influence, was practically godless.

Some of our finest hymns were written then, including, "Love Divine all Love Excelling," "Soldiers of Christ Arise," "All Hail the Power," and a dozen others which were composed during the period of Knopwood's development.

The Church of England was the Established Church out here as well as in England for many years after the founding of Tasmania and people attended the services because it was the correct thing to do—fashionable—rather than a matter of real conviction and looking for comfort, as it generally is at the present time.

### THE FIRST SERMON

Knopwood's diary tells us of the first sermon he preached in the new Van Diemen's Land settlement they had come so far to establish. It was Sunday, the 26th February, 1804.

"At ten the military paraded and at half past all the convicts and settlers assembled, and the Lieutenant-Governor with the officers of the new colony, to hear divine service. The sermon by request of the Lieut-Governor was upon the prosperity of the new settlement and to pray God for a blessing upon the increase of it."

His strange little congregation was drawn up on the slope where the Hobart Town Hall was to be built years afterwards. A few tents were already standing at the edge of the scrub nearby and through the gum trees Knopwood could see the ships that had brought them all from the Old Country, lying peacefully anchored in this far haven. Battered-looking and discoloured after all the buffeting they had been through, their flags were still flying bravely over the sparkling water. Small birds were flitting about among the brushwood close beside him, and behind him a great nameless mountain towered up into the summer sky. Beyond lay an unknown land all sweet with the fragrance of smoke from the fires the blacks had lit as they hunted among the hills of the interior. No one but they knew the valleys and rivers and lakes of this new land and of the strange animals and birds that lived among them, for the white people had not yet explored away from the settlement.

Suddenly there was a rattle of drums to bring the assembly to attention and Knopwood, straightening himself, squared his broad shoulders and began the address.

He had spent three days preparing his odd little

sermon from some lines of Psalm 107 : "Whoso is wise and will consider these things, even they shall understand the loving kindness of the Lord," he read; then glancing sympathetically along the rows of waiting faces, he began to speak. (That sermon will be found at the end of this book.)

So that was the end of it and Knopwood was pleased, for the Governor and his officers had paid proper attention while he was speaking. But some of the others had been restless, not attempting to hide their efforts to dislodge ants or other insects that had come bustling out of their disturbed nests at the unaccustomed trampling of feet.

Some of the prisoners were quite old men and looked weak, the Governor would have trouble in getting any work out of them. And the few women standing with their husbands, had shifted restlessly for it was hot, even hotter it seemed here among the trees than it had been during the four months they had spent over on the mainland. Besides, there were so many snakes about, several had been killed already.

Then the bugle sounded dismiss and soon afterwards Knopwood and the chief officers were being rowed across to Bowen's settlement at Risdon where there was to be another short service and perhaps the chaplain gave the same sermon he had preached after the landing at Port Phillip, when he had chosen those lovely words from the 139th Psalm, "If I take the wings of the morning and remain in the uttermost parts of the sea, even there also shall Thy hand lead me and Thy right hand shall hold me." He had wanted to show them that "God was present everywhere" and to "return thanks to Almighty God for our safe arrival after our long voyage. Blessed be Thy name, O God, who hast protected and preserved us from any perils and dangers in our voyage across that immense tract of ocean which we have lately passed over. Thou hast been our defender both by night and day in every place where we have been and at last hast brought us in peace and safety to our appointed destination . . . may we not be taught the value and number of Thy blessings by being deprived of them, but in their constant use and employment, praise Thine infinite goodness and mercy, with sensible love to Thee and delight to do Thy will . . . May God give you all an eternal haven of bliss for the sake of Jesus Christ, our Lord. Amen."

The voyage Knopwood referred to had indeed been long for H.M. ships "Calcutta" and "Ocean" had been six months on the way out to Australia.

## OF THE MORALS OF THE COMMUNITY IN THOSE DAYS

When the time came, seven years later, for Knopwood to read the burial service over his old friend, Governor David Collins, he must have felt loneliness clutching at his heart, for no other man in the settlement could ever make such an outstanding companion for him.

Collins had known Australian conditions from the time of the "First Fleet" in Sydney, when, as Deputy Judge Advocate, it had been his honour to proclaim officially that Australia had become part of the British Empire. He had always worked with unfailing ability and courage and now, on the eve of returning at last to his wife in England, he had died, and the colony was the poorer for his going.

What Knopwood's thoughts were as he led the way to the bricked vault where Collin's body was to be laid, we shall never know. He and Collins had chosen the site of the cemetery together some years before, but the land was still not cleared. They had also thought it would be a good place for a church to be built.

Six hundred people attended the funeral, which was conducted with all the pomp and ceremony the colony could command; and a year later a little wooden chapel for public worship was built and "its altar was reared over the grave" of David Collins, as that fine historian, the Rev. John West, of the Congregational Church in Launceston recorded many years afterwards.

An old lady named Mrs. Burgess told the historian Bonwick that, as a child, she used to attend services conducted by Knopwood in a room (probably that first chapel) with a thatched roof and earthen floor, with seats made of wood and capable of holding about a hundred people, but that there had been no singing of either Psalms or hymns as no one in the settlement was musical enough to lead the congregation.

That was in the days when orders to attend church were issued by the Government—"Divine service will be performed tomorrow and every Sunday in future that the weather will possibly admit, at which time the attendance of the settlers and male and female prisoners is expected," was an order on the 28th of May, 1808.

Sometimes, when Knopwood was indisposed, one of the officers would read a few prayers and give a short address. One of the most famous of these was given by Captain Nairn, who was obviously a very sensible man. "Now, my men, listen to me," he said. "I want you all to

get on. I was once a poor man like you, but I used to work perseveringly and do things diligently and as such, got taken notice of until I became a captain of the 46th. Now, I want you to work perseveringly. Do things diligently and that will make you comfortable and I will assist you, that you may have houses for yourselves and rise up to be equal to me." There was no humbug about Captain William Nairn and some of his congregation had the good sense to take his advice.

Van Diemen's Land at that time must have been a place very much as an early writer described it. "A den of thieves; that cave of robbers; that cage of unclean birds; that isthmus between Earth and Heaven." Indeed every form of vice and depravity flourished so strongly that it was humanly impossible that any good thing could ever come out of it.

Even more than the general laxity to be expected in those times, the morals of the predominantly masculine population were driven still further off balance by the lack of good women, and the few decent ones among them had to cut themselves off as much as possible from their drunken and debauched sisters.

Knopwood, with his man and his dog for companions, went shooting wattle-birds, quail, snipe and kangaroo over the hills from Risdon to the Coal River, where Governor "mad" Tom Davey, Collins' successor, had been given 3,000 acres of rich river flats which he named "Carrington," to compensate him for having his luggage stolen by an American privateer on the way out from England. Davey was a man without the dignity necessary for his high position, his rude manners and the rough horse-play he indulged in, made him a laughing-stock in the community. But during his term of office the foundation stone of the first real church in Tasmania, St. David's, was laid by him to the glory of God, in honour of his predecessor, David Collins, on the 19th February, 1817.

### THE FIRST CHURCH IS BUILT

When the foundation stone was laid, Knopwood preached on the words, "For other foundation can no man lay than that is laid, which is Christ Jesus," and everyone seems to have enjoyed that sermon of his which, it is recorded, "excited profound attention."

After the service a "neat and appropriate masonic oration was delivered by a member of that society," as the little "Hobart Town Gazette" tells us. The freemasons

had helped lay the foundation stone with full masonic honours and had given freely to the building fund.

There were quite a number of Freemasons among the regiments stationed in old Van Diemen's Land and those who took part in the founding of St. David's probably belonged to the 46th and 48th Regiments, who worked one of the "moveable lodges;" the Lodge of Social Military Virtues (No. 227 I.C.) being attached to the 46th Regiment and an Irish Military Lodge (No. 218) being attached to the 48th.

When it was all over and the populace could relax from their unwonted "profound attention," a holiday was proclaimed and the Government marked the occasion by issuing a pint of rum to all present. The entire population, headed by the Governor with his wife and Miss Davey, then proceeded to march through the settlement, gradually dispersing as they went, but the celebrations were kept on well into the night.

Forgotten on the hill, they had left a squared stone, which was the beginning of the first church in Tasmania. Drunkenness, blasphemy and vice, indifference and evil were in the land, but that stone, firmly set in its native soil by the hands of outcasts, was the emblem of Christ's love for us all, here in a new land, as everywhere else in the world.

Progress in the building of St. David's may be guessed from an advertisement which appeared for "twenty-four windows," in 1818, and a year before the consecration, the "Sydney Gazette" was able to write, "In Hobart Town is a church which for beauty and convenience cannot be excelled by any in the Australasian hemisphere; and which, moreover, we are credibly instructed to say, is now better attended than in days of yore." Just about this time also, £300 was collected and sent off to England to buy an organ for the new building.

On Christmas Day in 1819, they were able to hold the first service in the new church, but the building was not completed for some time, being finally dedicated by the famous Senior Chaplain, Samuel Marsden, who came over from Sydney for the purpose of conducting that service, on the 9th February, 1823. (He also consecrated the old graveyard at the same time and visited the North.)

A good deal more of Knopwood's time was given to his duties as magistrate than to his work for the church, and no congenial party was complete without him. His generally cheerful nature and enjoyment of good company

always assuring him a welcome whenever the Governor or officers of regiments stationed in the Hobart Town settlement entertained their friends. (Hobart, it may be added, was referred to more often as "The Camp," well into the time when Colonel Sorell was Governor.)

Captains on the numerous ships anchored in the Derwent also used to invite his Reverence to dine with them and naturally enough Knopwood never lost the opportunity of paying those friendly visits, when he would be able to hear the gossip of the old world and the old life he had left and could never quite forget. There, over a glass of port, with his pipe, in a friendly atmosphere of tobacco smoke, he could hear of Napoleon's latest actions; of Nelson and Wellington, of Court doings and the latest plays in London.

He was popular too with the workmen in the little capital, and they knew, when they saw him coming towards them on his little Timor pony, with his dog trotting beside him, that they could look forward to passing the time of day with him, which he never failed to acknowledge with a friendly salute.

When Dr. Bedford, the new chaplain came and Knopwood retired to Rokeby, his famous old Timor pony became even more famous by swimming back across the Derwent to his stable at Cottage Green, on what we call Battery Point, where he was warmly welcomed as he limped tiredly up the track to his former home.

Cottage Green was Knopwood's home on the thirty acres of land which Governor King had ordered to be pegged out for him in the earliest days of the first settlement.

At first he had lived in a tent, but a wooden hut was built for him later on the corner of St. David's burial ground (which is now the park). Knopwood's hut stood, apparently, close to the little wooden chapel which, it is said, had been hastily built to impress Governor-in-Chief Lachlan Macquarie when he came over to inspect this part of his territory a year after the death of Collins. However, a raging gale seems to have blown down both those flimsy structures in 1812, and the little chapel, under which Collins was said to have been buried, was never replaced.

In 1824, Knopwood, who was then in financial difficulties, offered his land on the Hobart waterfront for sale at £800, and he also wrote several times for help to the Governor.

His farewell sermon was preached at St. David's Church on the 27th April, 1823, after which an impious reporter from the "Sydney Gazette," who had evidently been present at the service, wrote: "After twenty years' service, the reverend gentleman no doubt feels fatigued with the important functions he has had to discharge."

Afterwards Knopwood preached again several times at New Norfolk and at Sorell, during a shortage of clerics, but no record of what he talked about has been left to us.

#### THE FIRST BIRTH, MARRIAGE AND DEATH IN OLD VAN DIEMEN'S LAND AS RECORDED BY CHAPLAIN KNOPWOOD

Mrs. Eliza Kearly always claimed that she was the first white woman to set foot on Tasmanian soil and it is most unlikely that, at this date, anyone will dispute her claim, in any case she will always be noted for the fact that her baby George, christened by the jovial Bobby Knopwood, was undoubtedly the first white child to be born in Van Diemen's Land (14th July, 1804). But the little boy only lived for a week. He was the son of George Kearly, a marine in Collins' establishment.

The marriage of another marine, named William Gangell to Ann Skilhorne, on the 18th of March, 1804, was the first ceremony of that sort performed in the colony. Ann was a widow, whose husband, an intending settler, had died while Collins' party was at Port Phillip five months earlier.

The first death of a grown person in Tasmania was at Risdon Cove where Thomas Freehorne, a prisoner of the Crown, died on the 2nd March, 1804, but the place of his burial is not mentioned.

The first burial mentioned as taking place in old St. David's Cemetery was that of a young girl named Eliza Edwards on the 27th of April, 1804, and it was for this purpose that Governor Collins and the Chaplain chose the site of our first cemetery.

#### THE CHURCH IN THE NORTH — KNOPWOOD VISITS LAUNCESTON

##### The Pioneers

Knopwood first visited Launceston during the February and March of 1811, travelling in Captain Ritchie's cart.

York Town, on the other side of the Tamar from George Town, where Lieut.-Governor of the north, Colonel



Paterson, attempted to form a settlement, had been abandoned five years earlier, and Launceston, taking its place, was springing up at the junction of the North and South Esk Rivers, among the gum trees and the scrub. When Knopwood arrived, he held services in this new settlement and numerous children were christened (or xtained, as the old chaplain always used to spell it). Also more than thirty couples were married. Some foolscap pages with Knopwood's large comfortable writing on them are among the treasures of St. John's; they are headed, "Marriages, Publick Baptisms, etc., etc., etc., of the Town of Launceston in the County of Cornwall, Van Diemen's Land, 1811. The Rev. Robert Knopwood, M.A. (he never omitted the M.A., no matter how many times he had to write his name), Chaplain to the Settlements in Van Diemen's Land."

Nearly every pioneer name recorded on those pages is importantly connected in one way or other with our earliest history.

The first wedding he solemnised, for instance, was that of two well-known pioneers—Walter Connison, single, to Ann Hortle, widow—to which the Commandant, Major Gordon, of the 73rd Regiment and William Marchant were witnesses on the 26th of February, 1811.

Connison was the Superintendent at Port Dalrymple, as the Tamar used to be called, and Ann Hortle had been widowed three years earlier when her husband, Private (generally known as Sergeant) Hortle, a soldier who had come with Paterson to form the first settlement in the north, was speared to death by the blacks at the spot which is still known as "The Soldier's Grave," at West Arm.

Then there is the marriage of that wild young surveyor, Peter Mills, to Jenny Ann Brabyn, both single, or said they were, on the 11th of March. Peter Mills absconded with some bushrangers as their leader, two or three years later and got himself into all sorts of trouble. Ann's father was Captain John Brabyn, of the famous New South Wales Rum Corps, and was then on duty in Launceston maintaining law and order.

Tasmania's first surgeon, who had come over with Bowen to Risdon, was also married at this time. 'Jacob Hacket Mountgarrett, single, married Bridget Edwards (who was able to sign her own name), single woman, by licence, at Launceston, 15th March 1811," William Henry Lyttleton and James Brumby being witnesses.

James Brumby, of Norfolk Plains (whose name will be remembered as long as there is a wild horse in Australia),

single, married Elizabeth Annesley, single, 18th March, 1811.

During the three years that passed before Robert Knopwood came back to Launceston, Surgeon Mountgarrett, by virtue of being a magistrate, evidently performed legal ceremonies of this kind, although he never entered them in the church records. "William Henry Lyttleton, single," writes good old Knopwood, "married Ann Hortell (so spelt this time), single woman, 21st March, 1814, by me. Robert Knopwood, M.A. Witnesses J. Mountgarrett and William Thomas Starkey." In a footnote the chaplain stated, "This marriage was solemnised between the above parties on the 14th January, 1812 by Jacob Mountgarrett, Esq., J.P. and confirmed the 21st day of March, 1814 by me, Revd. Robt. Knopwood, M.A., Chaplain to the Settlements in Van Diemen's Land."

It is enough to say that all the names recorded in those weddings will be known as long as Tasmania exists. The doings of Dr. Mountgarrett alone, ranging from good to very doubtful, would fill a book of racy adventure.

#### DOLLY DALRYMPLE

Among the many whom Knopwood "xtained" on this visit were two aboriginal girls on the 18th of March. One's name is simply given as Hannah (14 years) and the other was Dolly Dalrymple. Dolly's father had been a white man, but in appearance she was completely native, so Knopwood can be forgiven for entering her as one. Her unfortunate mother had been living with a white man down near George Town and for that her people had turned her out of their tribe. However, she was so proud of her little black baby that she took her up the river to show them all how beautiful she was.

She found them camped in the bush not far from where Beaconsfield is now, but they would have nothing to do with her—any friend of the white people was naturally suspected of evil intentions—and they chased her away with threats and insults. The poor black woman took to the water at last and started to swim to safety across the Tamar with her baby on her back, while the men of her tribe threw stones and spears at her. These she managed avoid, but a spear lodged in the baby's hip and caused her to limp for the rest of her life.

Some years later Dolly Dalrymple married Thomas Johnson and lived on the property called "Sherwood," on the banks of the Mersey near Latrobe, which had been given to her mother by Governor Arthur as a free grant.

For the black woman never forgave her own people their harsh treatment of her and her baby and assisted the Government to take prisoner those members of the Big River tribe responsible for the murder of Captain Thomas at North Down.

Dolly and her husband seem to have been completely happy with their seven children in spite of her crippled hip. No one knew the ways of the bush creatures as she did, nor the river and its inhabitants, where she and her children fished and dived and swam whenever it was possible.

In the end she and her husband were buried side by side on the bank of the river near their home, where a large laurel tree and what remains of a picket fence, still mark the spot.

### THE OLD CHAPLAIN'S LAST VISIT

Knopwood paid his third and last visit to Launceston in 1815, three years before the arrival of the Rev. John Youl, when his last recorded act was to baptise Margaret McAllester on the 24th February.

It was beginning to be a long ride now from Hobart for the ageing chaplain on his famous little Timor pony, with only his man for company, and Spot, his faithful dog, running beside them. Coming up in the heat of summer, through the forests where cicadas chirruped and birds fluttered tiredly from tree to tree; crossing rivers and plains, with the hills on both sides lying hazy in the blue smoke from the fires the blacks had made in their hunting, it was an increasingly difficult duty for our first chaplain to perform.

The thick woollen stuff of his clothing and the high beaver hat he wore were not made for summer riding. Then the hot leather saddle creaking between his knees must have become more of a torment with every passing mile.

But neither the bushrangers nor the blacks seem to have troubled him on any of the trips he made nor, for that matter, do they ever seem to have damaged churches or chapels.

All these fine old records are safely housed now in the strong room in St. John's, and no other church in Tasmania has their equal, for those from most of the other churches have been placed for safe keeping, in the State Archives, or have been lost, or destroyed by fire, during the passing years.

### EARLY BURYING GROUNDS

The first burials in Launceston were made in a cemetery which used to be on the side of the hill near where York Street crosses High Street, but of this no trace remains at the present time. Later the old Cypress Street cemetery was used, where Mr. Youl himself was buried in the family vault, which is still fortunately kept in good repair by his descendants.

Dr. Jacob Mountgarrett was also buried there, but there is no sign of his tomb. The grave of Captain Thomas and James Parker, his manager, is there as well, but the headstone with their names on it has been taken to North Down and put up in the little private cemetery that looks out on to Bass Strait. Cypress Street cemetery is now closed and is to be turned into a playground for the girls of Broadland House Church School, and it is hoped that the grave of the Rev. John Youl will be left as it is and the rest of the tombstones treated as sensibly as they were in the case of St. David's cemetery in Hobart.

By the way, there used to be thirteen graves at the little York Town settlement, but only a mound or two is now to be seen there. It seems likely that the burial services for those deaths were conducted by the invaluable Mr. Edward Main.

### FIRST SERVICE ON THE TAMAR

No chaplain had been sent with Lieut-Governor Pater-son when he came, on the 10th November, 1804, to found the first settlement on the Tamar, but he wrote telling Governor King that, "As I was at a loss for a person to perform Divine Service, I requested Capt. Kent of His Majesty's ship "Buffalo" to discharge Edward Main and I have appointed him to that duty for the present and until I hear from your Excellency."

Who Edward Main was, or why he was chosen for that work, it would be very hard to say at the present time, and as there is no further mention of his name in any book of reference, he sinks back completely into oblivion. Apparently the whole matter of religious observance in the North was terribly neglected until the Rev. John Youl came at the end of 1818.

### THE PIONEER CHAPLAIN IN THE NORTH

Of the pioneer clergyman of New South Wales, the Rev. Samuel Marsden, who came over to consecrate St.

David's, it may be said in passing that he was a man of very strong character. On occasion he even dared to thwart the imperious Governor Lachlan Macquarie himself, and later showed remarkable bravery and initiative in the hazardous missionary work of New Zealand, which he pioneered.

He had welcomed back to Sydney those first missionaries from the Pacific Islands who had been forced to leave their work when the natives turned against them. One of those missionaries was Mr. John Youl who, with two others, had been stationed in Tahiti under the London Missionary Society. John Youl was later to become the first chaplain in Northern Tasmania after working for some years in New South Wales.

Amazingly little is known about the early life of the Rev. John Youl, first chaplain in the north, although he founded a large and influential family in Tasmania, and held a position of such great importance. It is said that his people came from Stirling, in Scotland, where the name was generally spelt with two "ll's" and that later they moved into the north of England.

No portrait of any kind is in existence to give us an idea of what he looked like, but reputedly he was a short man with a calm nature and no vices.

As early as December, 1798, John Youl left England, at the age of twenty-one, to act for the London Missionary Society in Tahiti, but his ship was captured by the French and being a non-combatant he was sent back to England.

Once more he set sail, this time on the ship "Royal Admiral," in May, 1800, and arrived in Sydney six months later. There he stayed waiting for a passage to the islands, and finally reached Tahiti on the 10th of July, 1801, where he worked for six years with two other missionaries until they were forced to leave by the hostile natives. Only the old chief Pomare, "Long distinguished for his attachment to the Missionary Society and the English Government," as the "Sydney Gazette" of 2nd October, 1803, wrote when recording his death, gave any encouragement.

Tahiti had first been connected with Tasmania and Australia when Captain Cook arrived there with a ship-load of scientists to observe the transit of Venus—a very fitting star to hang over that lovely island.

And later on Captain Bligh's men became so much intrigued by the fleshy lures of the all-too-amiable inhabitants, that they lost interest in the insipid breadfruit trees they had gone so far to procure, and there was mutiny on the "Bounty."

The natives of Tahiti, who had invented hula dances and the type of song we have heard so often with ukelele accompaniment, became enraged when the young missionaries told them the error of their ways. Were not the dollars and evil communications of the visiting seamen more pleasant and easily come by than the hard ways of self-sacrifice and devotion offered by the beardless young priests? So the sorely tried missionaries shook the sand of the islands from their feet and went away, never to return.

According to tradition, however, this was not accomplished without great difficulty. There is a razor still in the hands of the Youl family with which, it is said, before they would let him go, the young missionary was forced to shave the faces of a dozen native chieftains without causing them to lose a drop of blood.

Youl and his trembling companions, it is said, had been undergoing treatment designed to make them sufficiently tender to be served as a banquet for the cannibal chiefs if, by ill fortune the razor should slip and let red blood show through their black hides.

The chief element of doubt, unfortunately, in that story, is whether the natives of Otahiti (as it used to be called), were ever actually cannibals at all. But the razor is there for anyone to see!

Many a mariner was lured to destruction among the cocoanut palms thereafter, until other missionaries went to Tahiti years later and met with greater success.

#### MACQUARIE DETAINS JOHN YOUL

Once more in Sydney, but still not ordained, Youl was given work by the Presbyterian community at Windsor, also at Ebenezer, near Portland Head where, among other duties, he conducted a school. (By the way, it is of interest to remember that the Presbyterian Church at Ebenezer is the oldest church of any denomination still standing in Australia.)

At this time he married Jane Loder, daughter of one of his missionary companions in Tahiti, at the parish church of St. John's, Parramatta; the Rev. Henry Fulton conducting the service, on the 31st January, 1810; she was seventeen and he was thirty-three. Three years later (1813), they set sail for England, where he was admitted to Holy Orders as a deacon, by the Bishop of Chester, and after a few months, the Bishop of London made him a priest.

He was gazetted Chaplain of Port Dalrymple at this

stage and left England with his family on the ship "Ocean," for that large parish which in theory covered the northern half of Tasmania. He arrived in Sydney on the 30th January, 1816. But Governor Macquarie, finding him useful, detained him there on the excuse that there was as yet no suitable house for him either in Launceston or George Town. Telling Under-Secretary Goulburn in London that : "I think Mr. Youl is a very great acquisition to the Colony, for we greatly want a few really pious and good men . . . and I wish we had two or three more like him."

Taking services on Sunday and conducting a school during the week, Youl was moved on to Liverpool, where he remained for some time as acting chaplain.

With regard to Tasmania, Lachlan Macquarie was always pig-headedly determined that George Town should be the northern capital because it was so close to the sea, but shortage of fresh water and poor soil in the surrounding country made it an unsuitable spot for that purpose.

Having John Youl in mind, Macquarie ordered that a "school house to answer as a temporary chapel, with an apartment in it for a schoolmaster, should be built at George Town. Youl has frequently expressed his earnest desire to be sent down to his duty at that settlement, but I have hitherto resisted his several applications on account of there being no house or barrack at Launceston fit for the accommodation of himself and his family, for he is a married man with three or four children. I therefore desire that a small barrack or home of one storey, containing at least four rooms, may be built for his accommodation at George Town as soon as possible; with a kitchen and other necessary offices, to be erected in one of the angles in the Square in the centre of the town. A moderate sized school house must also be built which shall answer as a temporary chapel or place of public worship until the funds of the colony admit of a regular church being erected at George Town."

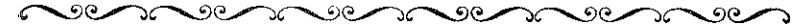
Two years later Lieut.-Governor Sorell had to admit, when questioned by Macquarie, that neither of those buildings had even been started, but that he had ordered work to proceed on them at once. So Macquarie had still further excuse for keeping the Rev. John Youl in New South Wales. But the chaplain wanted to see what sort of parish he had been given in Tasmania and, in spite of Macquarie's reluctance to let him go, managed to reach Hobart Town at last on the 20th December, 1818. There Governor Sorell welcomed him and expressed the hope that his house at Port Dalrymple (as they used to call the Tamar) would be com-

fortable, now that all the alterations had been made to it. He ended by saying he would always be glad to help Youl in performing his important duties among the people of the north. The new chaplain came to Launceston almost at once, where he stayed with the Commandant, Colonel Cimitiere. He also visited George Town, the place he had heard so much about from Macquarie, before hurrying back to Sydney for his wife on the little ship "Alert." During his time in the north Youl was kept busy performing marriages and baptisms and the little "Gazette" newspaper on the 6th February, informed the colonists that he had married 41 couples (many of whom it was feared had long since anticipated the blessing of the Church) and christened 67 children, "to the great satisfaction and comfort of the people of the settlement."

A magistrate had performed those services to the best of his ability after Knopwood's last visit and before Youl came, but no one seemed to feel that the hasty gabblings of a disinterested J.P. could carry the same blessing as a real service conducted by a properly ordained man.

It was now impossible for Macquarie to keep the chaplain away from his parish any longer, so it was arranged that his reverence should live at Launceston in the Commandant's old house (which used to stand on the side of the hill near Brisbane Street, at the top corner of what is now City Park) and do his work from there.

## *St. John's*



### THE FIRST CHURCH IN LAUNCESTON

Mr. Youl was quite content at first to use any sort of building as a place for holding services and, like Knopwood, found the shelter of a shady tree very pleasant in hot weather; but more often he used the blacksmith's leaky little wooden shed, with the anvil, standing among the ashes, as the desk. Sometimes he would beat an iron bucket suspended from a post with a hammer, to call his flock to their devotions, or would walk along the little dusty streets of the infant Launceston in his white surplice, to let the people know that he was ready to conduct a service. The parishioners liked his simple, honest ways, and were determined that their children should have a much better bringing up than they had had themselves. In consequence the blacksmith's shop soon became too small to hold the congregation, and the need for a proper church became apparent to everyone. The chaplain accordingly asked the Government to build him a church of some sort, where an altar could be placed and he could conduct services properly, twice every Sunday. When Youl appealed to Governor Sorell for this to be done, His Excellency came north at once to give the matter his personal attention, for the Established Church was maintained by Government money from England at that time and it was necessary to have the Governor's approval of anything so important as building a church. Youl told the Governor that it would cost at least £124 to alter the place he was using and make it suitable for use as a church on Sundays and schoolroom during the week.

Sorell was allowed very little control in the spending of money, but he could give payment by means of free grants of land, so he offered two brothers named Lucas, who were carpenters and builders, 300 acres of land each

and £200 cash to build the sort of chapel that was needed. The idea evidently appealed to them for work was soon begun and Mr. Youl began to feel hopeful.

When news reached Governor Macquarie of the deal Sorell had made with the two Lucases, he did not approve of the scheme at all. "Far too much land, far too much to offer for building such a small place," he said. "Pay them cash and have done with it." So apparently that is what was done and a building of the chapel-school sort was put up in the end; everyone apparently being satisfied, as we hear no more about it until Colonel Arthur came to Van Diemen's Land as Governor.

The morals of the people in the North seem to have been every bit as bad as those in the South, for there were many depraved, dissipated and drunken among them. Poor Mr. Youl had uphill work trying to change their wretched way of life, but the Commandant and the officers of the Regiment stationed in the north, with their wives and a few leading lights in the area, never failed to support him in his work and the people respected him and his missionary efforts among them.

But there were other complications. "Many of them apply to me to be married," Youl wrote, "who I have reason to think, have been married before and are still married though they are separated from their wives." It seems that these people rather imagined that the mere fact of their having been sent out as convicts freed them at least from their life's partners in the Old Country. Needless to say, Mr. Youl was deeply shocked.

Of the younger generation born free in this country—the native born—Mr. Youl had great hopes, for they were quite a promising lot, being "sober and industrious" to an amazing extent, as he tells us.

### YOUL AT GEORGE TOWN

At this point Governor Macquarie came to Tasmania on his farewell visit (1821) and found Mr. Youl still in Launceston, in spite of all that had been said about George Town being the northern capital; and forthwith he ordered the unfortunate chaplain to go down there at once and live in the newly finished rectory.

But it was June and the road to George Town was little better than a quagmire, so Youl asked to be allowed to stay where he was until the spring came. Macquarie, who never liked being crossed in anything, although he was a fine man in so many other respects, grudgingly gave his

consent to this, but told Governor Sorell to make quite sure that Youl moved down to George Town and was actually living in the new rectory by the first of September at the latest. He would be able to come up to Launceston from there every two months, the Governor said, to hold services and keep a wary eye on his flock, but go he must.

There was no escape this time, and Mr. Youl continued to live at George Town for three years. But when Macquarie had gone and was safely out of the way in the Old Country again, commonsense prevailed with regard to Launceston, which was growing quickly in spite of orders, into a sizeable township of 900 inhabitants and the Youls and others all came trooping back again. He and his family from that time lived in a house he bought for £400 in Launceston and turned into a rectory. Their old home at the Heads was converted into a women's jail some months afterwards.

Mr. Youl could see great changes in the town since his arrival six years before, for now there were at least 123 houses with over eighty other buildings, inns, stores, Government barracks, and so forth. There was also a jail, a penitentiary and what they used to call a Female Factory, where women prisoners washed, ironed and mended the clothes of Government officers and such others as were prepared to pay the Government for those services.

Governor Arthur came to Tasmania at this stage and, although some people gave him a bad name as being cruel and vindictive, he was above all a stickler for proper procedure and determined to use the great power vested in him to have things done in the way he knew to be right. Anyone who got in his way generally suffered very considerably and he retaliated by taking away their Government men (the working convicts), or by other tokens of vice-regal displeasure which left no doubt in the minds of offenders that they had committed an indiscretion. After the easy going ways of Arthur's predecessors, this tightening of the reins caused a considerable outcry. Loose talk and evil ways were not permitted or allowed to pass without his stern reprimand. He was by nature a dictator and although his strictures were severe, there is no doubt he was the very man Tasmania needed at the time.

"Materials are collecting for the erection of a church at Launceston," Governor Arthur told Lord Bathurst a few months after his arrival, and on the 28th of January following, he laid the foundation stone of St. John's (when, it is not improbable that the saint was chosen in honour of the chaplain's christian name). Arthur thought that the original plans, which were exactly the same as those for

St. David's in Hobart, were too ambitious for Launceston, and ordered them to be reduced to one third the size, saying, "That will be quite large enough for the township where a church is urgently needed. The school-house at present appropriated as a temporary place of worship being small and inadequate."

Before the year was out, Mr. Youl was able to hold services in St. John's and when Archdeacon Scott came over from Sydney in January and saw how quickly the church was going up, he told Governor Arthur of "the great satisfaction I felt at finding the church which you ordered to be built in so forward a state as to enable the inhabitants to attend divine service without much inconvenience. Circumstances will not admit of its immediate consecration and I have judged it prudent to defer it until a more seasonable opportunity. The arrangement and structure of the edifice is simple, but convenient. It only remains for me to recommend to your Excellency that directions be given for the erection of a plain font and bason opposite the western entrance and that a table and plain Communion plate be provided, consisting of a plated cups and two salvers of moderate dimensions, also two linen napkins and one quarto altar service; a scarlet covering for the table, together with two kneeling stools and two plain chairs. There ought to be provided as well, two surplices for the minister; a large-sized Bible and Prayer Book for the desk and a smaller prayer book for the clerk. The pulpit ornaments should correspond with the Communion plate and it appears to me that a cushion and cloth for the font will be sufficient as soon as the dimensions of the pulpit are ascertained.

"It will also be necessary to supply a bell of sufficient power that the inhabitants may ascertain the time when divine service is about to commence."

The historian, Giblin, quoting some unacknowledged source, tells us that John Youl was "short, lean, active and of unblemished reputation. A man who brought to his work a zeal and devotion and an unremitting attention to duty, that won him the respect of his strangely assorted and widely-scattered groups of parishioners."

No trace can be found of a glebe larger than a ten acre block in George Town itself, being marked out at George Town, but it is certain that Macquarie ordered one to be provided where the chaplain could depasture stock.

Youl's first personal grant was in the Evandale district near David Gibson's farm at "Pleasant Banks," an area now incorporated in the "Elsdon" estate owned by Mr. F. V. M. Youl.

## DEATH OF THE NORTHERN CHAPLAIN

Lieut.-Governor Paterson was told to mark out 200 acres of glebe and later Macquarie made it 400 acres. When he was installed, Youl rented this land for £30 a year, but was not prepared to fence it in himself as the Government had promised to do so for him. His rent was paid in wheat and grain and livestock, and made a comfortable addition to his salary, which was then £182/10/- a year. By this time his family had grown until he and his faithful Jane had eight children; one of them, James Arndell, when he grew up, was to be knighted for introducing trout and salmon into the rivers of our new world, and was given 500 acres of land by order of Governor Brisbane, who had succeeded Macquarie as Governor-in-Chief.

The Rev. John Youl died on the 25th of March, 1827, by which time he and his children owned no less than 4,000 acres of granted land, 500 sheep and 100 cattle. He was buried in the old Cypress Street cemetery in Launceston. after a week's delay in order to allow the Rev. William Bedford, the senior chaplain, time to come up from the south to take part in the service and preach the funeral sermon. The service was conducted by his old friend of the Boys' Grammar School at Longford, the Rev. R. Claiborne, B.A.

Although everyone liked the Rev. John Youl and he had done a great deal of work under very trying conditions, Archdeacon Scott said he regretted "to say that his abilities were below mediocrity, but I verily believe he did his duties to the utmost of such abilities as he possessed . . . his age and infirmities rendered him quite unfit for the duties of so large and populous a district."

It is hard to say why Archdeacon Scott and others should speak of the chaplain as being an old man, for in fact he was only fifty when he died, a quiet man who had always done his best. It is said that his death was brought about in the end by a fever contracted after spending the night in the chill of a condemned cell with two criminals who were to be hanged, but there is no proof of this other than family tradition.

That he was never very robust is certain, as is the fact that he had suffered considerably in Tahiti and in the early days of settlement both here and in New South Wales, hence probably the references to his age and infirmities.

The Archdeacon and Governor Arthur both tried to help Mrs. Youl get a pension soon after his death, for her husband had been no money maker. But this was refused,

although the Home Government offered her and her children a free ticket back to England if she would accept it.

Their eldest son was only seventeen then, and the youngest was born six weeks after his father's death, so Mrs. Youl had her hands full and needed all the help she could get from their many friends.

She refused, however, to leave Tasmania and struggled manfully on until in the end, with the improving value of her land and the increasing age of her children, who were now able to work the properties, she died at last in comfortable circumstances in the Old Stone House at Perth, which her husband had built for her.

The first marriage performed in Launceston by Assistant Chaplain (as he signed himself) John Youl was between John Jeffs, bachelor, and Sarah Marshall, spinster, on the 11th January, 1819. After that and other services, he evidently went to George Town for a couple of days for he married Robert Byrd to Mary Fincham there, on the 14th January before returning to Launceston where he married David Gibson, bachelor [who was to found one of the best known families in Tasmania and signed his name with perhaps the best handwriting in the whole register], to Elizabeth Nicholls, spinster, Thomas Reibey, of "Entally," witness, 16th January 1819.

#### FIRST SERVICES IN ST. JOHN'S

The Church was opened for Divine Service on Friday, 16th December, 1825, on land which tradition insists had been consecrated by the Rev. Samuel Marsden when paying a visit to his old friend, John Youl. Mr. Marsden, it is said, had come north after the consecration service at St. David's in Hobart. When the building was finished, the Venerable Archdeacon Scott consecrated St. John's on the 6th March, 1828, so John Youl missed seeing his dream come true by one whole year.

John Youl was followed at St. John's by the Venerable Dr. W. H. Brown, L.L.D., who remained in charge of the old parish for no less than forty years, when he was succeeded by the Rev. M. B. Brownrigg, M.A. Canon Brownrigg's interesting book, "The Cruise of the Freak," a narrative of a visit to the islands in Bass and Banks Straits in 1872, is of outstanding interest to everyone interested in Tasmanian history. By that time, of course, St. John's parish had been considerably reduced in size from the huge area it formerly covered stretching from Low Head to Breadalbane, for, as early as 1840, it was being cut up into smaller parishes.

By 1835 the Established Church was expanding rapidly all over the island, and other denominations were increasing in strength. Churches were still being built with considerable help from the British Government, most of the building being done by convict labour. As the clergymen were also paid by the Government, the right of nominating one churchwarden in each parish was theirs, the Rural Dean having the right to choose the other.

Pew rents were handed over to the Government in those days and they in turn paid for all labour and repair work on the buildings.

With the passing of seventy-five years, the walls of old St. John's began to show signs of weakness and Mr. A. North, the architect, was commissioned in March, 1901, to draw up plans for making it more worthy of its title of Cathedral of the North. That work is still not finished, but the tradition behind St. John's and its well-kept records leave no doubt that the alterations will soon be completed.

#### THE END OF A PERIOD

With Knopwood in the south fortunately keeping his diary, and Youl in the north, who seldom seems to have put pen to paper except on official business, Van Diemen's Land had reached the stage when the way had been cleared for real progress to be made. St. David's and St. John's were the pride of a new generation of colonist and the bad old days were slowly being forgotten.

Gone was the time when famine, such as had been suffered during Governor Collins' rule, could bring the whole island to the verge of starvation. Gone too, was Mike Howe, the worst of the bushrangers, and it was hoped, the last, for he had been clubbed to death and his murdering gang of outlaws hanged or shot out of the way by twos and threes in 1818.

The unfortunate blacks had not yet reached the stage when they could rise in a body against their white tormentors, with all tribal differences forgotten. Every governor and official from the beginning had ordered the outback settlers, convicts, soldiery and constabulary, to treat the blacks humanely, but with little effect. Knopwood and Youl had done their best to defend them, but brutalities continued. Some of the stories handed down to us from those times are so depraved and cruel as to be unprintable, but here is one which will give some idea of the way our aborigines were treated.



Three young fellows were sent out here from the Old Country for stealing, and were later ordered up into the interior to work for Mr. Lord. They were splitting wattle logs for firewood, and after boiling their "kettle," as it was always called, and having a snack in the middle of the day, they started work again with their maul and wedges.

Our native blacks were particularly fond of eating the big grubs generally to be found in dead wattle wood, which are white and about the size of a cocktail sausage. They used to throw them on to the red hot ashes of a fire for a few minutes and then eat them—as many as they could get—always being surprised that the white people turned up their noses at them.

As the three young men set to work again, four or five aborigines came up and asked if there were any grubs in the log they were splitting. "Yes, plenty of them," said the splitters, "more than you ever saw before. Put your fingers in the crack between the wedges where we're splitting now and a big grub will come up between each of your fingers—it's white man's magic." So the poor blacks, after a little persuasion, did put their fingers into the crack in the log as far as they could and looked eagerly down for the grubs to come up. Of course that was exactly what the cruel young brutes were waiting for, so they knocked out the wedges, leaving the blacks completely trapped.

The aborigines didn't have a stitch of clothes on and couldn't defend themselves against their tormentors, who took red-hot sticks out of the fire and burnt them in all their most tender parts. Tiring at last of this sport, they finally freed the blacks by running a sharp axe along the log, cutting off their imprisoned fingers.

No one can blame the blacks for rising in the end against such treatment and things came to such a pass that the whole island stood in constant fear of them with their burning, spearing and pillaging. Governor Arthur, almost in despair, ordered the famous and unsuccessful Black Line of armed soldiers, prisoners and settlers to be formed and spaced evenly from the Western Tiers to the East Coast, with the intention of driving all the remaining blacks on to Tasman's Peninsula. But they were too good as bushmen to be caught like that and managed to slip through the Black Line without even being seen by the white men.

It was left for an odd-looking, pudgy little man named George Augustus Robinson to do what no one else had been able to accomplish. Leaving his work in Hobart as a brick-layer, although he liked to call himself an architect, and saying farewell to his wife and children, Robinson covered

hundreds of miles on foot all over Tasmania, armed only with complete Christian faith and a knowledge of the aboriginal dialect. He brought the blacks in quietly, tribe by tribe, although, of course, he was in constant danger of being murdered by them, and had some hair-raising escapes during the months he was at work. The people of Hobart Town and Launceston saw with amazement Robinson coming in surrounded by the dreaded aborigines, who a few months earlier would have speared any white person without a moment's hesitation.

From Hobart and Launceston they were shipped off to Flinders Island, where reasonably comfortable quarters had been prepared for them. But this remnant of the natives, who at most never seem to have numbered more than a couple of thousand, longed to return to their native land across the water. They could see the mountains of Tasmania in the distance, where they had roamed as children, and remembered the rivers and the valleys that lay beyond. And so they died, one by one, their spirits broken and their bodies ravaged by the drink and diseases of the white men. Truganini, the last of the blacks, died on the 8th May, in 1876.

## J. J. Bigge's Report

By 1824, with Governor Arthur in charge of Tasmania, it was beginning to be increasingly difficult for the ageing Senior Chaplain from his house at Rokeby, to realise how much conditions had changed in the colony since he had preached his first sermon among the trees at the Camp, where now Hobart Town was developing so rapidly.

Another Chaplain had superceded him, the Rev. William Bedford D.D., stern and correct in everything relating to his duty—what did they call him? Holy Willie, ah well, thought Knopwood, wiping his fading eyes with a handkerchief, there was still a lot for this new man to learn, but life was getting pretty dull—the whales had all gone off to some quiet place for their breeding, and this new Governor apparently didn't know how to make life worth living—always in bed by nine or some such time, when most men were just starting the real business of the day... Anyway, they'd made Governor Collins' into a saint, and a good thing too—St. David's Church—pity he hadn't lived to hear about it. Perhaps he knew—anyway he deserved to. He'd always done his best and those first few years had been hard work. These new people didn't know what work was. Things weren't like they used to be: everyone was getting too soft. It was even said that this new Chaplain didn't know rum from gin, as for Youl up North, the nincompoop didn't even know how to handle a gun . . .

A remarkably astute and clear-headed man named John Thomas Bigge was sent out in 1819 by Earl Bathurst to make a report on the condition of affairs in New South Wales and Van Diemen's Land under Macquarie's governorship. It must be remembered that New South Wales, as the foundation Colony, was the home of the Governor-in-Chief; Tasmania being divided into two counties, Buckingham in the South and Cornwall in the North; each of which was in charge of a Lieutenant-Governor (until 1812), who in turn, were answerable to the Governor in Sydney. After 1812, North and South came under one Lieut.-Governor stationed in Hobart, with a commandant in charge at Launceston.

No better man could have been chosen for the work than J. T. Bigge and his various reports are a rich, if sometimes biassed mine of information on practically everything connected with our early history and settlement.

In the year 1820, says Bigge, there were "only three towns in Van Diemen's Land; Hobart Town, Launceston and George Town . . ."

"With the exception of three allotments purchased for the purpose of making the residence of the clergyman at Hobart Town contiguous to the church, it has not been found necessary to make any purchases or resumptions of land for public building and . . . 400 acres of land have been assigned as glebe to the resident Chaplain, Knopwood . . . in the district of Clarence Plains, Rokeby.

"At Launceston the regularity of the streets has been much interrupted by permissions that had been given by the commandant to several inhabitants to build without previous reference to the plans of Governor Macquarie. It certainly appeared to me that the future importance of this town had not been sufficiently impressed upon the mind

of Governor Macquarie when he addressed his dispatch to the Earl of Liverpool on the 17th November, 1812, recommending the removal of the settlement to George Town. His main objection to Launceston being the difficulty of obtaining fresh water, the dangers of navigation of the Tamar, and the distance of the town from the sea. It appears to me that the situation of Launceston is much more likely to attract a free population than George Town. I did not concur in the expediency of continuing the works and buildings that had been undertaken by order of Governor Macquarie at George Town.

"The number of dwelling houses in Launceston amounts to seventy-eight and out of twenty-two allotments assigned to individuals, twelve were fenced and buildings erected upon them."

#### THE STATE OF THE CHURCH AS BIGGE FOUND IT

"The new church at Hobart Town (of course Bigge was referring to old St. David's), is respectable in appearance, but the workmanship, especially the building of the walls, is defective. It is estimated to contain 1,000 persons. The assistance of another clergyman will be desirable, on account of the increasing age and infirmity of the present chaplain.

"At Launceston a temporary wooden building had been appropriated to the performance of Divine Service on Sundays and the resident chaplain, the Rev. John Youl, also proceeds occasionally to George Town.

"At Hobart Town no residence had been provided for the chaplain, but at Launceston the Rev. Mr. Youl resides in Government House until the parsonage at George Town is finished . . . the people had been little accustomed to the performance of any religious duty from want of a proper place for the celebration of Divine Service . . . until the arrival of Mr. Youl, and no religious rite of any kind had been performed." (Evidently Bigge had never heard about Edward Main's small efforts.)

"At Hobart Town the church is already supplied with the Bibles and church plate that were sent out with the expedition under Colonel Collins. But at Launceston it will be necessary to provide a set of Bibles and Prayer Books and church plate.

"The Rev. Mr. Youl established a school very near his own residence in Launceston under the direction of a convict who was married and the appearance and attainments of the scholars did credit to their teacher, as well as to the

chaplain himself. Twenty-three children were attending the school in 1820, but before that time the schoolmaster at Launceston, paid by the local Government, was both incompetent from age and disqualified by habit." An attempt was being made at that time to start a series of Sunday Schools, but Mr. Marsden, the senior chaplain, oddly enough did not approve of them on the ground that they were not at all necessary, the very suggestion implying that the clergy were not doing their duty.

#### THE FIRST BIBLE SOCIETY

Bigge goes on to tell us that "an auxiliary branch of the Bible Society has been established under the patronage of Lieut.-Governor Sorell . . . and it would appear that out of 519 dwellings visited by members of the Society . . . upwards of 250 were destitute of the Holy Scriptures.

"In the month of May, 1820, the sum of £185 was remitted from the Society to Van Diemen's Land for the purchase of Bibles and Testaments, which were immediately supplied and distributed.

"And from these circumstances," Bigge continues, "I am justified in stating to your Lordship that there has existed no want of zeal in the local authorities of New South Wales and Van Diemen's Land, or in the clergy of the Established Church, or in those who are not members of it, to promote the interests of religion and morals among the lower classes of the inhabitants. But the depraved habits of the people oppose the strongest impediments to those salutary objects."

Not having heard of Knopwood's early records, Bigge tells us that "no registers were kept in the north until Mr. Youl came." In the quarter ending the 30th March, 1820, Youl had already baptised thirty-two children whose parents were married. He had married five couples and had conducted nine funeral services in Launceston's first cemetery; which lay on the hill near the corner of where York and High Streets run now, but was later transferred to Cypress Street. Family tradition has it that, owing to the deplorable lack of wedding rings in the Colony, Mr. Youl was forced to use anything that came to hand—no less than ten couples at George Town being married with the same brass curtain ring.

"The only clergyman in Australia who had kept proper registers of births, deaths and marriages before 1812," says Bigge, "was the Rev. Robert Knopwood." Mr. Cartwright started keeping them at Windsor, New South Wales,

from that date, "But in Hobart it was a very different matter, for I was furnished with a return of baptisms, marriages and deaths within the districts of Hobart Town, from the 12th of March, 1804, to the 31st of December, 1819." During that period 685 children had been christened as well as twenty-six aborigines, of whom 524 were the children of married parents and 161, including the native children (says Bigge, without a smile), were illegitimate." There had been 170 marriages of free people, 127 of convicts and 347 burials."

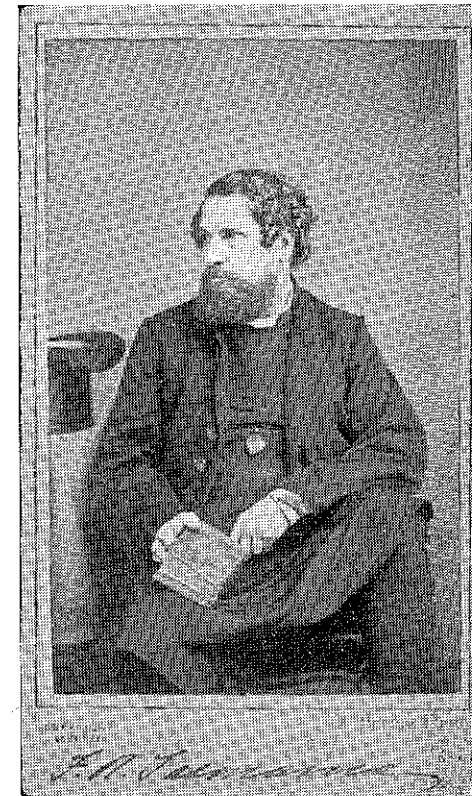
We must now leave the invaluable Bigge away back in time, telling Lord Bathurst about the buildings both in the north and south. "At Hobart Town, Your Lordship, the buildings completed or in progress consist of a Church, Government House, gaol, hospital, military barrack and guard house, also two small bridges. At George Town they consist of a house for the Commandant, a parsonage house, military barrack, store for provisions, house of confinement, working yard and windmill."

### THE TURNING POINT

#### Tasmania Becomes an Archdeaconry Before the First Bishop is Appointed

Australia's first Archdeacon, Thomas Hobbes Scott (1782-1860) was not only a great churchman, but an educationist of outstanding ability as well. He had started life as a clerk in the British Consulate in Italy, but returned to England where he matriculated at Oxford at the age of thirty, and gained an M.A., early in 1819. He was then appointed secretary to Commissioner J. T. Bigge (who is quoted elsewhere) and was held in such high esteem by the Home Government that Governor Macquarie was instructed to put him in Bigge's place if the Commissioner became ill or died. In any case, Scott is credited with having written a great deal of the famous Bigge Report on conditions in Australia, which is noted for its clarity and good sense. When he returned to England, Scott took holy orders and, in 1822, became rector of Whitfield, Northumberland. Two years later Earl Bathurst invited him to draw up plans for providing for churches and schools in Australia. These plans were finally to be adopted in a modified form, but met with hostility from some of the other denominations who considered that Scott's ideas allowed far too much power to the Church of England.

Needless to say, the Archbishop of Canterbury was well aware of all this, and decided to put Scott's fine brain



*Francis Russell Nixon,  
the first Bishop of Tasmania*



*Entrance to old St. John's, Launceston  
Pioneer Church of the North*

and great constructional ability, combined with unique knowledge of conditions in Australia through his association with Commissioner Bigge, to full use. So Scott was appointed archdeacon of New South Wales (which, of course, included Van Diemen's Land at that time) in October, 1824.

Governor Darling spoke of him as "amiable and well-disposed," but owing to his openly expressed opinion that his church was the only church for Australia, adherents of other denominations regarded him with a rather jaundiced eye. Scott made his final report on the church and school establishment towards the end of 1829, after which he retired to a parish in England, being followed as archdeacon in Australia by William Grant Broughton.

Up till this time, Tasmania and the rest of Australia had been in the diocese of Calcutta, but India was so far away that the Bishop never journeyed to this part of his enormous charge, and the clergy had to do their best without him. In 1835 the next sign of Canterbury's interest in Australia was shown when Governor Arthur was informed by the Secretary of State in London that "The Presidency of Madras, the island of Ceylon and the Colonies of New South Wales and Van Diemen's Land are in future to be known as the Bishopric of Madras." And at the same time the Governor was assured that Australia would soon have a Bishop of its own.

In spite of everything that has been said against him, Governor Arthur, although severe and at times vindictive, was at heart a Christian man, naturally devout and always anxious to help his church or even the clergy of other denominations. It was natural then that he should be pleased when further news came from London that, by Letters Patent, the Archdeaconry of New South Wales had become a Bishopric (18th January, 1836) and that Archdeacon Broughton had become the first Bishop. After that, much the same thing happened in Tasmania itself, for after two months (17th March) the Rev. William Hutchins was declared the first Archdeacon of Van Diemen's Land, a position he held until his sudden death in 1841. Then only a year passed before the Rev. Francis Russell Nixon was consecrated in London as the first Bishop of Tasmania (24th August, 1842).

In this way the Established Church (as it was to remain by popular consent until 1853, when Van Diemen's Land became Tasmania, with its own Parliament and Government Institutions) was indeed established in Tasmania.

## PIONEER CHAPELS

Churches began to spring up all over the settled parts of Tasmania as soon as St. David's and St. John's were functioning properly, and many of those pioneers able to afford it, built their own private chapels near their homes, and usually with a private cemetery nearby. On estates from one end of the island to the other—from Richmond to Circular Head, from Cullenswood to Cressy, fine little chapels were built, often of stone or brick, sometimes of timber. In them morning prayers were read almost every day by the owner, and unfailingly on Sundays the full service was conducted either by him or by a visiting clergyman. On those occasions all hands were expected to attend, no matter what their denomination—Roman Catholics or Jews, it made no difference. But those little outposts of our faith took a new light into many of the dark places of Van Diemen's Land.

## CHANGING TIMES

On the Deed of Consecration for St. David's Church, Hobart Town, "and the burying ground in Van Diemen's Land" (29th February, 1823) the names of the old generation of pioneer churchmen are found together for the first time with those of the new order. Samuel Marsden, the original Senior Chaplain in New South Wales, signed the deed, and his signature was witnessed by Governor William Sorell, John Wylde (Judge Advocate of New South Wales), E. Abbot (Deputy Judge Advocate), Robert Knopwood, and his successor, the new Senior Chaplain in Van Diemen's Land, William Bedford.

Knopwood was now at Rokeby on a small pension, and the Rev. William Bedford was not the sort of man with whom he could ever feel comfortable. Known by the impious as "Holy Willy," Bedford denounced evil with no uncertain voice and, it is said, with all the fire of the old prophets, but he was to live long enough to see the result of his wrath in a great change for the better all through the island.

Never as popular with the poor as the old chaplain, Bobby Knopwood, who could always be depended on to give a friendly greeting and a shilling when needed, Bedford did not bother to be tactful, but struck out right and left against the vice and corruption, the dishonesty and evil constantly flaming up around him.

## ARCHDEACON SCOTT OF NEW SOUTH WALES VISITS TASMANIA IN 1826

There were only four churches in the whole island when Archdeacon Scott came over, each with its own chaplain: Dr. Bedford at St. David's, the Rev. H. R. Robinson at St. Matthew's, New Norfolk, the Rev. James Norman at St. John's in Launceston and at Sorell, the Rev. W. Garrard. Knopwood had a little chapel at Rokeby, Clarence Plains past Kangaroo Point (as they used to call Bellerive).

Scott consecrated several burial grounds in the country during his first visit and on his second visit, consecrated old St. John's. He also instructed the church wardens in their duties, fixed pew rents and issued orders concerning the management of cemeteries. His third and last appearance was in '33 when he held confirmation services in several churches north and south. Archdeacons do not, of course, usually discharge that duty, but with no Bishop available, something of the sort was entirely necessary, for the population was growing fast and did not want to be cut off from Holy Communion.

The Archdeacon's confirmation services were the same as those of a Bishop, but without the laying on of hands, and by this means, many who otherwise would have been denied it, were able to partake of the Holy Sacrament.

Almost the first work Bishop Broughton had to perform was to raise his old friend, the Rev. William Hutchins to be an Archdeacon, the first in Tasmania, a position he held until the time of his death in 1841. The finest memorial to his name being Hutchins School in Hobart.

## THE PIONEER BISHOP OF VAN DIEMEN'S LAND

On the 27th of August the following year, Dr. Nixon was consecrated in London as our first Bishop and immediately set sail for Van Diemen's Land. If Archdeacon Hutchins had lived, he would have performed the duty which now fell to the lot of Senior Chaplain William Bedford when he conducted Bishop Nixon to his throne in St. David's Church, which by letters patent was now created the Cathedral Church of the diocese. The Bishop's throne in St. David's Cathedral at the present time is the same that was used at the consecration of Dr. Nixon in Westminster Abbey over a hundred years ago.

Governor Franklin and his lady had undoubtedly helped far more than is generally realised towards hastening this great advance in the spiritual life of Tasmania. Governor Arthur had brought strict law and order, but with that

accomplished, it was obvious to the Franklins and their friends that the colony had reached the stage when education and what, for want of a better word, we call culture, could also be introduced into the lives of our pioneers, whose time had generally been more devoted to hard work than to enjoying the classics of literature, art and science. Even at the present time it may be noted that some of us do not appreciate those subjects with the enthusiasm to be expected after the passing of so many years.

Governor Franklin had used his influence on people in the Old Country, and so had Lady Jane, to draw the interested attention of members of the mother church to the struggles of this, her newest diocese in the antipodes, with the result that a good deal of money was raised and sent out here to endow the see of Van Diemen's Land.

Some of that money was spent on buying the property called Vron, near Cressy, which was re-named the Bishopsbourne Estate, the rent of which was to go towards the Bishop's stipend. The Legislative Council had already passed an act to guarantee him £800 a year.

In 1847 Bishop Nixon was declared suffragan (subject to) the Bishop of Sydney, by which time the number of clergymen in Tasmania had risen from ten to forty-seven. Besides these fully-ordained men there were numerous Catechists scattered throughout the country. Twenty churches had been built, including St. George's and St. John's in Hobart and Holy Trinity in Launceston, the rest being in country districts.

### TROUBLED TIMES

Before Bishop Nixon's time the senior chaplains, both here and New South Wales had been members of the Legislative Councils and their advice had always been sought in matters connected with the church, but Bishop Broughton refused the honour and so did Dr. Nixon, thinking they could do better work if they were left entirely free from political pressure; and from that time the practice was discontinued.

Perhaps it would have been easier for our first bishop if he had retained his seat on the Council, for in those days most of the chaplains working away from the towns, often among the prisoners, were members of the civil service, being appointed and paid by the Crown. This division of his clergy was, perhaps, the greatest of the Bishop's worries, for half of them were quite beyond his control.

At first too, not realising how limited his powers were, Bishop Nixon tried to establish a consistorial (Bishop's spiritual) court as his letters patent empowered him "to enquire by witnesses sworn in due form of law, and of all other lawful ways and means—concerning the morals—and behaviour of the chaplains in the said offices and stations." But the Bishop found that he had no power to enforce the attendance of witnesses or to compel them to be sworn or give evidence.

Naturally he appealed to the Colonial Office against this limitation of his powers, but the other denominations quarrelling among themselves, were yet united in opposing this request and acted so strongly that even his right of establishing an ordinary court was at last withdrawn (11/5/49).

Then the State Aid Distribution Act which had £15,000 under its control by virtue of the Constitution Act, for distribution every year in the furtherance of Christian work in the colony, started to divide that money among the various churches in proportion to the number of members in each church.

But a provision had been included ruling that when any minister died or ceased to hold office, the amount of his stipend should in future lapse and go into the Public Treasury, making it clear that State aid to religion would soon come to an end.

It is not intended here to deal with all the various Acts affecting the church, including the involved State Aid Commutation Act, the repeal of the Bishop's Salary Act or the act of 1868 which prohibited Government endowments of any more land for religious purposes. Our church had already been given 1,716 acres of land by that time, and was in a very sound position.

In 1857 Bishop Nixon called together his clergy with many leading laymen and with their advice, summoned the first Synod which met on the 29th of September. This Synod, of course, had no legal powers and a committee was formed to prepare a Bill to be submitted to Parliament so that the Church in Tasmania could call together a properly constituted Synod and would have complete control of its own affairs thereafter. The Bill was passed in the following year and, with an amendment (1882) conferred all the power necessary upon our church to conduct her own parliament. (The names of those attending the first Synod will be found at the end of this book.)

## THE RIPON FUND

When Bishop Nixon visited England in '46 his eloquence and personal charm were responsible for a great amount of money being raised for use in Tasmania. For instance, £5,000 was given anonymously by one lady, and in the end no less than £9,767 was sent out and invested to form the foundation of the well-known Ripon Fund.

### SOME EVENTS IN THE LIFE OF Dr. NIXON

Not for nothing was Bishop Nixon referred to as being "possessed of a strong will as well as a vigorous intellect. He was as well suited as any man could be to control the laxer discipline which necessarily characterised a church hitherto without a bishop, founded upon episcopal order and discipline.

"He was not only a man of determined character," West continues, "but of great benevolence, as his sacrifices of income for church work sufficiently testify."

Francis Russell Nixon was born in August, 1803. His father, the Rev. Robert Nixon, was something of an artist and exhibited about twenty pictures at various times in exhibitions at the Royal Academy, and this love of drawing and painting was inherited by his son. Young Francis went to the Merchant Taylor's school and then to St. John's College at Oxford, of which he became a fellow, gaining the degrees of M.A. and later D.D. on being made a Bishop.

He became British chaplain at Naples after leaving Oxford and while stationed there, acquired a love of Italy and her language which never left him. During spare time he painted and studied enthusiastically.

Returning to England, the Archbishop of Canterbury heard him preaching and was so taken with Nixon's eloquence and sincerity that he appointed him one of the six preachers at the Cathedral. In '42 he was consecrated as first Bishop of the new diocese of Tasmania and arrived in Hobart in June, '43.

He appealed, with considerable success, to Earl Grey in '47 concerning the evils of transportation and the treatment of convicts, particularly the vicious Probation System, under which four or five hundred men were forced to live herded together in lonely parts of the country which invariably led to the most fearful depravity. The Bishop put his whole heart into the work of his diocese and into making it run flexibly in the business-like way it has achieved at the present time. His book, "The Cruise of

the Beacon," in which he tells of his second and much more extensive visit on duty to the islands in Bass Straits, in September, 1854, was published in 1857, eleven years after his first visit to those islands, when he had accompanied Sir John Franklin on the occasion of the laying of the first stone of the lighthouse on Swan Island.

"The Cruise of the Beacon" is pleasantly written and full of interest, for with tact and good humour the Bishop took the rough islanders as he found them, with the result that those descendants of the earliest sealers and whalers (some of whom American, Portuguese, Spanish, Malay and even African negro, had inter-married with Tasmanian aborigines), took a liking to him and his work, bringing their children for his blessing and for the rites of the Church.

Many of the older and wilder inhabitants of Bass Strait had already left the islands for Victoria by this time, lured away by the gold rush, but scarcely an island lacked some inhabitant for the Bishop to visit.

Even in those days, Bishop Nixon thought the diocese of Tasmania should have a suffragan bishop on account of its size and the difficulties of transport. He retired from his duties out here on account of ill-health in March, 1863, and in England was given a parish in Yorkshire, but after two years, finding the work too much for him, he went back to his beloved Italy, where he died in his house at Stresa, on Lake Maggiore, leaving a widow (his third wife who had been a Miss Muller) and several children. His first wife had been a Miss Streatfield and his second (the one who helped him so charmingly and well in Tasmania, some of whose letters have just been published by her granddaughter, Miss Nora Nixon), was Miss Woolcock. Bishop Nixon was an exhibitor at the first exhibition of pictures to be held in Australia, which was opened at Hobart, on the 6th January, 1845.

### BISHOP NIXON AND CHURCH SCHOOLS

Three years after the Bishop was installed, the Launceston Church Grammar School was founded and was opened on the 1st July, 1846. Hutchins' School was opened on the 3rd of August following and in October of the same year, Christ College at Bishopsbourne came into existence. Of these, the Launceston Church Grammar School can proudly boast of being the oldest school in Australia still remaining without a break since it was founded.

Hutchins' School is housed in one of the most architect-



turally satisfying buildings of its sort in Tasmania and continues to grow with the times.

Only Christ College failed, for it was a little too far ahead of the needs of the colony in those days and now functions as part of the University in Hobart.

Christ College and the two grammar schools were founded by private subscription, the total amount being £12,456, of which Bishop Nixon himself gave £1,000 and twenty-two of his clergy gave £15 each.

### THE SECOND SENIOR CHAPLAIN AND THE PROPOSED CATHEDRAL

Mrs. Nixon, writing to her father on the 14th September, 1843, told him of old St. David's Church, a bepewed and begallared and bepulpited affair, without any architectural pretensions whatever, may be seen over the roof of Government House from our cottage in the grounds. Government House is a miserable, low building, which has been patched up and added to by every succeeding Governor for the last twenty years.

"The old chaplain (the Rev. William Bedford) who has been here twenty years, thinks the church is so perfect that he is quite annoyed that the Bishop is dreaming of building a Cathedral, but indeed there are so many more important points to be achieved previously, that poor old Dr. Bedford may probably be in his grave before he is distressed by the erection of a Cathedral."

It was only natural that the Rev. Dr. should have an attachment for St. David's, which Mrs. Nixon, quite unused to pioneer buildings, was perhaps, not able to appreciate, in spite of her kind heart. From that pulpit the chaplain had not hesitated to mention the sins of his congregation when, often and with satisfaction, he must have watched the black sheep among them, quail as he thundered denunciation of their ways. And, although he did not point them out by actual name, no doubt was left in anyone's mind exactly whom he was talking about, or of the sins committed. Dr. W. L. Crowther tells us that in his zeal, Bedford even made out a list of offenders and gave it to Governor Sorell, but found the Governor quite unresponsive. But when Governor Arthur came soon afterwards, with an equally strong sense of right and wrong, Bedford was able, with his help, "To bring about a lasting change for the better in official circles and so throughout the Colony." Dr. Crowther goes on to say that, "The female convicts greatly resented a regulation,

framed by a committee, of which Bedford was a member, by which for certain offences their hair might be cut off. On one occasion they mobbed him and exposed him to grave indignity! . . .

"His saddest and most exciting duties were the long vigils he kept on more than three hundred occasions with condemned men at the old gaol before walking with them next morning to the scaffold."

The Rev. Dr. Bedford married Martha Picard, Dr. Crowther tells us, and had three children. William, who had pastoral properties in Tasmania; Eleanor, the second wife of Sir Alfred Stephen; and Edward, who became a doctor, trained by the famous James Scott, M.D., in Hobart, and an outstanding figure in the capital.

But the Rev. William Bedford did not live to see his old St. David's demolished in 1874, nor the building of the present fine St. David's Cathedral, started six years earlier, close beside it. For the foundation stone of our Cathedral was not laid by the then Duke of Edinburgh, until the 8th of January, 1868, when the old chaplain, referred to by Mrs. Nixon, had long been in his grave.

That story of the Rev. William Bedford's unfortunate adventure in the women's jail at the Cascades in Hobart reminds us that women prisoners were always far more difficult to control than the men, and no one ever seemed able to devise a proper way of punishing them. They could not very well be flogged for obvious reasons, and in any case, it would have been almost impossible to find a man who would do it. In despair, one Governor tried putting an iron collar with spikes on it around their necks, but that proved useless. The only thing these abandoned creatures really seemed to dislike was having their hair cut off. As usual, all the men were like putty in their hands, so the women had to be kept in jails known as "Female Factories" where they did washing and mending and looked after their countless babies.

Of the Bishop's many difficulties his wife gave some particulars in letters to her father during 1844, when she wrote: "Lord Stanley has given the Comptroller of Convicts the power of dismissing the chaplains at any moment, subject to the ultimate decision of the Governor . . . My husband protested against this as being utterly destructive of his power of protecting his clergy against capricious aggression. Then too, the Governor will say to the new chaplains, 'The Bishop! You have nothing to do with him nor he with you.' And so the Bishop's authority is reduced to a mere cypher. Yet the S.P.G. still continues to deceive

these poor men into the belief that they will be working under the Bishop."

Of the proposed College for higher education, Mrs. Nixon says, "Sir John Franklin intended to build the college there (at New Norfolk), of which Mr. Gell came out as principal, appointed by Lord Stanley, at a salary of £500 a year. The present Governor (Eardley Wilmot) will not hear of a college and has filled up the foundation which was dug on the Domain at New Norfolk, and I should not be surprised if the whole scheme is knocked on the head and Mr. Gell returns to England."

Of the building at last of this college at Bishopsbourne, more will be found under the "Work of the Church in Norfolk Plains."

### BISHOP NIXON AND THE "PSYCHE"

From the first Bishop Nixon was determined to visit every inhabited part of his large diocese and before he left Tasmania had indeed covered a great area of it, including two visits to the islands of Bass Strait, which never before had been visited by a dignitary of the church.

As mentioned elsewhere, he went there on the Government schooner, "Beacon," of 96 tons, but it seems that five or six years earlier he had had some idea of going on a yacht named the "Psyche" which he and his friend George Foster had bought between them, partly for pleasure and partly for work.

The "Psyche" had been built on the Tamar at Gravelly Beach for James Raven, at that time a well-known ship-owner in Launceston, and after the purchase, Foster sailed her down the east coast to the Derwent, although she seems to have been leaking rather badly at the time.

She was then put in charge of a ticket-of-leave man who in his time had been a sailor, and now had gained for himself a name for honesty and trusty dealing. It was part of his duty to attend to all necessary repairs and to take the Bishop or Foster on official visits or pleasure excursions in the harbour.

But one morning in February, 1849, the Bishop looked across the water in vain for his little ship and no one could tell him where she had gone until, next day, a fisherman brought word that he had seen the "Psyche" sailing quietly down the river at dawn towards the open sea. And from that day to this she never entered Tasmanian waters again.

But Miss A. L. Chapman, a daughter of the Hon. T. D. Chapman, of Hobart, writing to her sister in England soon

afterwards, is quoted by Mr. L. Norman as telling her of the piratical seizure of the staunch little yacht from her berth on the Derwent.

"You will be surprised to hear," she wrote, "that your old pleasure boat, the 'Psyche,' has become a pirate vessel. Everyone had a good opinion of the man in charge of her, but he has proved how much they were deceived in him by bolting last Wednesday night and taking three other prisoners with him. One of them is, I believe, well educated, clever and a good navigator.

"They were well provided for, the crew having on board a barometer, a compass, charts, maps, etc., with a hundredweight of beef and four hundredweight of ship's biscuits, which poor Mr. Foster finds the captain had ordered at his expense."

So the Bishop's yacht had gone and only George Foster was left with a bitter reminder of his part ownership when he paid for the beef, biscuits and, possibly, other sundries in her store room.

But the "well-educated, clever navigator" of the pirates must have used his gifts to advantage, for the little ten ton "Psyche" sailed away from Van Diemen's Land, across the great Pacific Ocean, day after day, come fine weather or come foul, right to the shores of North America, where, Miss Chapman tells us, a year later, the captain of one of her father's ships, on his way to San Francisco, saw her lying abandoned in the Sacramento River.

When enquiries were made by him about the reason for her being left unattended in that way, he was told that she had been sailed in not long since by her captain and crew, who immediately deserted her and, it was supposed, had made off to join the rush of prospectors to the Californian gold fields.

And that was officially the end of the story, but some years later it is said that the rascally man who had acted as captain, wrote to the Bishop, apologising for making off with his ship in that way without asking permission, but, as the voyage had been so successful, he hoped His Lordship would forgive him and let bygones be bygones. And, knowing the Bishop, that most likely is exactly what he did do.

### OTHER DENOMINATIONS

The Rev. Samuel Marsden had never ceased to point out the great need for more clergy to work among the colonists both here and in New South Wales, for, by this

time, there was a completely new feeling growing in the Australian colonies and the blessings and advantages of christian teaching were becoming more apparent as our great southern land grew in strength and population.

The half-wild element of those early days of settlement, remarkably enough, produced children of fine intelligence who "actively disliked the drunken, profligate ways" of the old hands, even when "manifested in the persons of their parents," as the historian West pointed out, and that feeling of revolt against the old, bad ways must "convey to the mother country the first proof that the foundations of a mighty empire have been laid," as Sydney Smith wrote later with a prophetic pen.

"It was not uncommon," West goes on to say, "to see children of the most elegant form and with an open countenance, attended by parents of a different aspect, as if this new region restored the physical and mental vigour of the race."

John West's "History of Tasmania" has never been superseded and, besides being remarkably accurate and unbiased, shows at times a neat and kindly handling of controversial matters not easily to be bettered.

Although a minister of the Congregational Church, stationed in Launceston from early in 1839, a year after the death of old Chaplain Knopwood, he spoke of him and his tolerance of other denominations with gentle subtlety, "The gaiety of his disposition," he wrote, "made him a pleasant companion and a general favourite, and conciliated whatever esteem may be due to a non-professional reputation. Mr. Knopwood was not, however, unwilling to tolerate the assistance of a sect whose zeal wore a different aspect from his own. The Wesleyan ministers found a kindly welcome and an open field."

### THE METHODISTS

The Wesleyans or Methodists, were first represented in Tasmania by the Rev. B. Carvosso, who called in at Hobart Town on his way to Sydney in May, 1820. Knopwood welcomed him and introduced him to Governor Sorell, who gave him permission to preach wherever he wished.

So Mr. Carvosso and his wife stood on the steps of a house in the little Town and preached from the words, "Awake thou that sleepest;" and his wife led the singing with good effect and general approval.

The preacher thought the people were kindly, but dissolute, as, indeed, they seem to have been. When

the Carvossos left for Sydney and until more Methodist ministers arrived in the colony, Corporal Waddy and several other soldiers stationed in the island continued to hold services in the Methodist style, although they met with a hostile reception at the hands of some of the lower type of citizen who made such noises and caterwaulings during the soldiers' meetings, that Governor Sorell had to step in and restore peace.

At first they had some difficulty in finding a building to hold their services, but a suitable shed was found at last belonging to a carpenter named Donne, whose wife, West tells us, was a Roman Catholic of violent temper and would not hear of it being used for such a purpose. Fortunately for the Methodists, however, a violent electrical storm enveloped the town on the very night of her refusal, when the thunder and lightning were so violent that Mrs. Donne's house rocked on its foundations and the surrounding mountains seemed to sway in the tumult. Seeing in this a direct display of heavenly wrath at her refusal to lend the shed, the lady piously changed her mind at once. "The Methodists can have it, they can have the shed," she cried—and possibly the storm ceased forthwith.

It may be mentioned here that the Rev. William Bedford, who had just taken Knopwood's place, presided at the first annual meeting of the Methodist Mission, and the whole community joined in supporting the Bible Society they formed, which was the first religious institution in the colony.

"Twelve members of the free and accepted masons of St. John's Lodge, Hobart Town, also contributed five shillings each for this purpose," and it was not long before the Bible Society became very strong. It had been founded first in New South Wales in 1819 by some of the missionaries who had escaped from Tahiti and were under the patronage of Governor Macquarie. When Tasmania was included in the scheme, money was forwarded from Sydney to help in its establishment.

J. T. Bigge tells us that this was the first instance of friendly co-operation between the emigrant and emancipist classes in this part of the world.

### THE ROMAN CATHOLIC CHURCH

The first Roman Catholic priest arrived in Tasmania during March in 1821. He was Father Peter Conolly, whose difficult task was, if anything, made slightly easier by the fact that he was an Irishman himself and well knew

the ways of his fellow countrymen who comprised the main part of his congregations. He and Knopwood had a great deal in common and were soon on intimate terms, being convivial, good-hearted men, rough by present-day standards, but well suited to the times.

Conolly was given a grant of land on which he built a simple little chapel and presbetry with money given by those of his flock who could afford it, or who were ordered to make amends for their trespasses in that sensible manner.

Edward Curr, who was to become director of the great Van Diemen's Land Establishment at Circular Head four years later, was the most important of Father Conolly's communicants. At that time, Curr was a J.P., and merchant in Hobart, so it was only natural that part of his store house in Bathurst Street should be used as a chapel while the little church was being built.

### THE PRESBYTERIANS

The Rev. Archibald Macarthur, preached his first sermon in January, 1823, and was welcomed by the many Scots in the island, who, until then, had had no minister. Sir Thomas Brisbane had taken Macquarie's place as Governor-in-Chief at Sydney by that time and helped his fellow Presbyterians in Tasmania with a generous subscription towards their establishment.

The leading lights in Macarthur's congregation in those early days numbered among them men whose names were to become household words in the island: Bethune, Ogilvie, the well-known Dr. Adam Turnbull (who later became a minister himself) and Dr. Robert Officer, who was afterwards knighted.

### CONGREGATIONAL

The Congregational Church was founded in Hobart when the Rev. F. Miller arrived on the 22nd September, 1830. One of the finest ministers of this church was undoubtedly the Rev. John West who, besides writing his fine history of Tasmania, was partly responsible for Tasmania's political freedom and the design of the Australian flag as we know it to-day.

### QUAKERS

The Quakers (who are, in reality, the Society of Friends) were first officially represented here by those two fine Christians, James Backhouse and George Washington Walker, who established regular meetings in Hobart as

early as the 20th September, 1833. Although they were never very numerous (only sixty Friends being listed in 1855), the Quakers had a fine influence on the community out of all proportion to their numbers.

### 1868

When an Act was passed in 1868 prohibiting the granting of any more free land for any religious purpose; 2,142 acres had already been handed over by various Governors in Council for that purpose of which no fewer than 1,716 acres were under the Bishop's control for the Church of England. The Roman Catholics had been given 243 acres, the Church of Scotland 150, Methodists 25, Baptists 5 and Congregationalists a small block in Tamar Street, Launceston.

### IN GOVERNOR FRANKLIN'S TIME

When Governor Franklin came, he found the various churches at variance with each other, principally concerning the amounts of land and money allotted to each of them by the Government. One of his earliest tasks was to clarify the whole position and to fix the amount of pay the various preachers and teachers were to receive.

All the chaplains appointed to the Australian Colonies by the Crown, had invariably been members of the established church, but as there were not enough of them to give regular attention to the various penal establishments, the Government was forced at last to find religious instructors within the ranks of other denominations "chiefly Wesleyan," West tells us.

Up in the interior of the island, catechists were being sent with the blessing of Archdeacon Scott. These nearly always conducted a school during the week days and held services on Sundays, using the same building for both purposes.

To encourage the building of more churches in various parts of the island, other denominations were also given land and sometimes handy sums of money as well.

At Bothwell, for instance, where many Presbyterians lived, Governor Arthur had helped considerably in building a church, and he stipulated that whenever a clergyman of the established church came to the district, the building must be handed over to him without question. This led to a good deal of unpleasantness between the parties concerned, although the Presbyterians at that time were inclined to quarrel among themselves over matters "almost unintelligible" to those of other than Scottish birth, as West gently tells us.

## BISHOP BROUGHTON

At about the same time as Governor Franklin arrived (1836) the Australian colonies were declared to be a See, and Dr. Broughton became the first Bishop of Australia. A year later a Bill was passed (November, 1837), authorising Franklin to grant £300 to any congregation for building "a parsonage and £700 for the erection of a church, or an amount not greater than that subscribed by the people who needed them. The Governor could also give £200 salary to any clergyman of the three main creeds, so the worries the Bishop had encountered on arrival concerning the church, were made very much less.

Bishop William Grant Broughton had visited Tasmania in February, 1833, when he was still only an arch-deacon, and performed several important duties, as mentioned elsewhere. The final ties with the diocese of Calcutta were, of course, finally severed at this time, and Bishop Broughton's diocese covered the whole of Australia.

Travelling on H.M.S. "Conway," Dr. Broughton paid his first visit to Tasmania as Bishop, on 21st of April, 1838, during Governor Franklin's time.

Among other duties, he consecrated St. George's at Battery Point, St. John's at New Town, and the country churches of Richmond, Perth, Ross, Jericho and Hamilton.

He visited Launceston on the 14th May, where he preached in St. John's, and finally returned to headquarters in Sydney after being over here for three months.

### THE CHURCH IS ESTABLISHED

At this stage it only needed the good news that Dr. Francis Russell Nixon had been consecrated in Westminster Abbey (24th August, 1842) by letters patent, as the first Bishop of the new diocese of Tasmania for people to realise that the Church of England was indeed established in Tasmania. Old St. David's was packed to the doors when our first Bishop was enthroned (27th July, 1843) and before long the full force of his fine, spiritual leadership was making itself felt through the whole colony. With many a prayer and many a blessing, his work was at last to bring law and order into the tangled affairs of his diocese.

### THE ESTABLISHED CHURCH

Although the Church of England was never officially declared to be the Established Church of Australia, it was naturally treated as such and as a blessing inherited from the Old Country.

Until 1836 marriages in England were only recognised by the State if they were performed according to the rites of the Established Church, but this rule was never enforced in Australia, and any misgivings that may have worried our ancestors on that point were finally removed when an Act (5 Wm. IV No. 2) was passed, which made it no longer compulsory for marriage certificates to be sent to the official clergy.

As early as 1817 Governor Macquarie had deported Father O'Flynn for trying to establish an R.C. Communion in New South Wales and wrote to Lord Bathurst, telling him that he was "Convinced from the experience I have had of this country, that nothing can so promote its internal peace and tranquility as much as uniformity in matters of religion . . . no sectarian Preacher or Teacher should be permitted to come hither;" and Lord Bathurst agreed with him.

Macquarie's outlook in these matters was not so generous perhaps, as that of Governor Arthur, who sent his own carriage to bring the first Roman Catholic Archbishop of Sydney, the Most Reverend John Bede Polding, from the landing-place in Hobart to Government House (August, 1835)), and treated him so well during his stay in Van Diemen's Land, that the Roman Catholic flock in Hobart Town later presented the Governor with a piece of plate, as a token of their gratitude.

It is not intended here to deal with the Church and School Corporation's charter, which was finally revoked in 1833, but let it be said that the Church of England was given unquestioned priority in all Government dealings until 1836, when Governor Bourke (N.S.W. 1831-1837) announced that, "In a new country to which persons of all religious persuasions are invited to resort, it will be impossible to establish a dominant and endowed church without much hostility and the great improbability of its becoming permanent . . . every one of the three grand divisions of Christianity should be treated indifferently." (Using that word where we would now, perhaps, be more likely to say "as equals.")

And, in spite of much criticism, Bourke's system of indiscriminate endowment was followed from the time of its introduction in 1836.

Bishop Broughton fought back on behalf of his Church, but the Presbyterians, who followed John Dunmore Lang, campaigned violently for the complete abolition of State aid to any denomination whatever, rather than chiefly to the Established Church.

So gradually the old system died out and treatment of

the Church of England as the Established Church finally came to an end in 1853, when Tasmania was given control of her own affairs.

Bishop Nixon came at a time when half his clergy were under Government control and not answerable to him in any way: a state of affairs which, not unnaturally, made him almost desperate. And it may be seen that although the honour of being the Established Church was of no little importance, it certainly had its drawbacks in this part of the world, for the Government never forgot that "he who pays the piper calls the tune."

## *The Bells*

Although Governor Collins brought a bell for use in calling the convicts together and for other signals of that kind, Knopwood never mentions it as being used for church services. However, by the 10th February, 1836, six church bells were ordered and arrived from England, on the ship, "Georgina," three years later. One of these was for old St. David's, another was for St. Matthews at New Norfolk, the second church to be built in Tasmania, while others were for St. John's in Launceston, St. Andrew's, Hobart and the church at Port Arthur. Whether the sixth bell went to Bothwell or Longford it is hard to say.

John Swain, who had a foundry in Barrack Street, Hobart, made several bells for various churches, particularly one cast on 21st April, 1847, weighing 110 lbs., for St. Peter's at Bruny Island.

J. W. Beattie recorded that there was a "fine peal of bells at the Port Arthur Church," which was later hung in St. Matthew's at New Norfolk.

The bells of Trinity Church in Hobart, were cast at Mayer's foundry, Whitechapel, in London. They arrived on the ship "Navarino" in 1847 and were first rung on Regatta Day, the first of December in that year.

### **THE WORK OF THE CHURCH AT NORFOLK PLAINS THE LONGFORD DISTRICT**

Notwithstanding all her difficulties, the Church continued to grow in strength from one end of Tasmania to the other.

In the North, that fine man, the Rev. R. R. Davies,

was stationed at "The Plains" (which was an abbreviation of the Longford district's old name, Norfolk Plains).

He was a cultured, hard-working man, and responsible for building no fewer than eleven churches in Northern Tasmania during the thirties and early forties of last century, those at Evandale, Franklin Village, Bishopsbourne, Perth and Cressy, being among them.

Mr. Davies was the first chaplain of "The Plains." It was an enormous parish in those days, bounded on the south by the Clyde, east by the Campbell Town and Launceston districts, west by the territories of the Van Diemen's Land Company (Burnie) and in the north by Bass Strait; comprising altogether 2,250 square miles.

He had arrived from England on the 30th of April, 1830, after being appointed as chaplain to Norfolk Plains by H.M. King George IV. Robust and possessed of the abounding energy necessary for his difficult pioneer work in that huge area, Davies never spared himself, riding and driving over the unmade roads and bridgeless rivers with tireless energy and his name will always be honoured in the annals of our church as being one of her greatest pioneers.

The district of Norfolk Plains or Longford, which, of course, includes Bishopsbourne and Cressy, was by far the most outstanding country parish of Tasmania in the early days. The name "Norfolk" dated back to 1807, when the unwilling Norfolk Island settlers were forced to come here from that tropic paradise of the Pacific, to make way for new schemes which the Governor-in-Chief in Sydney had mapped out for it. Years later Norfolk Island was, for a while, part of the Diocese of Tasmania and our pioneer Bishop Nixon paid an official visit there in 1851, as stated earlier. Longford Town and Municipality as we know them, gradually formed as the centre of this enormous area, mainly because of the settlements formed there by those Norfolk Islanders along the South Esk and Lake Rivers.

The marriage register of St. John's in Launceston has the following entry, "On the 26th of February, 1833—by the Rev. W. H. Browne, L.L.D., the Rev. R. R. Davies, B.A., Colonial Chaplain, to Maria, eldest daughter of William Lyttleton, Esq., late 73rd Regiment, Police Magistrate for the Launceston District."

Davies was appointed Vicar-General in 1846 and in '53, after twenty-three years at The Plains, went to Hobart where he was appointed incumbent to St. David's and the following year was made Archdeacon. He died at the age of 75 on the 13th of November, 1880.

TASMANIA



# Sesquicentenary

## THE FOUNDATION OF BRITISH SETTLEMENT IN TASMANIA

September, 1953, to November, 1954.

From 1800 to 1806, during the reign of George III, Philip Gidley King was Governor-in-Chief of the Territory of New South Wales; defined as extending from Cape York in the North to South Cape on the South coast of Van Diemen's Land.

In 1803, being suspicious of French activity on the southern coast of the continent, Governor King decided to establish His Majesty's Right to Van Diemen's Land, and directed Lieut. John Bowen, R.N., with a small party, to form a settlement at Risdon Cove, River Derwent. Bowen arrived there on 11th September, 1803.

Consequent upon a despatch from Governor King, referring to the movements of French ships in Australian waters, the Secretary of State (Lord Hobart) in 1803, commissioned Lieut.-Col. David Collins, R.M., to establish a settlement at Port Phillip, where he arrived in October, 1803. Early in 1804, under Governor King's direction, Collins removed his party to the Derwent. Bowen had been ordered by King to hand over his command to Collins.

On 16th February, 1804, Collins landed formally at Risdon Cove. Having decided that Risdon Cove was unsuitable for his comparatively large establishment, he sailed downstream to Sullivan Cove. On 19th February, 1804, Collins, with some of his officers, went ashore and formally took possession of the site, upon which the City of Hobart now stands.

By direction of the Secretary of State (Hobart) at the instance of Governor King, Lieut.-Col. William Paterson, N.S.W. Corps, was commissioned in 1804 to establish and command a settlement at Port Dalrymple. Paterson arrived there on 4th November, 1804, and at Outer Cove (George Town) hoisted His Majesty's Colours on 11th November. Shortly afterwards Paterson founded his main settlement at York Town.

These three events are to be commemorated during the Celebrations of the 150th Anniversary of the foundation of British Settlement in Tasmania.

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Needless to say, Mr. Davies and Bishop Nixon were great friends, and it must have been a comfort for them to get together and discuss church matters on the high spiritual level natural to them both.

"He and the Bishop are planning the immediate commencement of ten new churches," Mrs. Nixon wrote in 1844, and, "as Mr. Davies says, if we only wanted one, there would be a thousand difficulties, but begin ten and obstacles vanish."

In church matters, both educational and spiritual, Longford's history is of outstanding importance, as witness Christ Church, Christ College, St. Wilfrid's College, the Grammar School and the eleven churches for which Mr. Davies in the end was responsible.

The first religious training and the first school had been started at Norfolk Plains in 1827 when, seeing the richness of the district and the rapid growth it was making (particularly at Cressy where the Van Diemen's Land Establishment was importing trained men and stud stock from the Old Country), Governor Arthur sent Mr. W. P. Weston, a man of great ability, to be the first catechist. Conducting Church of England services on Sunday, sometimes three times a day, Weston also held classes for boys on week-days, in what came to be known as the "King's Elementary School," which at first were held in a building in a paddock near the present Methodist Sunday School. It was one of the first country schools in Tasmania, and although the standard of learning may not have been very high, the results from all accounts seem to have been excellent.

And then the Rev. R. Claiborne, a Bachelor of Arts from Oxford, following on with pupils from the Elementary School, opened the Norfolk Plains Grammar School in 1828, at which many of the sons of our leading pioneers were educated. At Christmas time of that year Mr. Claiborne's advertisement in the Hobart Town "Gazette" informed the public that "his carts would be in Hobart Town which will take to Norfolk Plains such pupils as may desire to avail themselves of the opportunity."

What boy worth his salt in old Hobart Town would not beg his father to be allowed to go up into the Interior (as the Midlands was always called) in Mr. Claiborne's covered drays? Creaking and groaning along the bush track that led north, with bushrangers and blacks on every side, and perhaps, the excitement of losing a wheel or the bullocks bolting as so often happened on the stony hills; who among us even now, would not enjoy such a ride with its picnic meals and exciting delays? Some boys even walked home



when the holidays started, and at least one of them, young Crowther, who afterwards became so prominent in Tasmanian affairs, left a record of the journey.

He and another boy camped one night on a woody hill near Oatlands and in the morning saw that a tribe of blacks had lit their fires at the foot of the slope and were making ready for the day's hunting. The temptation was too great for the two lads, and not bothering to think about the awful risk they were running, they put their shoulders behind big stones and sent them hurtling over logs and through scrubby bushes down the slope right into the camp of the startled aborigines. The blacks jumped up and fled without wasting time, but soon came back again to hunt for the boys, whom they may have noticed laughing with delight as the stones went thundering down among them. For hours the boys had to hide in a hollow log while the blacks searched for them, fortunately without success; and after a while, not believing that any simple white man would be able to hide effectively from them, concluded that they had run off into the bush and went on with their hunting.

Young Crowther remembered too, the cracking of the ice on a swamp after a heavy frost, when a mob of our small native emus (now completely extinct) scattered at the sight of the approaching boys. He even managed to shoot one of them with a marble wrapped in the finger of a kid glove to make it fit the bore of his old muzzle-loader. These trophies: the gun, the marble and some emu feathers are still among the treasures of the Crowther family.

Mr. Claibourne's Grammar School, or part of it, was still standing until recently in the grounds of "Cadmore" and few who saw it then would realise that it was once the most important country school in Tasmania.

Mr. Claibourne often used to take the services in Longford and at St. John's in Launceston.

Eventually the Grammar School was sold to Mr. Gore Elliston and the number of pupils increased so much that he had to build Longford Hall, which finally saw the end of the famous Norfolk Plains Grammar School and was eventually bought as a home by the Archers.

Early in the eighteen thirties, Dr. David Boyd built Longford House as a boys' school and his sisters conducted a Girls' School in Lyttleton Street, in a building that had once housed "The Lass O'Gowrie Hotel."

Mrs. Kirby also had a pioneer girls' school in Clare House; and a Miss Powell continued their work when the Misses Boyd left.

All those schools were run in conjunction with the Church of England and no other form of religious observance was countenanced within their walls.

Of the church buildings themselves at Longford there have been no less than three near the site of the present Christ Church.

First of all there was the little chapel in which services and Sunday School were held and where Mr. Weston conducted both those and the elementary school, when it was built, soon after his arrival in 1827.

Then two years later, as the congregation increased, St. Augustine's Church was built, but the foundations were so poor that before long the walls had to be propped up and the congregation seated in the gallery must often have expected to be flung in a cloud of dust among those engaged in their devotions below.

Finally, that fine old naval man, Governor Sir John Franklin, came north to lay the foundation stone of Christ Church in the presence of his friend, the Rev. R. R. Davies, on the 16th of March, 1839, and that building became the beautiful church we all know so well at the present time. (The Roman Catholics, when their church was built, adopted St. Augustine as their patron saint.)

Earlier even than these had been the private chapels on the Archer estates of "Woolmers" and "Brickendon," where in the early twenties of last century, all hands were expected to put in an appearance at morning prayers when told to do so. No malingering was allowed either and the use of a powerful purge, administered under the supervision of the master, soon caused due repentance on the part of the culprit.

## ST. WILFRID'S COLLEGE

John Denton Toosey, legal adviser to the Cressy Establishment, had his house at Richmond Hill, which had been granted in the first place to Constable James Brumby when the Norfolk Islanders came. The establishment had started work in New South Wales with the intention of breeding horses for the Government, but ended up for various reasons in Norfolk Plains, under the management of Captain Thomas; breeding sheep as well as horses, and engaging in a considerable amount of agriculture as well. Captain Thomas' ancestor had been created a knight banneret on the field of battle, at Crecy in France and for this reason he had ended by calling it the Cressy Company, using the English spelling of the word. In the end, J. D. Toosey took over the management of the company and

when its books were finally closed in the 1850's, bought most of the stock and some of the property. He became a wealthy man as time went on, but unfortunately could not get on well with his son and apparently they could never be together for five minutes without quarrelling violently. Fine, good man that he was, Toosey ended by practically disinheriting his son, who was very well liked by everyone but his father, and finally the young man and his wife left Tasmania and went to live in England.

From his estate the stern old man left money to establish a hospital in Longford, which under his name has been a wonderful asset to the district. And his old home was bequeathed to the Church, of which he was always a very vital member.

In this way Richmond Hill Estate came into the hands of the Bishop for use as a Diocesan College for training candidates for Holy Orders, in spite of the fact that the Bishop had strongly advised Toosey to be more considerate of his son.

On account of various legal difficulties, the idea did not bear fruit until nearly twenty years after his death, when in 1904, St. Wilfrid's College, as Richmond Hill was re-named, was finally able to train students, with the Rev. R. C. N. Kelly, M.A., Oxon., as first Warden.

J. D. Toosey had wanted this to be a seat of learning, very much on the lines of the defunct Christ College at Bishopsbourne, for he had stipulated that a "Classical, Mathematical, and Theological education" should be given there, but as this was not possible, St. Wilfrid's became a purely theological college, being opened as such on the 5th of February, 1904.

For twenty-five years students for the Church were trained there. Then the college was closed at Cressy and merged in the newly revived Christ College, which was re-opened in Hobart in 1929. During those twenty-five years, four Wardens held office, the last of them being the Rev. W. R. Barrett, M.A., Sydney, Th.L., who was appointed first Warden of the new Christ College, a position he held for twenty-five years (1949). He has been the Archdeacon of Hobart since 1942 and among his many other activities, has found time to write an excellent "History of the Church of England in Tasmania," to which we are very much indebted.

More than forty clergy were trained at St. Wilfrid's during its short existence.

## CHRIST COLLEGE

It had been apparent as far back as Governor Arthur's time that a seat of higher education would soon be necessary in the Colony; not a university, yet perhaps, but something very close to it and in 1846 the idea crystallised at last in Christ College at Bishopsbourne.

Sir John Franklin and Lady Franklin had both done a tremendous amount of work in the interests of the proposed college, and no one knew better than they did how very much Tasmania was in need of such a place. Unfortunately they had left for England before the opening, but were always glad to hear of the progress being made.

Bishop Nixon had bought a property named "Vron" from William Walker to endow the See of Tasmania and soon afterwards changed the name to Bishopsbourne. Walker's homestead, with considerable and very necessary alterations, was soon ready for use as a college, and with other buildings put up nearby, Christ College at last came into being on the first of October, 1846. Here "An excellent education on strict Church of England principles" was promised, with board and lodging thrown in for the trifling sum of £35 a year.

The Bishop had persevered in his plan against great odds both of money and indifference, but was helped very ably, not only by the Rev. R. R. Davies, but by Captain Dumaresq, of Mount Ireh, who gave 150 acres of land at New Norfolk to endow a scholarship for the college.

The first Warden of Christ College was the Rev. J. Philip Gell, M.A., of Trinity College, Cambridge. Mr. Gell had arrived in Hobart six years earlier at the invitation of Governor Franklin, whose daughter, Eleanor, he afterwards married. The famous educationalist, Dr. Thomas Arnold, of Rugby, had strongly recommended Gell as Warden for the proposed college, when Bishop Nixon applied to him, and it does not seem likely that a better man could have been chosen.

"A most delightful person, who stands very high in the Bishop's estimation," said Mrs. Nixon. "If he left Tasmania, his loss would be irreparable to us. There is no clergyman in the Colony with his mind, and he has simplicity of heart and charm in his manner—dear, excellent Mr. Gell."

Sir John Franklin had intended to build the college at New Norfolk, but Sir Eardley Wilmot, his successor, would not hear of it being built there if he could help it and ordered the foundation to be filled in at once. Even after

the college had been functioning for some time, Sir William Denison, then Governor, whose two sons were students, told the assembly when addressing them at the Annual Commemoration in '53, that he thought Tunbridge would have been a better situation for Christ College as being more central.

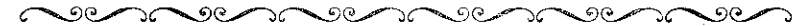
So there was always a feeling of uncertainty among all concerned. But, in spite of everything, a number of men, later to become prominent in both Church and State, were educated at Christ College and made their mark in the land.

While he had been waiting for the college to be formed and the Bishop and Governor were influencing everyone they knew in the Old Country to help to pay for it, Philip Gell had been training boys as possible students at the old Queen's School in Macquarie Street, Hobart. But in spite of that good start, the standard of education in Tasmania was not sufficiently high to maintain an even flow of students for the college. That, combined with extravagant ideas and wasting money on new buildings, which had been set aside for endowments, and other unbusinesslike procedure, landed Christ College at last in difficulties which could not be surmounted. Finally the place had to be closed on May 27th, 1857, and, as was stated earlier, did not open again until 1929, in Hobart, in conjunction with St. Wilfrid's.

The ruins of the old college may still be seen at Bishopsbourne and are a sad reminder of what might have been. Plover and skylarks nest on the hill where a few broken foundations show the shape of the buildings, and only oak trees and hawthorn hedges survive from that period to indicate the driveways and the campus. From the windows of the Warden's old house, which was standing until recently you could see the flats where the river has changed its course since the old days, when stone steps led down to the bathing pool where the students used to dive and swim, shouting to each other across the water by the willows.

It is almost a hundred years now since the last procession left Christ College and crossed the fields to the church on the hill at Bishopsbourne. Headed by the Warden and Sub-Warden, followed by the Fellows and students, all clad in caps and gowns, they wended their way over the hill into the future, nor have they ever returned.

## Epilogue



We are sometimes shy of talking about those things of the spirit which are so close to our hearts. But with the forces of evil clamouring against them ever more loudly, as half-digested education increases, all of us are so much the more vitally concerned in their preservation; resting assured, however, that the gates of Hell can never ultimately prevail against them.

That gentle flame of the spirit may be weakened in us a little these days because the experiences of the old saints, who laid up spiritual treasures for us, have been dissipated or squandered by carelessness in those who depend on the faith of their fathers for their own salvation. And some of us no longer allow that wonderful inherited faith to grip and control us as we should.

Two great wars may have tested our weak faith more than we could endure, or it may be that the developments of science, with strange new doctrines in physiology and psychology, have tended to weaken our feeling of individual responsibility. When only partly understood, these doctrines have misled those who did not realise that all truth, whether scientific or otherwise, and all love, are of God.

So much nonsense is talked about this new kind of quack psychology, that in confusion we are driven to the simple promptings of the spirit, which, thank God, live in us all.

If we could move back in time and walk through the rough little settlements of Hobart Town and Launceston in old Van Diemen's Land, where vice and crime flourished

openly on every side; which one of us could bring himself to believe that through the grace of God, they should ever become the Christian communities they are to-day?

Knopwood had his weakness. Youl came later and was not a strong man. But in spite of that, those two men laid the foundation of our church, which has led the people with increasing strength and, perhaps, more than they were aware, in the way of the spirit, through the passing of a hundred and fifty years.

No one can say to-day that they never had a chance to hear of Christ and Him crucified, "if haply they might feel after him and find him, though he be not far from every one of us," as Paul said to the Athenians.

## Appendix

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### THE FIRST SERMON EVER PREACHED IN TASMANIA THE PROSPERITY OF THE SETTLEMENT

Taking as his text, Psalm 107, verse 43—"Whoso is wise, and will consider these things, even they shall understand the loving kindness of the Lord"—Knopwood preached as follows :

"This psalm appears, from several passages in it, to have been composed in memory of the return from captivity. The primary design is to celebrate the mercies of Providence in the restoration of the Jewish people; but having mentioned the loving kindness of the Lord, the religious mind of the author is struck with the many obvious marks of it in the constitution of nature, and takes notice of the appearances in several instances. He observes that wickedness is usually followed by punishment. 'Fools, because of their transgressions, and because of their iniquities, are afflicted.' And though their case seems to be the least of all entitled to compassion, yet, even these, 'when they cry unto the Lord in their trouble, He saveth them out of their distress.' He then observes the peculiar care of Providence attending on those 'who go down to the sea in ships, and do business in great waters.' The inference drawn by him from these and other observations is full of wisdom and piety. 'Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.' The daily observance of what happens in the course of nature, and in the life of a man, is fully sufficient to manifest to a considerate mind the infinite goodness of our Heavenly

Father. In order to pursue the same kind of meditation into which the pious Psalmist has led us, I shall first mention some of the proofs of divine goodness that are visible in the works of nature, and in the condition of mankind, and secondly point out the moral and religious uses of the doctrine itself. Though the goodness of God is acknowledged in general terms by all who profess themselves His worshippers, yet the proofs of it are little attended to, and the use and importance of it with regard to religion are seldom duly considered. Great ignorance and obscurity must necessarily accompany the notions we form of God. The divine nature in that awful obscurity in which it must probably ever remain to all created beings, it is our business to study the visible efforts and manifestations of it. And we need not look far to see that 'the earth is full of the goodness of the Lord; the earth, O Lord, is full of Thy mercy.' Time would fail us if we were to attempt to describe the various ranks and natures of the creatures who are our fellow inhabitants on this globe. The soil, the climate, the element they dwell in, are always suited to their natures; an ample provision is made of the food that is proper for them all and they are furnished with the strength and the activity, and even with the weapons that is necessary to procure it. They all pursue the dictates of nature, and during their appointed term enjoy the gratifications of life. Their pleasures are simple and natural, far superior to their sufferings; so that we must acknowledge them to be placed in a state of happiness, and indeed their voices are generally expressive of inward satisfaction, and attest the goodness of their Maker. But the race of man has a clear and visible pre-eminence over the rest. He has powers and faculties allotted to him which fit him for better enjoyments and a superior kind of life. Besides this, God has given him 'dominion over the beasts of the field and the fowls of the air.' By labour and art and experience, he is enabled to subdue their force and baffle their cunning. Such is his superiority, that he can apply their strength to serve his various purposes, and use them as instruments in the advancement of his designs. Man, of all the beings we are acquainted with, undoubtedly possesses the largest portion of the Divine favour. He partakes of the gratifications of sense, and even those are imparted to him with more variety, and in greater excellence. Besides this, he has the faculty of reason which enables him to observe the consequences of things, to make trial of what is best, and to grow wise by experience. The inferior animals very soon reach the height of that improvement their nature is susceptible of, and there remain at a stand; but the mind of

man is always acquiring fresh information, collecting experience, improving the arts of life, and facilitating the means of conveying it. He is by degrees enabled to raise his thoughts above the transient state of the present life, and by observing the wisdom manifested in the frame of the world, to collect at least an imperfect knowledge of the Great Creator. And lest our reasonings, through inattention on the cares of the world should be defective, our Heavenly Father has Himself revealed to us all that it is our duty to do, and given that knowledge which is sufficient for us. It is too hard a task in the narrow compass we have assigned to ourselves to reckon up the advantages that are peculiar to mankind, let it suffice, that in whatever instance reason is preferable to sense, and art and experience to instinct, in whatever respect the wisdom and strength of numbers united in society are superior to solitary force and ignorance, this is to be numbered among the privileges of mankind. And it adds much to the dignity of their character that God had made them capable, as it were, of an intercourse with Himself by devotion and prayer. And even the government we are required to submit ourselves to, perhaps is the greatest proof of the divine goodness we have received. The obedience which God has exacted from us as the rule of behaviour in our commerce with the world is, to do unto other men as we would they should do unto us. As if the endless display of His bounty in the universe had been insufficient to answer all the good purposes of his benevolence, He exhorts and commands His creatures to unite in procuring their own happiness, to join their endeavours in carrying on the public good. The exercise of this duty is not only productive of the good efforts which it aims at, but is in itself a pleasure of the most exalted kind. Unhappy is that mind which knows not the delight that is felt in doing good, and the love and gratitude that ought to attend the receiving of it. Could we suppose the same benefits to be the produce of chance, or the gifts of fortune, or even the records of industry; yet without the intercourse of mutual obligation the most exquisite part of the enjoyment would be lost. So great has appeared the attention of Providence, not only to our happiness itself, but even in the manner that they recommend and endear it to us. And who, that looks around him, from the delightful place where the Almighty through His unbounded goodness has been pleased to establish us in, can doubt this?

"Let us pray that God would bless and prosper all our undertakings in this infant colony, and increase the fruits of the earth, by which through His blessing, our lives and

those around us, the natives of the land, may be amply supplied. Let us give God thanks for the grass of the field, by which such a number of creatures are fed, for the use of man. Let us take notice of the great variety of those creatures which are made for our use, some for labour, some for food, some for clothing, some for pleasure; at the same time let us remember that our right in these creatures is not absolute; we hold them from God, and He can deprive us of them whenever we abuse them. Let us turn our thoughts likewise upon the mountains and hills which surround us; without these the earth would be but an uncomfortable habitation; these being made by a merciful God to supply the lower parts of the earth with springs and rivers, so useful to man and beast. Let therefore the water we drink and use put us in mind of that God who furnishes every country, and especially this of ours, with this necessary element.

“When God gives us seasonable wealth, favourable seed time, the former and the latter rains in their season, and plentiful harvest, how are we bound to thank Him for these general blessings to ourselves and others. And when He denies us these blessings, which He never does but for our good, we are bound, even then, to be thankful.

“Having, therefore, all the marks of the divine goodness we have mentioned, and numberless others continually impressed upon our minds, let us in the next place consider the religious uses to which these observations may be applied.

“In the first place, the least and lowest return we can make for all the blessings conferred upon us is to be contented and pleased with them. It would be unpardonable to repine and murmur at our situation, when it appears to have been the intention of Nature and Providence to make us happy. Mankind indeed are not exempt from sufferings, which proceed in many instances to their preservation and welfare. But if we take away those evils which are of our own making, the pangs of envy and discontent, of malice and resentment, the pains with which Nature is loaded by luxury and intemperance, human life, in its pure natural state will appear to abound in comforts and enjoyments, and its sufferings will be reduced to a few natural evils which seldom occur, and are very supportable in themselves. On the contrary, the sources of our happiness are always open, pleasures are distributed to us with liberal hand, and there are few but have suffered more from the excess than from the want of them. Mankind, if they please, may abuse the favour of Heaven, but let them not impute to Providence the evils they bring upon

themselves. To conclude : Let no man who calls himself a Christian forget or neglect to praise God ‘for His inestimable love in the redemption of the world by our Lord Jesus Christ for the means of grace and for the hope of glory.’ All our happiness in this life, and in the life to come, depends upon this invaluable blessing and are being truly sensible of it, and thankful for it. May God give us all grace to consider these things that we may with heart and voice join with the Heavenly company mentioned in the Revelation, say, ‘Thou art worthy, O Lord, to receive honour and power and glory, for Thou has created all things, and for Thy glory they are and were created.’ To Him, therefore be ascribed all honour and glory by us and all His faithful servants for ever and ever. Amen.”

Tuesday, September 29th, 1857  
**FIRST SESSION OF THE FIRST SYNOD OF THE  
 DIOCESE OF TASMANIA**

Clergy present :—  
 The Right Reverend Francis Russell Nixon, D.D., Lord Bishop.  
 The Venerable Rowland Robert Davies, Archdeacon of Hobart Town.

The Rev. Dr. Browne B. Ball W. R. Bennett W. Brickwood J. Burrowes J. R. Buckland H. E. Drew G. Eastman T. J. Ewing E. Freeman D. Galer Dr. Fry T. Garrard	The Rev. C. F. Garnsey J. T. Gellibrand F. Hales W. M. Hesketh H. O. Irwin J. L. Ison W. W. F. Murray W. Richardson J. B. Seaman A. Stackhouse W. Trollope H. Wilson G. Wright
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Representatives of the Laity present were :

Messrs. J. K. Archer Hon. E. S. P. Bedford, M.L.C. C. Buckland F. Brock C. B. Brewer W. Blyth Hon. E. Bisdee, M.L.C. A. Bisdee H. Butler, M.H.A. R. Butler J. Barnard T. D. Chapman, M.H.A. J. Cameron W. Carter T. Cruttenden W. L. Dobson W. G. Elliston Sir Valentine Fleming, Knt. Hon. M. Fenton, M.H.A. J. Forster C. Friend Hon. W. Henty, M.L.C.	Messrs. J. Hone J. P. Jones Hon. R. Q. Kermode, M.H.A., Ross J. D. Lock Hon. Captain Longden, R.N., M.L.C. J. O. O. M'Ardeall Captain Ogilvie, Richmond A. F. Rooke, Deloraine J. Richardson F. W. von Stieglitz, Fingal Major Stevenson W. S. Sharland J. F. Sharland J. Tevelein E. Terry W. Tarleton Hon J. H. Wedge, M.L.C., Perth Hon. W. P. Weston M.L.C. G. Walter J. C. Walker T. Westbrook S. W. Westbrook
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A List of the Public Schools in Tasmania in Connection with  
 the Church of England Receiving Aid from the Government,  
 31st December, 1853

	Boys	Girls	Total
1 Brighton : Broad Marsh, James Reddish ..	18	13	31
2 ——— Pontville, B. Swift ..	27	16	43
3 Campbell Town : Campbell Town, S. Stanton	24	11	35
4 ——— Ross, James Stephens ..	21	10	31
5 George Town : George Town, Mrs. J. Fraser	25	18	43
6 Hamilton : Hamilton, Mrs. E. Roberts ..	9	23	32
7 Hobart Town : Bethesda, Mrs. A. Pearsall ..	43	67	110
8 ——— Campbell Street, Miss Everest ..	—	60	60
9 ——— St. David's, T. Richards ..	80	63	143
10 ——— St. George's, Benj. Bray ..	77	40	117
11 ——— St. James', John Hobden ..	49	3	52
12 ——— Goulburn Street, W. Milner ..	74	40	114
13 ——— Trinity Hill, T. E. Wilson ..	42	—	42
14 ——— Girls, Mrs. M. Manser ..	—	53	53
15 ——— Infants, Miss Dowdle ..	27	26	53
16 ——— New Town, T. Creswell ..	31	17	48
17 ——— Girls, Mrs. E. Stephens ..	10	23	33
18 ——— O'Brien's Bridge, S. Hughes ..	34	25	59
19 ——— Sandy Bay, C. F. Creswell ..	17	14	31
20 Horton : Circular Head, Mrs. Jordan ..	—	18	18
21 ——— Forest, Charles Johnston ..	16	9	25
22 Huon : Flight's Bay, Alexander Maclean ..	11	1	12
23 Launceston : Brisbane Street, Mrs. Stainforth	20	30	50
24 ——— Elizabeth Street, F. Wathen ..	67	19	86
25 ——— Cameron Street, J. Richards ..	74	63	137
26 ——— Frankland Street, D. Burston ..	33	15	48
27 Longford : Longford, R. S. Bird ..	44	—	44
28 ——— Girls, Miss E. Thompson ..	—	20	20
29 ——— Perth, Edward Anstice ..	25	18	43
30 Morven : Evandale, Mrs. Sherlock ..	2	5	7
31 New Norfolk : New Norfolk, W. Matthews ..	15	12	27
32 ——— Dry Creek, Wm. Perry ..	7	5	12
33 ——— Bridgewater, W. Wilkinson ..	9	24	33
34 Richmond : Richmond, John Frost ..	12	—	12
35 ——— Jerusalem, Miss J. Tolmey ..	7	5	12
36 ——— Sorell : Sorell, George Peacock ..	20	18	38
37 ——— Forcett, Frederick Holmes ..	16	7	23
38 ——— Bream Creek, John Goodman ..	15	8	23
39 Swanport : Swansea, Mrs. H. Collis ..	13	11	24
40 Westbury : Westbury, John Nottage ..	22	12	34
41 ——— Girls, Mrs. S. Clements ..	3	26	29
Boys, 1,039. Girls, 848. Total, 1,887.			

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## NAME OF PLACE AND CLERGYMAN IN YEAR 1853

### ARCHDEACONRY OF HOBART TOWN

St. David's, Hobart Town, Archdeacon Davies, B.A., Rev. Robert Wilson.  
St. John's, Rev. F. H. Cox, M.A.  
St. George's, Rev. H. P. Fry, D.D.  
Trinity, Rev. W. Brickwood.  
Cascades, Rev. D. Galer.  
Penitentiary, Rev. J. G. Medland.  
New Town, Rev. T. J. Ewing.  
Pontville, Rev. J. Burrowes, B.A.  
Huon River, Rev. R. Crooke, B.A.  
Oatlands, Rev. J. L. Ison, B.A.  
Green Ponds, Rev. W. Trollope, M.A.  
Clarence Plains, Rev. W. W. Murray, M.A.  
Richmond, Rev. J. T. Gellibrand, M.A.  
Swansea, Rev. J. Mayson.  
Macquarie Plains, Rev. W. M. Hesketh, M.A.  
Impression Bay, Rev. S. B. Fookes.  
Port Arthur, Rev. J. Gurney.  
Kingston, Rev. E. Freeman, M.A.  
Hamilton, Rev. G. Wright.  
Sorell, Rev. J. Norman.  
New Norfolk, Rev. J. B. Seaman, B.A.  
O'Brien's Bridge, Rev. W. R. Bennett.  
Prosser's Plains, Rev. C. Dobson.  
Ross, Rev. G. Eastman.  
Broadmarsh, Rev. B. Ball.  
Campbell Town, Rev. W. Bedford, B.A.

### ARCHDEACONRY OF LAUNCESTON

St. John's, Launceston, Rev. J. M. Norman.  
Trinity, Rev. J. Yarker, S.C.L.  
Penitentiary, Rev. G. Giles, L.L.D.  
Longford, Rev. W. Tancred, M.A., Rev. D. Boyd.  
Windermere, Rev. P. Lockton, B.A.  
Cullenswood, Rev. S. Parsons, M.A.  
Carrick, Rev. A. Barkway.  
\*Bishopsbourne, Rev. P. V. Filleul, M.A., Rev. W. A. Brooke, B.A.,  
Rev. C. F. Garnsey.  
Lake River, Rev. T. B. Garlick.  
Avoca, Rev. W. Richardson, B.A.  
Newenham, Rev. G. B. Smith.  
Evandale, Rev. A. C. Thomson.  
George Town, Rev. J. Fereday, M.A.  
White Hills, Rev. F. Brownrigg, B.A.  
Westbury, Rev. M. Williams.  
Perth, Rev. A. Stackhouse, M.A.  
Emu Bay, Rev. C. P. Pocock.  
Circular Head, Rev. T. N. Grigg, B.A.

\* These Clergymen are attached to Christ's College and receive their incomes from the endowment of that Institution.