CHAPTER IX.

OLD MELBOURNE DESCRIBED.

1840—1843.

SYNOPSIS:—Difficulties of Pedestrianism.—Early Legal Difficulties.—The Queen's Wharf.—Solar Perplexities.—First Public Clock.—Early Letter-carriers.—Tardy Mail-deliveries.—First Burial Ground.—A Threatened Famine.—Early Mercantile Firms.—Jewish Residents.—Population of Colony in 1840.—Nocturnal Outrages.—Bill of Wants.—Sir George Gipps' Visit.—Kiteflying.—The Unemployed.—Street Procession.—Open-air Demonstration.—Population of the Town.—First Executions of Criminals.—Commercial Depression.—Mr. Wentworth.—First Boiling-down Establishments.—Revival of Trade.

PERSON now standing on the summit of Parliament House, and looking at the city spreading its wings, fan-like in every direction—its steeples, domes, and edifices glittering in the sunlight—the people, like bees, buzzing and busying about—the vehicles of every description, tram cars, and other evidences of active life thronging the streets—the whinnying and whistling of the "iron horse" as he rushes through the suburbs, and the fleet of shipping in Hobson's Bay—will smile with incredulity at my portraiture of the Melbourne of nearly half a century ago, yet it will be limned to the life without a single shade or tint of exaggeration thrown in to set off the effect. Forty odd years is such a brief period in the life of a great city, that unless the Melbourne of 1840 could be attested by an eye witness, it is difficult even to imagine the state of things then existent as compared with the present, and there never has been a stronger verification than the comparison supplies, of Burke's famous adage, that "fiction lags after fact, invention is unfruitful, and imagination is cold and barren."

Melbourne in 1840 was certainly not a city, and could hardly be called a town; nor did it even partake of the characteristics of a village or a hamlet. It was a kind of big "settlement," in groups pitched here and there, with houses, sheds, and tents in clusters, or scattered in ones and twos. There were streets marked out, and stores, shops, and counting-houses; but with the exception of those in the old Market Square and portions of Flinders, Little Flinders, Collins, and Elizabeth Streets, so dispersed that, after dark, residents incurred not only trouble but danger in moving about. The taverns, or houses of entertainment, were few in number, and, with a couple of exceptions, the accommodation for the public was of the most limited and comfortless description. There were several brick-built houses and a few weather-board cottages, with some, though not much, pretension to comfort; but the majority of the business or residential tenements were made up of colonial "wattle-and-daub," roofed with sheets of bark or coarse shingle, for slate or tiles were not to be thought of, and the corrugated iron age had not arrived. As for the thoroughfares (misnamed streets), they were almost indescribable. In the dry season some of them were barely passable, but in wet weather it needed no sign-board with "No Thoroughfare," or "This street is closed" inscribed thereon, for then a "close season" veritably set in, and all out-door operations, if not stopped, were materially impeded by flood-waters. In fact, during winter, the streets were chains of water-holes, and the traffic had to be suspended in places. Along the street line there was the greatest irregularity in the manner in which the tenements were placed, some being in accordance with the surveyed alignment, others several feet back; and not a few built out on what could be only in courtesy, styled the footpath. A considerable number of the allotments abutting on the streets were either unenclosed commonage, or, in some places fenced in, and a miserable abortion of a potato or cabbage garden attempted. Trees, tree-trunks and stumps were to be found everywhere; and laundresses used to suspend their wash-tub lines from tree to tree across the streets. Frequent accidents occurred through the fluctuating and flapping of the white drapery so elevated, frightening horses and causing "bolts." In one instance...
very respectable townsman was treated to a broken collar-bone, by being jerked from his trap into the highway, and just stopped short of a coroner's inquest. The washerwomen, and the half-dozen police then in existence, were on the best of terms and seemed to understand each other thoroughly; so the ladies were allowed to have a good deal their own way. Elizabeth and Swanston Streets were shallow gullies, with deep and dangerous ruts every twenty yards. Flinders Street was a swamp, and even Collins Street was so sticky and shady, that often to cross over from any portion of the now well-flagged and fashionable " Block " one required to be equipped in a pair of leggings or long mud-boots. Horse-power was useless in many places, bullock teams being chiefly the order of the day, and some of the most dangerous " hoggings " of the cumbersome vehicles of the time happened at the intersections of Collins and Queen, and Elizabeth and Bourke Streets. In two of the localities of greatest traffic now, there were then two fences running towards and discharging into the Yarra, which for some years were known as the rivers Townsend and Essoco. The former starting from near the junction of Collins and Elizabeth Streets, some thirty-six feet above sea level, took its name from a fat, comfortable-looking grocer who long did business in a little shop at the south-west corner; whilst the other propelled its waters along near the north-west corner of William and Flinders Streets, and was designated after one of the limbs of a mercantile firm having a counting-house there. Such was the condition of Elizabeth Street in winter, that it was seriously proposed to put on a punt or two there for the transit of goods and passengers; but the project was regarded as unworkable. In one of the newspapers of the day this advertisement appears—" THE STREETS—Wanted immediately one thousand pairs of stilts for the purpose of enabling the inhabitants of Melbourne to carry on their usual avocations—the mud in most of the principal thoroughfares being now waist deep." Stilts would be about as useless as walking-sticks for the purpose indicated, and the notice, though a skit, did not very much overrate a condition of affairs which now appears simply incredible. One of the earliest popular delusions was a belief that Little Flinders Street would be the best business part of the town, Collins, Elizabeth and Bourke Streets being merely second, third, and fourth fiddles. Swanston Street was little thought of, and all the other streets except portions of William and Flinders Streets, as business places, were completely out of the running. There was, consequently, a desire to secure building sites in the western quarter of Little Flinders Street; and how the longest heads may sometimes be foiled in their calculations is amusingly exemplified by this incident:—Mr. W. F. Rucker, deemed a shrewd and wide awake man for his generation, owned as part-purchaser with J. P. Fawkner, the allotments of land about the corner of Collins and Market Streets, upon part of which the Union Club Hotel is now built. The purchase took in frontages to Collins, Market and Little Flinders Streets, and when it came to a division of the property, Rucker thought he had done a very clever trick when he persuaded Fawkner to take the Collins Street half, which was considered the less valuable. Time soon told him that he had the worse of the bargain, and Fawkner used to laugh over the supposed smart stroke of business for many a day after. The township east of Swanston Street was then known as " Eastern Hill," and anyone who could think of investing there for anything other than a dwelling, a timber yard, a brewery, or a house of prayer, was booked as little less mad than a hare in the March season. An auctioneer in puffing a tract of land offered for sale a short distance above the present Argus office asseverated as a strong inducement to intending purchasers that there was a very valuable and inexhaustible stone quarry on the ground. As for the suburbs, they were at a discount. A few well-to-do merchants and professionals had cottages (which they called villas) erected at Brighton, South Yarra, Richmond and Fitzroy (then Newtown); but nothing in the shape of business was dreamed of in such far-away places. In consequence of the manner in which land was sliced up into small sub-sections at Newtown, bunches of cabin residences leaped up there, formed of sods, brick, wood, canvas, or any other sort of material available; and down about where Brunswick and Moor Streets now embrace each other, there gathered a conglomeration of huts, which offered a harbour of refuge for the worse half of the rascality of the town, and whenever a " spotted " individual was wanted by the police, he was sure to be picked up either there or at the Brickfields between the Yarra and Emerald Hill, an area squatted upon by a brood of the greatest scoundrels in the district. As for Emerald Hill itself, it was a sheep pasturage; and the present flourishing Sandridge was represented by the one tent of an adventurer, who afterwards was well and favourably known as " the Liardet," but in the course of a few months he put up an hotel there, and was generous enough to offer to bring the mails from the shipping to Melbourne without charge.
THE CHRONICLES OF EARLY MELBOURNE.

The "West End," i.e., the quarter of Melbourne lying between William and Spencer Streets, and the Yarra and Bourke Street, was for a time a subdivision of the town of some stir and importance. The offices of the Superintendent and Sub-Treasurer were at the North-Eastern corner of Little Collins and Williams Streets, though subsequently transferred to Batman's Hill. The Survey, Immigration, Public Works and Medical Officer's Departments were planted in this region. The gaol was also here, and in 1841 the Supreme and Insolvent Courts and Sheriff's Office were added. Though the Lonsdale Penal Settlement had been considerably curtailed in some of its least attractive proportions, the barracks remained, wherein were quartered the military party stationed in town, and a stockade for the ticket-of-leave holders not yet called in. The duty of the military was mainly to provide a guard for the newly put up gaol in Collins Street, and to oversee the convicts. The latter, though privileged on account of presumed good behaviour, were a pack of as arrant blackguards as ever disgraced a free community. The Immigrants' Depot, consisting of a couple of rows of canvas tents, formed an encampment in rear of the site of the present Model Lodging-house, off King Street, and the Immigration Officer (Dr. Patterson) had often unpleasant times in keeping off undesirable male and female visitors. The ticket-of-leave men were supposed to constitute a gang for employment in making and mending the streets, but they did little else than beg from the passers-by, and, whether by begging, borrowing, or stealing, some of them contrived to get drunk over-night, and for so doing got soundly flogged next day. Occasionally a squad of sailors, "three sheets in the wind," would roll up towards the stockades, where, convivialising with the soldiers and the prisoners, the nocturnal orgies frequently indulged in were beyond description, especially as the roysterers were generally able to set at defiance one chief and eight constables, the sole public protection. The Yarra was crossed by means of a punt and ferry-boat; and, though well enough off for general provisions, the people were wretchedly provided with water. Unless when the tide was low, the river was brackish, for there was as yet no real breakwater at the "Falls," and the water had to be procured by hand-buckets. After a time pumps were fixed, and the fluid retailed in loads to water-carters, by whom households were supplied. But if the water was bad, there was an abundance of the now almost unknown luxury, unwatered milk, for everyone of any means kept a milch cow, which, for a trifling weekly sum was taken charge of by a town herd, and there was such an abundance of cow-feed about the township, that pure new milk was easily attainable.

At almost every turn one met with the Aborigines, in twos, and threes, and half-dozenes—cools, lubras, gins, and picaninnies—the most wretched-looking and repulsive specimens of humanity that could be well found. The men half-naked, with a tattered 'possum rug, or dirty blanket, thrown over them, as far as it would go; and the women just as nude, except when an odd one decked herself out in some cast-away petticost, or ragged old gown. The young "gin" had usually stowed in some mysterious receptacle on her back, a sooty-faced, curly-headed baby, whilst the younger members of an "unfair sex " dandled mangy-looking cur dogs as playthings in their arms. Their eternal "yabbering whine" was for "backsheesh" in the form of white money, a "thipence " or so, to invest in tobacco or rum, for they soon grew inordinately addicted to both. It is said that a seaman of the Collins' Expedition of 1803 treated a blackfellow to a mouthful of rum one day at Sorrento; but the moment he tasted it, fancying he had a plug of firestick between his jaws, he spat it out in disgust, and could not be induced to repeat the dose. Well would it have been for his unfortunate countrymen had they always acted likewise, for the fire-water of the whitefellow became a potent factor in the extinction of their race.

Such is a general outline of the state of Melbourne when the Superintendent (Mr. Latrobe) began to settle down to his work; and though the district was prospering in an extraordinary degree, considering its little more than four years' growth, he had before him a task of unexampled difficulty; and few persons can withhold from him the credit of having done the best that was possible, and with no ordinary ability and efficiency. Nothing could well exceed the neglect and superciliousness with which Port Phillip was treated by the Executive of New South Wales, and the facts to be disclosed in this summary are almost beyond belief. At the commencement of 1840, there was, perhaps, no British community with a population, natural resources, and hopeful prospects such as Port Phillip possessed, and with such limited legal machinery; for, though supposed to be under the laws and government of New South Wales, all legal and constitutional protection was of a meagre description. The only courts in operation were those of
Quarter and Petty Sessions. If a man was to be hanged, or made insolvent, a probate or letter of administration to be applied for, a title to land or bill of sale to be registered, the delay, risk, and expense of recourse to Sydney interposed an inconvenience amounting almost to a denial of justice. No merchant or tradesman could locally recover the smallest account, for, though the Court of Requests Act had been passed, no Court had been appointed for the district until April, and even then it could only adjudicate on claims not exceeding £10. There was no mode of obtaining a runaway creditor unless *vi et armis*, and if a baffled bolter were subjected to such process, he could not readily bring an action for false imprisonment. There was no coroner to hold an inquest, or pilot to bring a vessel into the Bay, or means for procuring the mails when they arrived. Harbour or wharf accommodation did not exist. The Queen's Wharf was a mud-flat, and the vessels coming up the Yarra had to be made fast to the stumps of trees. The first pile for the Melbourne Wharf was not driven until September, 1841. Though people managed to ascertain the day of the month and week, they were ignorant of the correct time o' day, and a precise answer to “What o'clock is it?” could not be had, for there was no such thing as a public clock. The clocks and watches in town ticked away as they liked, fast or slow, subject only to the regulation of the sun's rise or set; and the two or three watchmakers in business were in a state of literal chronic disagreement, for no two of them were ever known to approach to even a rough approximation of how the hours were gliding by. This so incommoded business as to stimulate the first co-operative effort in the public subscription line wherewith to buy an old-fashioned clock which an enterprising watchmaker, named Ley, had ventured to bring with him from England. He offered to sell it to the commonwealth for £65, and “the hat” was accordingly sent round. The whole amount was at length raised (on paper); but next arose the difficulty of turning the promises into a legal tender. Mr. D. C. M'Arthur patriotically volunteered his services as an emergency man, and the clock became the property of the public; but it had no sooner changed hands than “the public” was disappointed in having no suitable place wherein to put it. The market reserve was the only *locus in quo* likely to secure general approbation; but there was no tower or fixture of any kind to which it could be elevated. It was suggested that a pillar, pedestal, or obelisk should be erected in the centre of the square for the purpose; but as this would necessitate either a further levy, or the floating of a public loan, it was not to be seriously thought of. There was a large gum tree growing in a corner, and the notion occurred of providing an upper bunk for the time-piece there, until an expert announced that on windy days the vibration of the clock-case would affect the equilibrium to so great an extent as to render it impossible for the pendulum to observe due regularity in its oscillations. The clock was looked upon as something akin to a white elephant, so it was deposited in the police office, and there it remained in dumb show, a silent, if not always a solitary prisoner, on the floor of the court until 1843, when it attained the height of its ambition by being placed on the summit of the first Post Office erected on the site of the present pretentious edifice.

Letter-carriers were not yet known; and there was no street letter-delivery until an arrangement was sanctioned in March, by which a private person acted as post-letter carrier, and was paid for his trouble by such of the public as chose to accept his services. This practice continued until Government provided a regular red-coated Mercury.

Another postal abuse was the non-delivery of the English ship mails, which included nine-tenths of the letters and newspapers received. There were no funds to meet such a contingency; and as it depended on the pleasure of the captains of vessels, important mails were delayed sometimes for a couple of days or more in the Bay before they reached Melbourne.

The second great effort at a public subscription was to provide for fencing the General Cemetery. The first burial ground was on a side of the Flagstaff Hill; but it was found to be unsuitable, and a reserve of eight acres was granted where the Old Graveyard now is. Interments were thenceforth made there; and as it was a mere open track, the sights became repugnant to public feeling. Stray cattle grazed and trampled on the graves; but pigs and dogs learned to do worse. As Mr. M'Arthur financed the Town Clock movement, so Mr. J. H. Patterson took that of the cemetery in hand, and by a persistent door to door solicitation, and collections in some of the churches, £200 was obtained, and the good work partially accomplished.
THE CHRONICLES OF EARLY MELBOURNE.

112

A THREATENED FAMINE.

In the infancy of the various Australian Colonies the probability of a Flour Famine was a cause of much periodic uneasiness. Of beef and mutton there was no lack; but as the cultivation of cereals was not general, the possible disappearance of the indispensable "damper," or 4 lb. loaf, was a phantom requiring something more substantial than one's imagination to lay. New South Wales had such warnings of this kind that it learned from experience to look ahead, and its Government imported cargoes of flour from Calcutta and other Indian ports, had it ground by convict labour at Sydney, and stored in granaries, or siloes, ready for the needful day. In the early part of this year there were grave apprehensions of a dearth of flour in Melbourne, the average weekly town consumption being estimated at fifteen tons. For two months not a single shipment was received from Launceston, Hobartown, or Sydney, and the bakers were such unscrupulous cheats that, not satisfied with high prices, they resorted to that seemingly inevitable trick of the craft—the fraud of light weights. The stocks were running short, and the flour trade being in the hands of three or four individuals, the screw was put on accordingly. The price ran up to £65 and £75 per ton, and was for a time as high as £90—the 4lb. loaf bringing from 3s. to 4s. Other provisions also increased in value; potatoes ranged from 9d. to 1s. per lb.; and eggs, 6s.—and even 8s.—per dozen, whilst hay brought £15 per ton, and soap £2, or 3s. per cwt.

Luckily there was a large surplus supply of Indian flour in Sydney, ground in 1839, and some timely consignments of this article were sent down and disposed of by auction. The market was thus eased, and an impending crisis tided over. This was done a couple of times in as many years, and was of very material benefit.

Meanwhile, in many respects, the district was on the advance. Squatters continued to take up land, the germs of innumerable flocks and herds were introduced, and Bounty Immigration from Britain added thousands to the bone and sinew of the soil. The Crown Lands Act gave capitalists a right of selection, and what were known as "Special Surveys" were secured in various directions, such as Dendy's at Moorabbin, or Brighton (first known as Watervale); Unwin's, on the Yarra, opposite Heidelberg; Jamieson's, near Cape Schank; Elgar's, at Kilmore; Rutledge's, at Port Fairy, etc., etc. Mercantile firms (some of them bubbles that burst, others that lasted and prospered) sprang up in quick succession, and amongst them figured the well-known names of Rucker, Kemmis, Campbell, Woolley, Were, Graham, Craig, Broadfoot, Thomas, Enslow, James, Walsh, Manion, Goulafy, Cain, Cole, cu Aliis. General retail shops and stores increased, and Harris and Marks, Cashmore, A. H. Hart, and the Benjamins were some of our earliest Jewish shopkeepers. The auctioneers were represented by Williams, the Auction Company, Brodie, Power, Salmons, Kirk, and others. These gentry sometimes took high hand with their constituents, and on one occasion they condescendingly agreed to allow the owners of property offered for sale only one bid, after which there was to be no buying in.

Several companies were started, and amongst them, providing a supply of water, the erection of a bridge over the Yarra, the establishment of a Tradesman's Bank, etc., etc.

In July an Exchange was opened at the rooms of the Auction Company in Collins Street. There were three Banks and a Steam Navigation Company in full business, and the Insurance Company, started in 1839, was plodding along slowly, but safely; whilst three newspapers—the Gazette, Patriot and Herald—represented the public, but united in believing personal abuse and recrimination to be the cardinal tenet in the creed of journalism. Two Club-houses were in full play, and three breweries in full blast. Education was not altogether forgotten. Embryonic literary and charitable institutions were much talked of, and ministers of religious denominations wrought hard in pointing the way to eternal salvation, according to their doctrinal lights. At the end of the year 1840 the population of the colony was returned as 10,291, i.e., 7254 males and 3037 females, an under-estimate by some thousands. 358 births, 198 deaths, and 177 marriages are recorded. £220,000 had been realised by Government Land Sales, and an extent of 3000 acres (an over-estimate) was stated to be under cultivation. The stock statistics showed 782,000 sheep, 57,000 horned cattle, and 2500 horses in the district.

The new year (1841) opened with a population of between 5000 and 6000 in Melbourne, protected by a police corps of ten constables and a chief, 25 soldiers for guard and escort duty, and 250 ticket-of-leave
THE CHRONICLES OF EARLY MELBOURNE.

113

convicts—thirty as a street gang, and the residue assigned as servants in town and country. Three pilots were appointed in January to superintend the navigation of the Bay. Two steam sawmills, put up in Flinders Street by the Mantons, and Alison and Knight, commenced work, and a Mr. Dight, recently arrived from Sydney, prepared to establish a flour mill at the Studley Park Falls, which thenceforth adopted his name.

Owing probably to the insufficiency of the police force, the setting-in of the winter was marked by a series of nocturnal outrages, and robberies became so rife that the shopkeepers of Collins Street were compelled, pro aris et focis, to retain at their own cost the services of two private watchmen for night duty; but very poor value did these worthies return for the many easily earned (or rather unearned) shillings they pocketed, for the incumblents were generally discarded constables or expirees—lazy, dissipated, bullying rascals, much more disposed to go halves with a thief in his plunder than to attempt to apprehend him.

The town kept gradually pushing its way into the bush; brick houses and cottages or cots kept popping up, trade and traffic increased, and the wonder was how such progress could be made in the teeth of the worse than apathetic neglect shown at head-quarters. The Superintendent did all he could to satisfy, or stave off, public requirements; but this was little more than nothing, for no matter what might be his will to do good, he was rendered impotent by stronger than red-tape obstacles, for he had the "iron-hand" of Sir George Gipps firmly closed to every popular demand, no matter how urgent or reasonable.

And so the year 1841 passed away amidst constant discontent, and repeated protestations against absentee misrule, until public feeling assumed such a threatening attitude, that, probably in consequence of the urgent representations of Mr. Latrobe, Sir George Gipps signified an intention to visit Port Phillip and see and judge for himself. There can be no better index of the neglect and injustice with which the young colony had been treated than a recapitulation of the "Bill of Wants" prepared for the Governor on his arrival, as published in the newspapers of the time. According to this, Melbourne needed a river made navigable, the harbour properly buoyed, traversable streets, a bridge and breakwater for the Yarra, a road to the beach (Sandridge), effective Police, and a Police, Survey, and Sheriff's Offices, a Town Surveyor, Health Officer and Hospital, a Barracks and code of signals to advise the arrival and sailing of ships, extended jurisdiction of the Court of Requests, an enlargement of the powers of the Superintendent, and an annual visit by the Governor of the colony. Sir George came, saw, and departed, chary in promises, and more chary in the performance of them. Nevertheless, exaggerated notions were entertained as to the miracles his visit would effect, and the ardent minds of the colonists conjured a brilliant phantasm of what the future had in store for them, little dreaming how all this airy architecture would be shattered into atoms by contact with the reality during the next couple of years. The population of the district increased by December to 20,416, of whom 14,391 were males, and 6025 females, the births 618, deaths 319, and Hymen had 406 hypothecated as his share.

KITE-FLYING.

Almost from the commencement of commercial operations over-trading had set in, and over-credit ensued. Men began wholesale and retail businesses with little or no capital, and,starting on paper, rattled away until their houses of cards tumbled down about them. Small beginnings rapidly increased, and in 1842, bills and promissory notes, renewals, assignments, and re-assignments, presented such a complicated reticulation of what was known as "kite-flying" in the commercial system of Melbourne, as almost defied unravelment. How things got into such a maze of entanglement is a marvel to the uninitiated, but there was a general trading upon nothing, and every Jack, Bill and Harry gave and received accommodation bills ad libitum. To this financial embroglio a mania for land speculation contributed a powerful ingredient; and, as prior to the opening of the Supreme Court, the process of suing was a risky and expensive experiment for the creditor, the debtor had the odds vastly in his favour, and a pleasant "from hand to mouth" time of it. But now the Supreme Court was in working order, and the judge officiated pro tem, as Commissioner of Insolvency. The consequence was a pouring in of plaints for the recovery of claims, with verdicts for the plaintiffs, sheriff's sales, and sequestrations of so-called "Estates" by the score. The newspapers teemed with notices of compulsory auction sales, fore-closures of mortgages, assignments and insolencies; and as is always the case when depression is at its worst, the banks applied the break, restricted discounts, screwed up defaulting customers, and so completed the universal embarrassment.
As an addendum to the greater monetary troubles of the time, the since hackneyed grievance of “The Unemployed” sprang up to drop its quota into the chaldron of discontent. It is a mistake to classify it as “a weed of modern growth,” for it became acclimatized in the colony as early as 1842. There was plenty of employment, and fair wages for those able and willing to work, male or female, single or married, with or without families, if they would only go a few miles into the country to get them; but they would not. They loathed and prowled about the Immigrants’ Depot, and at every tavern door the men sponged for a “nobbier” whenever they could get it, and after swallowing one, thirsted or re-sponged for another. They clamoured for Government employ, and the Superintendent directed some to be set to work on the streets, and others to form a road between Melbourne and Sandridge. One day in June it was announced that the wage was to be reduced from 2os. to 18s. per week, and there was a general strike. Pitching aside wheel-barrows and shouldering picks and shovels, the men formed into line, and marched, about two hundred strong, upon the town. Preceded by a giant of a fellow with a large loaf of bread stuck on the top of a ti-tree, they crossed by the punt, and this, the first popular demonstration that ever turned out in Melbourne, tramped through Collins Street and pulled up at the office of the Superintendent, failing an interview with him, they grew much excited, and muttering what they would and would not do, passed along William Street towards the Flagstaff Hill. Tidings of the menacing turn of the movement were conveyed to the police office, where Major St. John (the Police Magistrate) happened to be sitting. So he jumped up, pocketed the Riot Act (without which he never travelled), and, mounting his horse, galloped after the procession, which he soon overtook. The Major, who was as brave as a lion, and, unless when much irritated, gifted with a large quantum of good humour, rode in amongst the crowd, and by a clever admixture of bullying and palaver, obtained a respectful hearing. When he had finished, a man armed with a big cudgel, exclaimed in a stentorian voice, that “it was better to fight and die than live and starve,” and springing forward was aiming a tremendous blow at the magistrate, when the latter, wheeling his horse round, took the fellow near the butt end of the ear with the hammer of his riding whip and “floored” him. The pluck and promptitude of the act, and a few conciliatory words, well seasoned with promises, caused the assemblage to quietly disperse, and though St. John, on returning to his office, issued warrants for the apprehension of half-a-dozen of the ringleaders identifiable by the police, nothing further was heard of arrests or riots.

The town population had increased to about ten thousand, and burglaries and other felonies abounded. Though there were no pawn shops where stolen booty could be readily put away, the thieves’ want was supplied by the night auctions, which answered equally well. Several of these places were regular dens for the receipt and sale of improperly acquired property, and so much the resort of the light-fingered fraternity, that whenever any particular scoundrel was in request, from sunset to midnight, there was little difficulty in catching him in one of those cribs. Horse and cattle stealing also prevailed so much than an Association was organised by the settlers for its suppression, and an Inspector or Ranger appointed at a liberal salary. Murders by whites and blacks were perpetrated in several places, and Melbourne beheld the first executions (in public) of black and white criminals. Three aboriginal women and a child were barbarously shot by a party of white demons in the Western District; and though the Government offered a large reward, and three persons were tried the following year for the massacre, no conviction was obtained, and the blood-stained slayers, whoever they were, escaped “unwhipt of justice.” Commercial distress and financial difficulties so far from abating, went on increasing, and to such a pass had matters come, that an October public meeting was held, on requisition to the Deputy Sheriff, to consider the steps advisable to be taken for the relief of the existing monetary depression. The admitted causes of the crisis were insufficient capital, over-trading, too much credit, extravagant habits, reckless expenditure, excessive land speculation, and the excess of imports over exports turning the balance of trade against the Province. At first it was thought that some Legislative interference should be asked for towards the introduction of a modification of the usury laws; but this idea was abandoned. The Banks allowed 7 per cent. upon deposits, and charged 10 per cent. for discounts, which with the ease with which credit was obtainable, was supposed to have occasioned the deplorable condition of affairs. The difficulty
was intelligently ventilated, and resolutions were passed appointing a deputation to interview the banks, to
urge a reduction of discounts to 8 per cent.; and deposits, of whatever duration, to 4 per cent. A resolution
declaratory of the firmest confidence in the vast resources and ultimate success of the colony was also agreed
to. The Insolvent Act was very defective; it was a premium upon roguery instead of security for the
honest. Judge Willis one day in the investigation of a suit, exclaimed from the Supreme Court Bench,
"There are so many insolvents that I do not know their names. I never saw any place in such a state
before." And again in the same case, "The whole Insolvent Act appears such a chaos that it blinds me
entirely, and the only dividend it has ever produced is 1s. 7d. in the pound." The Bank of Australasia and
the Union Bank soon after offered to advance upon the season's clip of wool, the bills of lading being
deposited as security—a proposition hailed with much pleasure by the settlers, though distasteful to the
Commercial houses. Hitherto, when a settler obtained an advance upon a wool shipment, he had to take it
in bills from the merchant. It is an old saying that "it never rains but it pours," and in more than one sense
this was amply verified, for since the advent of winter there had been an unusually heavy rainfall, and the
floods produced much loss of property and distress throughout the country. Sheep-shearing was greatly
retarded, and considerable damage sustained by the clip. In one respect Melbourne had made a step
forward (though a small one), for the town had tasted of self-government—First, by the creation of a Market
Commission, and, secondly, by its Act of Incorporation. The year closed with a population of 23,799, in
which the males counted 15,691, and the females 8,108—a small increase; but there were 1,025 births, whilst
the deaths reckoned 413, and marriages 514. The proceeds of land sales amounted to only £21,085, and
imports exceeded exports by £78,644.

The New Year (1843) was the harbinger of great expectations as making and mending the public
highways, and hope was quickened by the enactment of an Amended Constitution Statute, conferring upon
the District the privilege of returning six members to the Legislative Council of New South Wales. The
banks reduced the rate of interest upon deposits from seven to five per cent.; but this did not produce any
appreciable effect, for reckless credit, reckless trading, trafficking in accommodation bills, and excessive
expenditure (where it could at all run) continued. Things were drifting into such an abnormal state (in
February) that the most influential newspaper advocated the closing of the Supreme Court for twelve
months as a desperate remedy for a desperate disease. Commercial property became unsaleable, unless at
ruinously low prices; sheep and cattle did not bring a third of what ought to have been their ordinary
value, and bills were scarcely negotiable. House and land property had fallen fifty and seventy-five per
cent.; and as a few out of many instances it may be mentioned that the freehold of a cottage and garden in
Lonsdale Street, previously let at £360 per annum was sold for £450; and another cottage occupied by a
solvent tenant at a yearly rental of £150, brought only £157 10s. An allotment of fifty-four feet frontage
to Bourke Street, was disposed of for 15s. per foot, and a station near Cape Schanck with 323 head of
cattle, 51 calves, 2 horses, 2 imported Durham bulls, another high-bred bull, and station appurtenances,
implements, etc., all changed hands for £800 cash! Mr. Williams, a well-known auctioneer, in preparing
his schedule, prior to a declaration of insolvency, could not get a valuator to assign any value to a tastily
built cottage and grounds at South Yarra, which only two years before cost £1800. Fat cattle were selling
for £1 a head, sheep 2s. each, and a good leg of mutton could be had for sixpence; but the "tanner" then
was a coin of the realm more potent than a florin now. Servants had much difficulty in obtaining payment
of their wages, and one day at the Police Court thirty-three claims were adjudicated, running from £2 to
£30, the total amount sued for being £441 10s. 5d. One thousand small debt plaints used to be filed for
a monthly sitting of the Court of Requests, but the retailers, driven by self-preservation, pronounced against
giving more trust, and though not successful in the general introduction of cash payments, the effort very
perceptibly diminished the Court of Requests Cause Lists. In April the banks reduced interest to three
per cent on current account deposits, and five per cent. at three months; the discount upon bills having not
more than 100 days to run, was lowered to eight per cent.

To intensify the daily accumulating troubles, two special, though unintentional contributories
added their dividend to the vortex of general discontent—the Corporation and the Resident Judge. The
Town Council was severed into contemptible cabals; and its meetings were ebullitions of personal spite and
rancour. When not quarrelling with the Superintendent and the Executive, its members were rowing with
each other—the welfare of the town, if not altogether forgotten, being a matter of minor importance. The
townspeople in such hard times were either unable or unwilling to pay the municipal rates; warrants to
levy were issued in large batches, and the Corporation bailiffs and auctioneers had such a brisk season
as “distressed” almost everyone but themselves. By all thinking people the Council was voted an
intolerable nuisance, and burgesses began to repent having ever asked for such a worrying sample of Home
Rule. Judge Willis was passing from bad to worse. He was like a self-acting, social firebrand; and
though much allowance must be made for the circumstances surrounding him, and the mazes of rascality
through which he had to grope without a clue, interwoven with the complicated equity and insolvency suits
brought before him, his unfitness for his important position was unquestionable. He had warred with not
only the principal officers, but had almost every man of position and reputation arrayed against him, and an
influentially-signed memorial for his recall had been transmitted to Sir George Gipps. The state of the
district was attracting the attention of the neighbouring colonial press; and the
Sydney Australia,
a very
ably conducted journal regretted “the examples of judicial indecency, municipal wrangling, social
discord, and universal embarrassment which the southern district of Port Phillip presents,” and believed
“that the Governor must see the expediency of interposing his authority, at all events as far as Judge
Willis is concerned.” Though the New South Wales Executive could not abolish a Corporation, it
could extinguish a Judge, so Willis was snuffed out, and a gentleman succeeded him in every way a vast
improvement.

By a strange freak of chance, whilst the cloud of almost universal distress brooded over the land, the
novelty of the first political General Election was introduced, and so far had the good effect that it forced
the public for a while to disregard the coming shadow of the wolf, and to launch into the whirlpool
where candidates and canvassers, election addresses and election promises (brittle as the proverbial pie-crust)
were floating about. For the first time in the colony the embers of religious bigotry were gathered up,
some fuel added, and, fired by the “Lucifer” of Fanaticism, the town was lighted by the lurid blaze until
the election was over. The “flare-up,” flickered for a while, and burned out. Efforts have been since made
at rare intervals to rekindle it, but the unholy fetish never found a congenial abiding place amongst us.

The elections over and the year advancing, commercial troubles still kept to the front, and continued their
pressure; but as there is no cloud without a silver lining, a gleam of hope flashed at a time, and from a
quarter least expected.

THE TURNING OF THE TIDE.

Mr. Wentworth, the greatest son of the soil ever born at the Antipodes, could not see why, if sheep
and cattle could not be rendered remunerative by converting their flesh into meat, the desired result might
not be accomplished by turning their fat into tallow. He was a man, prompt in deed as in thought, and
forthwith purchasing a sheep at a butcher’s stall in Sydney, had it slaughtered and boiled down, when it
yielded 24lbs. of tallow. The experiment was repeated, and eventuated in a grand success; such a
discovery was not long making itself known—a Mr. Henry O’Brien of Yass, and others, further tested it;
and the boiling down of not only sheep, but cattle, soon spread. Port Phillip was not slow in profiting by
what might be termed an invention, the importance of which could not possibly be over-rated. Boiling-down
establishments, as they were called, were opened in several places, the first at the Salt Water River, by
Bolden and Ryrie, two squatters, who placed it under the control of a Mr. R. Forrest, possessed of much
practical knowledge acquired in Cork, the then pig-killing entrepot for the exportation of pork carcase-meat
from the South of Ireland to England. Mr. Edward Curr opened another at Port Fairy, and Dr. Thompson,
at Geelong. Hunter Somerville and Co. built premises for the purpose in Bourke Street; Brock and
Mollison, and Watson and Wight had large establishments at the Melbourne swamp (now the Spencer Street
Railway Station). Rolling down was soon improved into melting down (the complete antithesis of the
meat freezing projects of to-day) and the profitable outlet thus presented for realising on stock wrought such
a change, that prices immediately improved and manifestations of amendment showed themselves. Another
new industry was added to colonial products by the exportation of bark, with which the name of Mr.
William Hull must be always associated. Amidst those indications of returning prosperity the resumption
of Free Immigration (for some time suspended) was announced and gave much satisfaction; and people
began to think that the crisis was over, that the district was clearing the breakers so long threatening to swamp it; and that at last there was a good time coming. The year's returns showed only a very small increase of population and births, a decrease in marriages and deaths, and an addition to departures. Land sales had diminished by more than half; live stock had increased, though not so much as it ought. Imports had decreased, whilst exports showed an increase.

Such is a cursory view of the condition of the colony at the most peculiar stage of its early history. It suffered, so to speak, from a surfeit of excesses, and the regimen which adversity had for a time prescribed, was working off the noxious humours and pointing to convalescence. In fact, the vigorous young patient was "suffering a recovery," and, warned by the tribulation of the past, was righting itself and preparing for that future in which the colonists always implicitly believed. Little did they dream of the revolution which the coming decade would work in the land of their adoption—by which the earth would give up its golden treasures, and cause such a social and material disruption as would render 1843, when compared with 1834, as a mole-hill is to a mountain; and much less could the most sanguine imagine that many of them would live to see the "unnamed village," in less than four decades more, undergo such a magical transmutation as to make it the metropolis of the Southern Hemisphere, inviting all nations to several displays of the industrial resources of the world in an International Exhibition Temple, the erection of which cost a quarter of a million of Victorian money.
CHAPTER X.

RELIGIOUS DENOMINATIONS: THEIR FOUNDATION AND FIRST CELEBRATIONS.

SYNOPSIS:
- First Religious Service.
- Dr. Thomson.
- First Baptism.
- First Sabbath-School Teacher.
- Church of England.
  - Bishop Broughton's Visit.
  - The First Minister.
  - Rev. Mr. Grylls Leave of Absence.
  - Is Succeeded by Rev. f. Y. Wilson.
  - Foundation of St. James' Laid.
  - Church Fees.
  - Prayers for the Queen.
  - Dr. Broughton's Second Visit.
  - "Parson Thomson's Cabbage Garden."
  - Rev. E. Collins at Geelong.
  - Foundation Stone of St. Peter's.
  - Port Phillip an Independent Bishopric.
  - Right Rev. Dr. Perry, first Bishop.
  - His Arrival and Installation.
  - The Bishop's First Sermon.
  - Sectarian Discord.
  - "Jack Ketch" in Church.
  - Geelong an Archdeaconry.
  - Dr. Macartney's Appointment.
  - Bean, Braim, and Bloomfield at Geelong.
  - Episcopal Conference at Albury.
  - St. James' and St. Lawrence's Cathedral Sites.
  - Richmond Church.
  - St. Paul's Church.
  - The Foundation Laid.
  - Reverend Thomson's Return, and Farewell.
  - Death of the Revs. Forbes and Geoghegan.
  - Diocesan Board of Missions.
  - Church Conference.
  - The Rev. Clo-wes, First Minister at Collingwood.
  - First Deceased Clergyman in the Colony.
  - Opening of the Church at Brighton.
  - Ministerial Changes.

THE historical work of Mr. Bonwick before referred to, supplies a few curious incidents connected with the early religious services in the colony, and the arrival of the pioneer ministers of the chief Christian communities. Mr. Bonwick had access to special sources of information, both oral and otherwise, and for several of the events narrated, as having occurred anterior to 1840, I am in some degree indebted to his researches. Whatever else may be written of the motives actuating the Batman co-partnery in their purposed acquisition of the public territory, credit must be given them for a desire to provide, though on a very limited scale, for the religious and moral requirements of their employes; for it is alleged that none but married servants were to be engaged by them, and Dr. Thomson’s services were retained as the Company’s Medical Officer and Catechist or Lay-reader. In April, 1836, the Rev. Mr. Orton, Wesleyan minister, came on a visit with Batman’s family from Van Diemen’s Land, and the first regular religious service was performed by him on the 25th, in Druidical fashion, under “the blue ethereal sky,” surrounded by sheoaks, on Batman’s Hill. It partook slightly of a dramatic display, and was invested with attractions which would be quite a novelty at the present day.

In addition to the white portion of the audience, there was a large muster of opossum-rugged, blanket-covered, half-naked aborigines, who squatted about; and as the proceedings were about to commence, Batman marched in a contingent of ten blackfellows, brought from Sydney to facilitate his land-buying from the Chief. These darkies were costumed in black neck-ties, white trousers and red shirts, and their head man or Serang cut quite a dash in a cast-off military uniform, given him by Colonel Arthur, Governor of Van Diemen’s Land; the inevitable cocked-hat and feathers were included, and in the language of the chronicler formed “the crowning ornament to a dress which he wore with ease and grace.” The service of the Church of England was read by the Wesleyan minister, Mr. James Simpson acting as the respondent. “The hymn tunes were pitched by Dr. Thomson, the Surgeon-Catechist, and the preacher’s text was the Saviour’s address to Nicodemus:—‘Except a man be born again he cannot see the kingdom of God.’”
with the Savings Bank. "Jimmy" had been for a few years a purser in a man-of-war, and being of a religious
turn of mind, made the study of sermons his chief recreation. Happening to have a supply of such
sea-stories by him, he now utilised them to the spiritual advantage of his hearers, and with such effect upon
himself that in their delivery he is recorded "to have frequently evidenced his own interest in the subject by
the shedding of tears." There was then a sheep-pen belonging to Batman on the spot where St. James'
Church, in William Street, is built, and this had soon to make way for the "fold" of a "flock" of a different
kind, as the erection of a place of worship in this locality was decided upon, and for which, with parsonage
and school-house, five acres of the land thereabout were afterwards granted by the Government. "State aid
to Religion" was not yet available, and a small wooden building was put up by public subscription, Batman
heading the list with £50. Though nominally for the Church of England, other denominations were to
have the privilege of using it for afternoon services—an opportunity availed of by all except the Roman
Catholics, who never recognise open questions of this kind. The structure was supposed to afford
accommodation for about 100 persons, and here the free and the bond, and the military, used to assemble,
the convicts by themselves at one side, "and in an opposite corner, screened by a curtain, were the singers."

On the 30th April, 1837, the Rev. J. B. Naylor conducted service, on which occasion the ceremony of
baptism was performed on the first child so treated in Melbourne. This was the John Melbourne Gilbert,
already referred to as the son of Fawkner's blacksmith, and the first white baby born in the colony. In
November, 1837, Melbourne was visited by Messrs. Backhouse and Walker, two worthy Quaker missionaries,
from Hobartown. They preached in the church and at the Aboriginal Station, and on taking their
departure, declared that "Our gracious Master was pleased to grant a more powerful sense of His presence
than we had ventured to hope for." The late Mr. John Thomas Smith, who could take a hand at many
things, was the first teacher of the first Sabbath-school started at this period, and it is avouched of him that
"he was a constant attendant at the Primitive prayer meetings." Mr. Smith's youthful religious inclinations
did not, however, grow with his years, though he was anything but an irreligious man, and his various
pursuits in the changing circumstances of the colony, might, perhaps, account for any apparent backsliding.
One thing may safely be averred that the "prayers" he afterwards heard in public-house-keeping, theatre-
managing, and election-courting were far from being as "primitive" as those of the little ancient
Sabbath-school, but he was no worse than thousands of his fellow-colonists, and better than many of them,
and was a staunch and liberal supporter of the creed he professed up to the hour of his death. With these
few preparatory observations, the respective religious communities will next be reviewed in rotation.

CHURCH OF ENGLAND.

The ricketty, wheezy pro Cathedral (over the roof or covering of which was fastened an old ship's bell,
lke the battered comb of a cock after a tough fight, to ring out a hoarse, asthmatic, warning-note to
intending worshippers) did not suit the expectant pretensions of a congregation of the Church of
England. A new church and a permanent clergyman were required, and a meeting was convened for the
purpose of securing general co-operation. This gathering came off on the 30th January, 1838, and, as it
was the first town demonstration reported in a newspaper, the following record of the proceedings may not
be historically uninteresting. It is copied literatim from Fawkner's Melbourne Advertiser, 5th February,
1838. "A public meeting was held at the School-house in this town on Tuesday last, to arrange for the
erection of an Episcopal place of worship, and to collect funds to that end. A very liberal subscription was
then entered into, and as part of the sheep and cattle pasturing here belong to persons residing in Sydney
and Van Diemen's Land, subscription lists will be sent to those places to enable them to assist in the
pious work. The resolutions passed at the meeting are to be published at Sydney, Launceston, and
Hobartown."

Two months after, an event of the highest ecclesiastical importance occurred, which was no less
than an episcopal visitation by the Right Rev. Dr. Broughton, the Metropolitan of New South Wales.
His Lordship was a passenger in H.M.F. "Conway" from Sydney, and after a few days' sojourn, left for
Hobartown on the 10th April. During his brief stay he preached in the temporary church, and christened six children. On the
18th, he proceeded to the burial ground, and consecrated the portion assigned to the Episcopal
persuasion. It was understood that on returning to Sydney, he would take steps to give the province the benefit of a clergyman and a school-master. His Lordship had not much idle time of it whilst in the new settlement; and yet did not give unmixed satisfaction, for he is thus gently rated in the *Advertiser* of the 23rd, for performing an important religious ceremonial without giving what was deemed to be, proper public notice.—"On Tuesday and Wednesday the Bishop of Australia christened six children. We are sorry that we cannot recount one, no, not even one solitary marriage. On Wednesday, pursuant to notice, (but an hour later than the time announced) the Bishop proceeded to the burial ground, and in the presence of a very few persons, consecrated a piece of ground for the reception of the bodies of the Melbournians and others who may depart this life. We think that publicity seemed to be avoided, for no public notice was given as to the Bishop's motions, except a few words read on a rainy day in the church. The Press is the proper organ for publicity, and in this case would have answered well. Monday, Tuesday and Wednesday were the days on which the Bishop was prepared to christen, to wed, and to consecrate. We know that persons, very many persons, would have attended the consecration, had the time of consecration been made public in a proper manner."

On the 30th July, another meeting was held "to consider the means to be adopted for procuring a church and a clergyman." It was proposed to collect by subscription £200, as the nucleus of a building fund, and hopes were entertained of receiving some help from the Government. The cash, however, did not roll in as freely as expected, and the proposed erection was modified into repairing the original concern. Tenders were called for the alteration in November, 1838, but still the needful was needed. By the end of February, 1839, the public liberality had been so far quickened, that the "repairs" were completed and merely consisted of a cedar pulpit, and eight cedar pews for the gentry, executed by Mr. Thomas Napier.

On the 12th October, 1838, the much-wished for minister arrived, and he had as shipmates Arden and Strode, with an old wooden printing-press and a heap of discarded *Sydney Herald* type, the debris from which the *Port Phillip Gazette* was to arise like a Phoenix, from "pye" instead of ashes. The Reverend J. C. Grylls, of the Universities of Cambridge and Dublin, is represented as being "of small stature, with a gentle and amiable disposition," and as a preacher it is writ of him "that his sermons were read with solemnity, and were not without their influence upon some of the audience." He officiated on the following Sunday, taking his text from St. Paul: "I desire to know nothing among you, save Jesus Christ and Him crucified." His elocution was marred by a stammer, or as Bonwick euphuistically puts it, "an incoherence of speech troubled the good man," for which, however, Providence vouchsafed him the compensation of a "general demeanour, kind and consistent, which gained him the good-will of the colonists." Before leaving England, his reverence laboured under the delusion that Australia was a country of cut-throats and cannibals, and he left his family, including five fair daughters, until he should have an opportunity of reporting progress. To his agreeable surprise, he found that, though not quite an elysium, Port Phillip was far from being pandemonium, and that he and his family ran small risk of being murdered by bushrangers, or "grilled" into *entremets* for a corroboree banquet. Consequently he soon became desirous of returning home for the lares remaining after him, and his good-natured parishioners not only provided him with a "testimonial" (the first of the kind on record) but threw in a twelvemonths' leave of absence. He was succeeded by the Rev. J. Y. Wilson, so well-known for many years at Portland. Of Mr. Grylls it may be mentioned that after his return to the colony, he did not resume his missionary labours, but the five fair daughters were as welcome as a treasure-ship. The *Gazette* in alluding to the first arrival of Mr. Grylls as "Surrogate of Melbourne" exclaimed in quite a dispirited style "there seems to be a desperate want though of marriageable ladies," but the writer little thought that his ex-fellow-passenger would in a comparatively short time, import a very valuable consignment for the Hymeneal market. The girls did not remain long unwedded; they all married into the upper-crust of society, and with one exception, lived to see not only olive branches, but grand tendrils blooming like young peach-blossoms around them.

Pursuant to the provisions of the Act of Council 7 William IV, No. 3, the Executive on the 28th February, 1839, issued regulations for grants of money to religious establishments, subject to the conditions that no minister's stipend could be paid until there were at least one hundred adults attending the services; and no allowance for a place of worship or a pastor's house, until £300 had been not only subscribed, but paid. These requirements could now be complied with; the stipulated sums were available, a church site
was obtained, and Messrs. W. F. A. Rocke and P. W. Welsh were elected Church Wardens, Mr. Ralph Walton being the first to hold the office of Clerk. In 1838 trustees had been appointed, but they resigned, and there was a meeting of subscribers in the temporary building on 12th June, 1839, Mr. D. C. McArthur presiding, when, on the motion of Mr. William Meek, seconded by Mr. James Smith, it was resolved “that the Lord Bishop of the Diocese be respectfully requested to become sole trustee of the intended Church of St. James.” At this period it was estimated that the Episcopalians in the district numbered about 900, a third of whom were located in and near Melbourne. The temporary church would hold only 90, and as an outlay of £200 would render it twice as commodious, it became a question for consideration, whether it would be better to incur this expense, or wait a little longer and put up a new one. The latter course was the more desirable, and tenders were invited. On the 7th September a meeting was held, when it was decided to adhere to the original plan to build with brick upon a stone foundation—only a portion of the structure (the nave) to be proceeded with, though the whole building was ultimately of the ugly brown stone, of which some of the first public buildings in Melbourne were erected. There was a sum of between £500 and £600 available, and as much more, it was believed, could be obtained from the Government. It was stated that Mr. Latrobe (the new Provincial Superintendent) had raised £500 before leaving England, and this £1000, with the official subsidy, more than justified a beginning in a work which, as proposed, would cost £1500. The 3rd October, 1839, should be marked as a dies natales in the old annals of Melbourne Episcopacy, because the minister performed a marriage ceremony at io, a burial service at 11, and a christening at 4 o’clock—a remarkable trio of events at the remote era of which I am writing.

The foundation stone of St. James’ was laid with many of the usual formalities, on the 9th of November, 1839. At 11 o’clock the temporary church was crowded, and the service was characterised by a somewhat unusual vocal display of psalms and hymns, accompanied throughout by a Mr. Puller, who worked a seraphine with the most praiseworthy perseverance. The Rev. J. C. Grylls read the Collect, “Prevent us, O Lord,” &c, and, as a Lesson, the 1st chapter from the Prophet Haggai. At the close of the service His Honor Mr. Latrobe read aloud from a slip of parchment the following inscription engrossed thereon:

SAINT JAMES’ CHURCH, MELBOURNE.

THE FOUNDATION STONE OF THIS CHURCH
Was laid this 9th day of November, in the year of our Lord, one thousand eight hundred and thirty-nine, and in the third year of the Reign of HER MOST GRACIOUS MAJESTY QUEEN VICTORIA, by
His Honor Charles Joseph Latrobe, Esq.,
Superintendent of Port Phillip,
His Excellency Sir George Gipps, Knight,
Being Governor of the Territory of New South Wales and its Dependencies,
The Right Reverend William Grant Broughton,
Lord Bishop of Australia, Sole Trustee.
This Church is erected for the worship of Almighty God by the members of the United Church of Great Britain and Ireland.
ROBERT RUSSELL, ARCHITECT.

This, with some gold and silver coinage of the (then) year of the Queen’s reign, was enclosed in a bottle and deposited in the cavity prepared for it, in the understone. The upper stone was slowly lowered from its suspensive position and placed. A mallet was handed to Mr. Latrobe, with which he knocked thrice on the stone, and then looking around declared it to be laid in the name of the Father, Son, and Holy Ghost. The Pastor next offered a short and appropriate prayer, after which a hymn was sung, and the proceedings terminated with a benediction.

The Rev. Mr. Grylls departed for England, in the beginning of 1840, and efforts were made to procure funds to haste with the church, and some of these pious subterfuges—means supposed to be justified by the end—were resorted to, in the extraction of cash from pockets not always assailable by a more direct mode. Amongst these, was a concert, for which the patronage of the Superintendent was solicited, which Mr. Latrobe withheld from conscientious motives—for which he was not easily forgiven, especially when
some time after he patronised a similar entertainment, the first regular professional concert given in Melbourne, by Monsieur and Madame Gautrot, new arrivals from Sydney. About this time there was printed the following schedule of Fees in the Diocese of Australia:—Marriage by License—Clergyman, £1 10s.; Parish Clerk, 10s.; Sexton, 5s. Total, £1 15s. Marriage by Banns—Publication of: Parish Clerk, 1s.; Marriage—Clergyman, 5s.; Parish Clerk, 2s. 6d.; Sexton, 1s. 6d. Total, £1 16s. Churching of Women—Clergyman, 1s.; Parish Clerk, 6d.; Sexton, 6d. Total, £1 16s. Burial—in a Grave—Clergyman, 2s. 6d.; Parish Clerk, 1s.; Sexton, 3s. 6d. Total, £1 16s. In a Brick or Stone Grave—Clergyman, 1s. 6d.; Parish Clerk, 5s. 6d.; Sexton, 5s. 6d. Total, £1 16s. In a Vault—Clergyman, £1 16s.; Parish Clerk, 7s. 6d.; Sexton, 7s. 6d. Total, £1 16s.

There are some amusing inconsistencies in this tariff which it is difficult to reconcile:—as, for instance, what in the name of common sense could a sexton have to do, in tying the knot of connubial bliss, indispensable though his services might be in piloting a deceased husband or wife out of the world? Or how could the same grim official earn a sixpence in the interesting ceremonial of “churching”? Then the clergyman and clerk both received five times as much for seeing a corpse stowed away in a brick or stone grave as if the interment were in an ordinary one, though the sexton’s allowance was only increased about one and a-half, whilst burial in a vault was, as compared with a common grave, ten times as remunerative to the clergyman, seven and a-half times to the clerk, and only twice as much to the sexton. Towards the close of the year 1840, the official staff of the Church of England, in Melbourne, was thus:—Minister—Rev. John C. Grylls, (absent in England on leave); Ministry—Rev. James Y. Wilson; School-Master—Mr. James Clarke; Clerk—Mr. Ralph Walton; Sole Trustee—The Right Rev. the Bishop of Australia; Building Committee—His Honor C. J. Latrobe (President), Deputy Acting Commissary-General Howard (Treasurer), the Officiating Minister (Secretary), Dr. Farquhar M’Crae, David C. M’Arthur, and James Smith, Esquires.

The position which the Government occupied towards the several denominations will be best understood by the publication of the sums voted by the Legislative Council of New South Wales, for church and school establishments at Port Phillip for 1841, and though inserted here for convenience sake, its application is intended to be general. Clergyman of the Church of England, £200; Two Presbyterian Ministers (one to be stationed at Geelong), £150 each, £300; Wesleyan Minister, £150; Two Roman Catholic Clergymen, £150 each, £300. Towards erecting churches and ministers’ dwellings, on condition of sums to an equal amount being raised by private contributions, £2000. Total, £2950. In aid of the establishment, and in support of schools, on condition of sums to an equal amount being raised by private contributions, £300.

It was always objected that in a country where there was no State church, an undue favouritism was manifested by giving an Episcopalian £50 a year more stipend than any other minister. Some declared it to have been because of the possible or actual burden of a family; but, if this objection held as against the Roman Catholic priest, it could not do so with the Wesleyan and other ministers, some of whom were as prolific as those more highly endowed.

In 1841, it was definitely understood that the Rev. Mr. Grylls would not return to his pastorate, to which the Rev. Adam Compton Thomson was associated, and he finally replaced the Reverend Mr. Wilson, whose ministrations were for several years after zealously employed in the Western district. There was a marked difference between the two men, though each endeavoured to do his duty according to his convictions. Mr. Wilson was the abler and more eloquent, Mr. Thomson the more plausible and better diplomatist. The former was a fierce and often intemperate controversialist, prone to acrimonious preachings, and writing long, angry diatribes in the newspapers against the alleged fallacies and false teachings of the Church of Rome; whilst the latter managed to get on very well with his “separated brethren,” and was not ashamed to live on friendly terms with the early priests, and to go hand-in-hand with them in any undertaking initiated for the public good, irrespective of country or creed. During the seven years that “Parson Thomson,” as he was universally styled, officiated as the chief Episcopalian minister in Melbourne, he was highly esteemed, though not generally liked, and every one who had opportunity of judging him by his public acts in a clerical or lay character, could find no other opinion of him than that he was both a good missionary and a good citizen.
In May, 1841, the number of Church of England worshippers was put down at 4626, for the "township and the County of Bourke." The erection of the church was far advanced, and the congregation, before it was completed, took steps to procure a site for a second one on the opposite, or Eastern Hill, as the region north of Swanston Street was then called. A meeting was held (23rd June, 1841) at which it was announced that the East Melbourne Church movement had met with so much encouragement that more than £200 had been contributed without much solicitation. The Melbourne Episcopalians were now stated to number 2926, and it was agreed to make immediate application to the Government for the land, and the cash advance. In the course of the year, Mr. George Beaver, a master-builder, put up an extensive room or workshop at the eastern end of Little Bourke Street, and this was utilised as a place for occasional worship, by the Rev. Mr. Wilson, pending the erection of the second church. Meanwhile the old was continued in its religious duty, whilst the new one by its side was proceeded with more slowly than was desirable through a lowness of funds; but the day at length came when it was opened for service, to a large congregation. This was on Sunday, October 2nd, 1842, when the Rev. Mr. Thomson officiated, and preached an effective sermon from 2nd Chronicles, chap. 7, verse 15: "Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place." A collection was made to defray the expense of moving the sittings from the old to the new building, and £11 18s. 3d. received. On Sunday the 30th October, prayers of thanksgiving were offered in St. James', and some of the other places of worship, for the escape of the Queen from assassination by John Francis, on the 30th May of same year.

Nothing worth special mention occurred until the spring of the next year (1843) when a second episcopal visitation was made by the Right Rev. Dr. Broughton. The Bishop arrived at Geelong on the 25th September, per the "Rajah" from Sydney, and continued for a fortnight in the Western District. On the 9th October he came by the "Aphraia" steamer to Melbourne, and was met at the wharf by a number of gentlemen from whom he received a respectful and cordial welcome. Dr. Cussen (the colonial surgeon) had his carriage in readiness, into which the Bishop and the Rev. Mr. Thomson stepped and were driven to St. James'. Here there was a brief service, after which his Lordship and a few friends proceeded to the residence of Mr. James Smith, on the south side of Collins Street, where they breakfasted. This cozy snugbery was placed at the Bishop's service during his sojourn in Melbourne. On the 15th his Lordship preached at St. James' and the next day a public meeting was held at which he presided. Their Honors the Superintendent (Latrobe) and the Resident Judge (Jeffcott) attended, when a resolution was passed affirming the necessity for vigorous action to liquidate a debt of £950 on the church, a special subscription for the purpose was opened, and it was determined to make a ward collection through the town. The Bishop held a confirmation at St. James' on the 29th, when some 80 persons, aged 14 and upwards, were confirmed, and the church was densely crowded on the occasion. Dr. Broughton, took several excursions into the country, and was indefatigable in arranging and suggesting for present needs and future contingencies. The contemplated erection of a church on the Eastern Hill was an object of the first importance, and in order to infuse new life into a movement which had become semi-dormant, one of the best attended and most influential gatherings yet held in connection with church matters came off on the 15th November, in Beaver's building. The Bishop was present in the chair, and delivered an earnest and interesting address. The other speakers were Meares, E. E. Williams, James Simpson, J. D. Pinnock, R. W. Pohlman, P. Davis, Drs. Palmer, Campbell, Clutterbuck, and Major St. John. The speech of the day was Dr. Palmer's, but its literary excellence could be better appreciated by reading, than hearing, it. He was always learned, ornate, and impassioned; an accomplished essayist rather than a popular speaker. On this occasion he sketched a brilliant résumé of the liberal manner in which the ancients endowed the temples of Paganism, and, passing on to modern times, urged upon his co-religionists the necessity for liberal co-operation. "Look," he exclaimed "at our own native land, or to the broad expanse of Christendom, and everywhere do we behold, in its length and breadth, structures at once beautiful and imposing raised by the piety of our forefathers; and, should it be objected, that to propose such examples for imitation is unbecoming a Christian or a Protestant, I would answer that at least they may serve to shame us into greater liberality. It may surely be permitted us to animate our zeal from such sources; nor is there aught which should forbid us to light our torches at Pagan altars or to sharpen our spears at the..."
forges of the Philistines. Our zeal needs to be re-kindled, that it may bear some proportion to our increased intelligence."

It appeared there was a sum of £250 available, and it was resolved to endeavour to raise it to £400, when application could be made to the Executive for land grants for church, parsonage, and school-house, as well as the perinental aid to which the congregation would be entitled under the Church Act Regulations. It was determined at the time that a couple of years more would pass before any real building commencement would be made. The Bishop returned to Sydney, a few days after, amidst a cloud of good wishes.

A misconception had for some time existed in reference to the grant of the site of St. James'. Two portions of land, bisected by Little Collins Street, constituted the Church Reserve. There were three acres on the side whereon the Church was erected, whilst the remaining two, on the northern side, were annexed by the minister, and the area was known for years as "Parson Thomson's Cabbage Garden." As there was no State Church, the other religious denominations believed, and not without reason, that the Episcopal Church had been unduly favoured, by getting a couple of acres too much, and the Press protested vehemently against it. The vexed question was referred to Sir George Gipps in 1844, who after a thorough consideration of the case, expressed a belief that his predecessor, Sir Richard Bourke, had intended that the whole five acres should be given, and he consequently refused to interfere. The Town Council took the matter up, and, though the Crown grant for the whole parcel had issued, the street, now known as Church Street, or the western end of the disputed block, continued for years to keep alive an acrimonious feeling between the Council and the Government, until it was ultimately settled by a compromise, the terms of which will be found in the chapter devoted to the Melbourne Corporation.

In November, 1843, a General Financial Statement was submitted by the Building Committee from which it appeared that the total receipts on account of St. James' amounted to £5,927 11s. 4d. In this sum were included £1,000 received from the Government, £200 borrowed from the Savings Bank, and £75 9s. due to the Bank of Australasia, the remainder being made up of subscriptions, church-door collections, pew rents, and two small items as Bank interest on Deposits. The disbursements were thus:

- Erecting old church, afterwards removing, pewing, enlarging, etc., etc., £32 17s. 6d.; Mr. Beaver for again enlarging, £60 5s.
- Making a drain around the Church, £4; Mr. George Beaver, to amount of contract, £18 8s. 6d.; Mr. Alexander Sun, to amount of contract, £193 6s. 1d.; Mr. Russell, Architect, to account, £193 6s. 1d.; Interest of Bank of Australasia on loan and other advances, £30 6s. 6d.; Total, £30 6s. 6d.
- The outstanding liabilities were £350 17s. 6d., for contractors' accounts, the balance due to the Bank of Australasia, and £18 6s. 6d. to the Savings Bank. The subscriptions promised since the arrival of the Bishop, would realise £450, in which case the deficit would not exceed £350 17s. 6d., which would be liquidated by an expected grant of £500 from the Government. And so St. James' Church continued to go ahead. A choir was formed, an organ obtained, and the services began to assume a respectable and comfortable aspect; but at the Sunday service of 17th November, 1844, a contretemps happened, at which people could not help laughing in the midst of their devotions. There had been a heavy rain the night before, which flowed in freely through portions of the roof, and when the organist tackled to his instrument, to his ineffable dismay he found the pipes of his instrument filled with water, and all his music washed away.

The Eastern Hill church remained in embryo during 1845, but in January 1846, the Government consented to give £1,000 towards its erection, with the usual proviso that a like sum be raised by contributions; and intelligence was received from the Bishop that a balance of £1,684, remaining to the credit of the Church of England for 1844, would be appropriated to Port Phillip in the following proportions, viz.: St. James' (Melbourne), £500; Geelong, £150; Portland, £75; and the residue in moieties to Portland and Belfast. The Eastern Hillites again put on a spurt, and nominated Messrs. James Simpson, R. W. Pohlman, and J. D. Pinnock, as building trustees. The requisite vouchers were forthcoming, the land granted, and further preliminaries, plans, specifications, etc., were decided on. Geelong had for some time displayed so much activity, that by March, 1846, they had erected a church, parsonage, and school-house, and the Rev. E. Collins, a newly-arrived clergyman, was sent down as the first regular minister.
Of the plans prepared for the Eastern Hill church, that of Mr. Charles Laing was approved by the Bishop, and in April the tender of Messrs. Webb, Brown, and Co., for its erection was accepted for £333 8s. The ceremony of laying the

FOUNDATION STONE OF ST. PETER'S

was performed on the 18th June, 1846 (Anniversary of Waterloo-day) in the presence of a numerous attendance, though only two clergymen, viz, the Rev. A. C. Thomson, of Melbourne, and Rev. E. Collins, of Geelong, were present. The proceedings commenced by the Rev. Mr. Thomson, and some of the assemblage repeating alternately verses from the 132nd Psalm—after which followed lessons from Isaiah iv., 1 Cor. iii., and the Collect for St. Simon's and St. Jude's day. His Honor the Superintendent then came forward, and in the usual receptacle for such mementoes, placed a sealed bottle containing a parchment scroll thus inscribed:—

THE FOUNDATION STONE OF ST. PETER'S CHURCH,
In the Town of Melbourne, District of Port Phillip, Colony of New South Wales,
Built by Local Subscription, Aided by an equal amount from the Colonial Government,
Was laid by

His Honor Charles Joseph Latrobe, Esq.,
Superintendent of Port Phillip,
On the 18th day of June, A.D. 1846, and in the ninth year of the reign of QUEEN VICTORIA.

William Grant Broughton, D.D., of Australia.
James Simpson, James Denham Pinnock, Robert Williams Pohlman, Esquires, Trustees,
Charles Laing, Architect.

The upper stone being lowered and fixed, his Honor said, "In the name of God the Father, Son, and Holy Ghost, I lay this foundation stone of a church to the praise and glory of His name." Then handling trowel and mail, he went through the customary forms, and finished by declaring, "This stone is laid as the foundation and corner-stone of a church to be built in this place; to be named St. Peter's, and to be set apart for the preaching of the right Catholic faith, which we believe and confess, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." Recitations from the Psalms followed, after which an excellent address was delivered by the Rev. Mr. Thomson. The Rev. Mr. Collins offered a prayer, and the proceedings terminated with a collection towards the building fund, which was liberally responded to.

In the course of the year 1846, it became known that it was intended to appoint a Bishop to Port Phillip, and a meeting was held in St. James' school-room on the 14th September, whereat an address was adopted for presentation to the Bishop of Sydney, thanking his Lordship for his zealous exertions in procuring the erection of Port Phillip into an independent Bishopric. St. Peter's Church presented a handsome gable, with a neat stone cross fixed in it, and on the night of the 10th December, some evil-minded vandals demolished the external decoration. Next morning the emblem of Christianity was found with a piece of rope round its neck, in a gully in the now Fitzroy Gardens. It had evidently been pulled down by help of the rope, and its socket with some stone-work attached had come away with it. The perpetrators of such dastardly blackguardism were never discovered, though there were strong suspicions against certain individuals. About half-a-year after, a new cross was put up, and had better luck than the other. It was said that the church plan, as originally designed, was provided with a cross, which was erased at some meeting of subscribers; but, subsequently, some underhand Puseyites managed to interpolate the one that went up, and came down so unceremoniously. The accuracy of this assertion is open to much doubt, especially as it appeared in a newspaper not remarkable for its veracity.

A church was opened in Geelong on the 24th June, 1847, by the Rev. Mr. Collins, when a capital sermon was preached by the Rev. Mr. Thomson, and a handsome collection made for the building fund.

THE ARRIVAL OF BISHOP PERRY.

An event to be red-lettered in the ecclesiastical history of the Province, took place on the 23rd January, 1848, viz., the arrival of the ship "Stag", from London, which, amongst other passengers,
brought the following, clerical and lay, viz.:—The Right Reverend Dr. Perry and Mrs. Perry; the Rev. Mr. Macartney, Mrs. Macartney, and eight junior Macartneys; the Rev. Mr. Newham, wife, and child; and the Rev. Mr. Hales and wife. The “Stag” anchored in the Bay on a Sunday evening, but the passengers did not land that night. At an early hour on Monday morning the steamer “Diamond” was chartered to proceed to the Bay with over a hundred persons, including Superintendent Latrobe and the Mayor. The new Bishop brought with him a high reputation for piety, erudition, and zeal, in all of which he thoroughly stood the test throughout an active and distinguished missionary career. He was born at Hackney, in Middlesex, on the 17th February, 1807. He graduated at Cambridge in 1828, became Senior Wrangler, and was elected Fellow in 1829. He read for the Bar from 1828 to 1831, and on returning to college, in 1836, received the degree of D.D., and was tutor until 1841. In 1836 he received Priest's orders, and for several years, was minister of St. Paul's, Cambridge. On St. Peter's day, 1837, he was consecrated the first Bishop of Melbourne in Westminster Abbey. The Bishop and his friends came to Melbourne in the “Diamond,” and as the steamer was leaving, the yards of the “Stag” were manned, and three hearty parting cheers given, a compliment cordially returned from the “Diamond.” As the steamer approached the wharf there was a large concourse of persons in waiting, and as his Lordship put his foot for the first time on Melbourne ground, he was welcomed with loud peals of acclamation. He bowed his acknowledgments, and was driven to St. James’ Parsonage, whence he subsequently moved to the Southern Cross Hotel, then and still in the western part of Bourke Street, where apartments were secured. The Southern Cross was the first place of entertainment opened as a Family Hotel, where all the quiet comforts of a home could be obtained. The host was Mr. J. S. Johnston, so long and favourably known in Melbourne as an alderman and politician, and no house of public accommodation was more respectably conducted than his. After a sojourn of a few days there, Bishop Perry rented one of the only two cottages then at Jolimont, which he occupied until he moved to Bishop’s Court in 1851.

The Bishop was installed at St. James’ on January 28th, and, as to be expected, such a ceremonial novelty, brought together as many persons as the church could contain, including a large sprinkling from the other religious denominations. An amusing contretemps occurred, for, by some oversight, the Queen's Letters Patent creating the Bishopric had been mislaid somewhere amongst the Bishop's papers, and could not be found. It was thought they had been left on board the “Stag,” but there was no doubt that they would be speedily forthcoming. This was an awkward predicament, but their production that day was dispensed with, the Bishop was inducted with all the other formulas, and he delivered a very eloquent discourse from 2nd Cor., Chapter v, verse 20. “Now then we are Ambassadors for Christ, as though God did beseech you for us; we pray you in Christ's stead, be ye reconciled to God.” This first Episcopal sermon established his reputation as a pulpit orator of no mean order, and was by special request, published in pamphlet form, and widely circulated. At 3 p.m. of the same day, the church was again opened, when His Lordship was waited upon by a deputation of Church of Englanders, headed by the Rev. Mr. Thomson, to present an address of welcome, which had been agreed to at a meeting of Episcopalians held for the purpose some days before the Bishop's arrival. To this address His Lordship returned a very elaborate and appropriate reply.

And thus the Bishop commenced in a way which elicited approval from all shades of society. But he was not many days in town, when he committed an indiscretion which it would be hard for any unbiased writer, unacquainted with the working of the Bishop's inward consciousness, to justify. The Rev. Father Geoghegan, the Roman Catholic Pastor, accomplished gentleman as he was, wishful to pay meet respect to a distinguished stranger, though the bead of another creed, called for the purpose on Bishop Perry. Whether His Lordship was, or was not at the time in the Southern Cross Hotel is not known; but at all events he was not “at home” for the visitor who left his card. The Bishop, instead of treating the clerical paste-board as a badge offering the conventional courtesies of one gentleman to another, recoiled from it as if it were a snake, and if he even touched it, only did so to drop it into an envelope and return it with a curt, caustic note, a freezing intimation that he could not recognise “The Rev. P. B. Geoghegan” in any shape or form, officially or otherwise—in fact conveying the idea that he wished to shun the card-sender as though he were an emissary from the Evil One. This unmerited rebuff to probably the most popular man then in the Province, provoked a deep feeling of anger against the Bishop, without the pale of his own
communion, and even within, there was by no means a consensus of opinion that he had done the right thing. Many a conscientious Protestant believed that His Lordship had done what was egregiously wrong, but shook the head and said nothing. The religious discord first aroused at the elections of 1843 was supplied with fresh fuel by the Bishop's action, and strengthened the sectarian rancour which broke out at intervals amongst the religious denominations in after years, and has never died out. The ungodly flame was subsequently well fanned by a religious publication started under the auspices of the Bishop—the Church of England Messenger—the reverse of a Messenger of Peace and Good-will, and very different from another periodical of the same type—the Presbyterian Messenger, conducted by the Rev. James Forbes.

The Rev. Daniel Newham was forthwith appointed to the Cure of St. Peter's, and the Rev. H. B. Macartney to that of Moonee Ponds. On the 30th January the Bishop preached at St. Peter's, and the Rev. H. B. Macartney at Woodlands. Mr. Henry Moor was appointed Chancellor of the Diocese, and on Sunday, the 13th February, at the close of the service at St. Peter's, the new Chancellor read Her Majesty's Letters Patent, previously mislaid. A chronicle of the time records "that the ceremony took nearly an hour, and Mr. Moor seemed well pleased when it was over." This valuable Charter of the Bishop's appointment had been found some time before, and the New South Wales Government Gazette, 5th February, 1848, contains the "Letters," bearing date 26th June, 1847, and in which the Queen has been graciously pleased to appoint the Right Reverend Charles Perry to be Bishop of the See of Melbourne, and further ordaining "that the said town of Melbourne shall be henceforth a city, and be called the city of Melbourne." Further changes were soon made, amongst which it was announced that the Rev. Mr. Macartney was to be stationed at Heidelberg, and a Mr. Bean shortly to be admitted a minister of the Church, was to officiate twice a week at Williamstown.

Occasionally, occurrences, ludicrous and sometimes very unbecoming, used to happen. Once on a time, before the arrival of the Bishop, during a hot-wind Sunday, a settler, fresh from the bush, rushed into St. James' in the midst of the service. Thirsting for the Word of God, which he had been for some time without hearing from lips duly accredited, he attended little to his toilette, and so it happened that he was garbed in a short jacket, leather-belted, and displayed a periphery of bleached linen in an interstice presented between the extremes of the jacket and another indispensable garment, which is supposed to be unmentionable. He entered a pew near which was a pompous medico of the period, who, disturbed in his devotions by some brusquerie of the other, affectedly turned round and looked as black as thunder at what he conceived to be an unauthorised intrusion. His indignation would no doubt have soon evaporated under the influence of the place, but unluckily, his eye was caught by the circlet before mentioned; and such a trim in a temple of worship, and on the Sabbath, and in the presence of the elite of Melbourne, appeared to be such an appalling act of desecration, that after vainly requesting the intruder to withdraw, he actually had the temerity to give him in charge to a constable for unbecoming conduct in a house of prayer. The matter was, however, amicably arranged by the intervention of friends and an ample apology. It was a pity it did not go into Court, where a swingeing verdict of false imprisonment would have taught the Esculapius that if pharisaical snobbery is to be indulged, it may sometimes be carried to an unreasonable extent, and should be enjoyed only as a very high-priced luxury.

A scene of an altogether different kind was enacted at the afternoon service in St. Peter's, on Sunday, 27th February, 1848; and, though in a certain sense, more excusable than the former one, was a most disgraceful exhibition. The Rev. Mr. Thomson was officiating, and a numerous congregation were absorbed in their devotions, when they were suddenly electrified by someone bellowing out an "Amen," which rang through the building, and it was immediately ascertained that the public executioner ("Jack Harris"), was standing in their midst, in an advanced stage of intoxication, vociferating "amen's" and hammering away on the floor, with a big stick, as if keeping time with the organ. He was called upon to desist, and replied by flourishing his cudgel, and, as he had not sufficient control of his muscular system, the weapon flew backward out of his hand, and went very near disfiguring an exquisitely got up young gentleman connected with the choir. The sexton procured the truncheon and tried to make peace, but the offender threatened to break both his and the parson's heads, and pulling from a greasy pocket a well-thumbed edition of Cooper's novel, "The Bravo of Venice," coolly commenced to give out a text from...
THE CHRONICLES OF EARLY MELBOURNE.

In the meantime a Sergeant Stapleton, a strong active member of the Police, was invoked to eject the hangman, who, in the midst of intense confusion, declared he should have the rest of the service gone through in his own way. Stapleton seized Harris by the neck, and after a smart tussle of cuffing and kicking, the scandrel was dragged away, howling like a maimed gorilla, and swearing that if he had his rope with him, "he would strangle the whole lot of them, parson and all." The fellow, after a night in the lock-up, was brought before the Police Court next morning, where the presiding Magistrate happened to be Mr. Moor, the Chancellor. In addition to the foregoing, evidence was given of Harris being a ticket-of-leave prisoner of the Crown, and he was sentenced to six months' imprisonment with hard labour.

Dr. Perry did not let the grass grow under his feet, and no man could have worked more incessantly and energetically than he did. Some difficulty was experienced in settling the question of the maintenance of St. Peter's, and a "Ways and Means" meeting was held on 22nd July, presided over by Mr. James Simpson, when it was estimated that £140 per annum for two years would solve the present difficulty, towards which a subscription list was opened, and names for a good proportion of the sum at once put down. On the 6th August, St. Peter's was inaugurated as a church, on which occasion the Bishop preached a morning, and the Rev. Mr. Newham, an evening sermon. The Diocesan Society was established on the 12th September, 1848, at a numerously-attended meeting in the Temperance Hall, Russell Street. The Bishop, who was chairman, delivered a luminous address, in which he formulated the objects of the proposed institution. The other speakers were:—Mr. Lathrope (the Superintendent), Messrs. J. L. Foster, A. McKenzie, Redmond Barry, Joseph Raleigh, F. E. Williams, William Hulm, C. Campbell, the Rev. (now Dr.) Macartney, and A. C. Thompson. The principles of the society were settled, and it was declared to be organised for the following purposes:—To promote the building of churches, maintenance of clergy, circulation of Bibles and prayer books, and the advancement of true religion, consistent with the discipline of the United Church of England and Ireland in the Diocese of Melbourne. A brief code of rules for its management was adopted, the first set of office-bearers elected, and £180 contributed in aid of the ends sought to be obtained.

In January, 1849, a branch of the Diocesan Society was opened at Geelong, with a jurisdiction over the entire Western District, and Dr. Macartney was appointed Archdeacon in October, 1848. A small section of Church of England worshippers, considering that the Rev. Mr. Collins, the first minister, had a preferent claim, was dissatisfied. Dr. Macartney was then fifty years of age or something over, and some of his opponents had the folly to insinuate that he was too old for the work. He has already outlived every one of them by many years, has been working hard ever since, and is still in harness (1888), forty years after, an instructive commentary on the fallacy of the fashion now getting into vogue, of measuring ability by a rule of thumb, which beckons to a person thoroughly efficient to stand aside when he reaches a certain arbitrary maximum of years. Dr. Macartney, now the well-known Dean of Melbourne, was born in Dublin in 1799, and is eighty-nine. He is a son of Sir John Macartney, a member of the Irish House of Commons, and a more untiring and conscientious minister never officiated in the colony.

On the 31st October, Bishop Perry administered confirmation to 82 persons at St. James', on which occasion the church was crammed to overflowing.

In November the erection of a Grammar School near St. Peter's, upon which £650 were to be expended, was commenced, and Mr. Budd, R.H. was to be the master. The Bishop's lengthy missionary tour through the Western District also took place.

In January, 1849, a branch of the Diocesan Society was opened at Geelong, and promised to be an efficient ally of the parent body in Melbourne. The important district of Collingwood was without a place of worship, and as there was no land there available for a Government grant, the Bishop purchased from Mr. John Hodgson, a site whereon to erect a church (the now St. Mark's). Brighton, which already had a small building for religious uses, was now given a pastor to itself in the person of Mr. Brickwood, a private school teacher, who was about to take orders, and Mr. Bean (about to be ordained) was assigned to Gippsland. The new school of St. Peter's, or, as it was afterwards designated, The Melbourne Diocesan School, was opened on the 11th April. It professed to give a sound scriptural and general education, and its terms were—Entrance fee, £2 2s., and £1 1s. for every additional boy of the same family; annual fee,
£10 10s., payable quarterly. In March, 1849, the Bishop rented the Russell Street Temperance Hall for temporary worship, and the Rev. W. Merry was nominated to officiate there. On the 13th May the Bishop issued his first pastoral letter.

A confirmation was held at Geelong on 2nd June, when there were twenty-six recipients, chiefly adults; and on the 3rd Sunday of the month, the Bishop held an Ordination at the same place, on which occasion the Archdeacon presented Messrs. Bean and Braim for Priest's, and Mr. Bloomfield for Deacon's orders. The church service in the evening was read by the Reverend Mr. Braim.

On the 22nd August, a meeting of the subscribers and pew-holders of St. Peter's was held in the Diocesan Grammar School. After paying all demands on the Church account, and fencing the ground, there was a balance of £95. The pulpit was proposed to be put up at a cost of between £70 and £80. The Trustees urged the taking of immediate steps with respect to the parsonage, and invited co-operation. A committee was appointed to collect contributions, for which a list was opened forthwith, and headed by the Bishop with £100 out of funds placed at his disposal from England, and £10 as his individual donation.

Efforts had been for some time made for the erection of churches at Richmond and St. Kilda, and at the former place the Rev. Joseph Docker presented for a site an acre of land, worth £100. The first annual meeting of the Diocesan Society was held at the Temperance Hall on the 12th September, 1849, when Bishop Perry gave an interesting précis of the past year's proceedings. Mr. Edward Courtney was appointed its first Secretary at an annual salary of £150. The Bishop presided over a meeting at Howard's Royal Hotel, St. Kilda, on the 16th October, to concert measures for the speedy erection of a church and school-house, and £150 was subscribed in the room. The Richmond congregation pushed on with much vigour, and on the 5th December, the subscribers assembled at St. Peter's School-room to determine upon a plan of building prepared by Mr. James Blackburn. £350 had been subscribed, the Bishop was willing to lend, out of the General Church Fund, £100 for two years without interest, and the Rev. Mr. Docker, who had given the land, offered to contribute £100, if all who had subscribed doubled their subscriptions, but nothing was done in this respect. It was supposed that half the chance in the submitted plan could be completed for £600, and accommodation so provided for 120 sitters. The only business transacted was the appointment of Messrs. D. S. Campbell, W. Highet, Edward Bell, George James, and Henry Ghinn, as trustees. Towards the close of the year the Rev. Mr. Singleton was appointed to Kilmore, the Rev. Mr. Thomson obtained leave of absence to visit Van Diemen's Land, on account of ill-health; and on December 23rd, Messrs. Brickwood and Merry received ordination, and Mr. Cheyne was admitted to Deacon's orders.

Before Bishop Perry left England, the Secretary of State for the Colonies, agreed to sanction a grant of land as a site for an Episcopal mansion, with £2000 towards the building, and a stipend of £500 per annum. The land (two acres) was granted in East Melbourne, in the course of 1849, and the money was to be paid from the sale of land belonging to the Church of England, in what was then known as the Middle District, i.e. New South Wales, outside the boundary of Port Phillip. But the land did not pass into the possession of the church until the April following.

AN EPISTOLAL CONFERENCE

Was held at Albury (a place remarkable for intercolonial conferences since) on the 1st February, 1850, when the Bishops of Sydney and Melbourne met at the then inconsiderable border village. They were received with kindly warmth by the residents, at both sides of the Murray, and on Sunday the 3rd, after service, Dr. Broughton held a confirmation. There were two services on that memorable day, and it is doubtful if the churches of Albury have since listened to two such brilliant orations as were then preached, viz., in the morning by Bishop Broughton, and the evening by Bishop Perry. The next day, 4th, a meeting was held, with Dr. Broughton as chairman, at which business of an important nature, as concerned the Riverina neighbourhood, was disposed of. Arrangements were made for the maintenance of a minister to officiate at convenient places in both districts, the Bishop of Sydney undertaking to contribute £100 for one year, and £50 was to be raised by the settlers on each side of the Home.
The Bishop held another confirmation at St. James', Melbourne, on the 27th March, when he had the hitherto unusual number of five assistants, viz., the Revs. Newham, Strong, Brickwood, Bloomfield, and Chase.

A fortnight after, a subscription was commenced to raise funds for a church, to be built "somewhere between the Prince of Wales' Hotel (Little Flinders Street) and the wooden bridge over the Yarra, to be known as St. Lawrence's Cathedral;" and in two hours eleven persons put down their names for £100 each, one for £50 and one for £25. The list soon reached £1400, and the site selected and granted by the Government, was an abandoned Market Reserve between Flinders and Little Flinders Streets, and abutting on Swanston Street. But it was not intended to commence the building until the opening of the following year, and as St. James' was a cathedral, and St. Lawrence a name not generally approved, it was determined to abandon it, and that the coming ecclesiastical structure should be known as St. Paul's Church.

St. James' was every day growing more insufficient for the accommodation of increasing numbers, and many and anxious were the deliberations thereupon. It was finally resolved to negotiate a loan of £1600 at 8 per cent, to be applied to putting in new foundations, constructing a gallery and transepts, one of which was to serve as a vestry room, the other a registry office, and, though last, not least, to replace the unsightly deformity that topped it, facetiously called a tower.

This church, never an agreeable-looking pile, was originally a positive eyesore to the town, and as, after Batman's Hill, it was the second sight that met the gaze of strangers coming up the river, people looked from one to the other, and asked in astonishment what on earth was the uncouth object in the distance? If built, as primarily designed by Mr. Robert Russell, it would be surmounted by a neat, symmetrical steeple; but from want of funds, the plan was mutilated in every conceivable way, and the future cathedral was "bonneted" with an abortion of no known order of architecture in existence. It was therefore placed in the hands of Mr. Charles Laing, an architect of repute, to rehabilitate it; but it was so muddled by the well-meaning, though ignorant officiousness of Dr. Palmer, the ruling spirit of the Building Committee, that another abortion, not quite so bad as the first, was the consequence. In fact, the old tower was raised a little, crowned with a pepper-pot and embellished with some circular enrichments, only two of which could be seen from any given point of view, and so like spectacles were these eyelet-holes, that a facetious Scotch lady used to declare "Oh, St. James' has taken to wearing glasses!" Bishop Perry and Dr. Palmer were delighted with the change, which was laughed at by the church worshippers, some of whom spoke of it jeeringly as an erection for which the Bishop was responsible. It remains in much the same state to-day, about the most dismal-looking picture in the whole city of Melbourne.

Another ordination was held on the 26th May, when Messrs. Bloomfield, Tanner and Gregory were enrolled in the priesthood. The Bishop was assisted in the ceremonial by the Archdeacon and the Rev. Mr. Chase; Mr. H. J. Chambers acting as pro tem. Chancellor in the absence of Mr. H. Moor.

The movement organised for the erection of a place of worship at Richmond was prosecuted so vigorously that, towards the end of the year, such progress had been made as warranted an actual commencement of the work. June the 20th, 1850, the period fixed for the initial ceremony, was a fine, bracing, mid-winter day, and a large number went out from Melbourne to be present. Church Street was then very different from what it is now, as it was far out of town, and no human habitations to be seen except a few comfortable home-nooks of country villas dotted on both sides of the river, and some brick-makers toiling in the distance. There could not be found a more picturesque or brighter-looking locality—a pleasant suburban break in the surrounding forest. Amongst the first to arrive were His Honour Mr. Latrobe and his wife, who resided at Jolimont, the then half-way station to Richmond. Bishop Perry was accompanied by the Rev. Messrs. Newham, Bloomfield, Strong and Gregory, and at the appointed hour there were several hundred persons in attendance. Prayers were offered, a couple of hymns chanted, and the stone was laid by the Bishop. In the proverbial cavity was placed a bottle, containing some coins of the realm, and a scroll of vellum thus inscribed—
THE FOUNDATION STONE OF A CHURCH

Devoted to the Service of Almighty God, for the use of that body of the Christian Church, known as THE CHURCH OF ENGLAND,
And called in Honor of the Proto-martyr, ST. STEPHEN, was laid by THE RIGHT REV. CHARLES,
Lord Bishop of Melbourne,
On the twentieth day of June, Anno Domini, One thousand eight hundred and fifty: in the fourteenth year of the Reign of HER MOST GRACIOUS MAJESTY QUEEN VICTORIA,
Governor of the Colony of New South Wales,
SIR CHAS. AUGUSTUS FITZROY, Knt.
Superintendent of the District of Port Phillip,
CHARLES JOSEPH LATROBE, ESQ.
Trustee of the Church:
THE RIGHT REV. THE LORD BISHOP OF MELBOURNE.
Building Committee:
Edward Bell, Esq.; Henry Ghinn, Esq.; George James, Esq.; Wm. Higgett, Esq.
Daniel Stodhart Campbell, Esq.
Architects:
Arthur Newton, and James Blackburn, Jun.

The proceedings closed with an address from the Bishop, and a liberal collection towards the building fund.

A commotion was caused unwittingly, by Bishop Perry, at whose instigation his Chancellor (Mr. Henry Moor), as a Member of the Legislature of New South Wales, introduced in the Council two measures, (a) for the regulation of Church Temporalities, and (b) a Church Discipline Bill. General dissatisfaction was expressed that the ruling powers were disposed to unduly favour the Church of England, and instances of undue preference were not wanted. From the earliest times the Episcopalian Minister was allowed by the Executive Regulations £50 a year more in his stipend than the clergymen of other churches. Then there was the "Cabbage Garden," a trifling but significant item, followed by the endowment of the Bishopric with land and money. These circumstances, and others existing only in imagination, fomented such an opposition to the Church Bills that the Mayor (Dr. Greeves) was requisitioned to convene a public meeting on the subject, which was held in the Mechanics' Institute on the 7th August and the attendance was numerous and influential. Addresses were delivered by the Revs. James Clow, T. O'Dell, A. Morrison A. M. Ramsay, Messrs. J. P. Fawciner, J. O'Shanassy, J. A. Marden, and Dr. P. McArthur. The proceedings were characterised by an unusual unanimity amongst sectional representatives, and a fixed determination to resist, by every constitutional means, the passing of the Bills. Several resolutions were adopted, as well as a petition to the Legislative Council, praying that body not to pass into law such "obnoxious Bills" because "they were partial in their character, subversive of the principle of denominational equality evidently recognised by the present constitution of the colony, calculated to aggrandize a particular sect, and to plant a dominant Church in the country"—and further, "that these Bills, by arming an Ecclesiastical Court with secular powers, are fraught with the utmost danger to our civil and religious liberties, and cannot be viewed by an enlightened British Community, but with feelings of jealousy and serious apprehension." Dr. Perry affected much surprise at the storm of discontent thus evoked, and declared that no harm to other Communions was meant by, or contained in, the Bills. In the Legislature they were also opposed ab initio, and Mr. Moor, under the pretence of desiring to allay popular dissatisfaction in Melbourne, withdrew them. The fact was the Bills would have been rejected, and this, Moor was about the last man not to foresee—but as a dexterous politician he made a virtue of necessity, and so secured a clever retreat from a position at the time far from enviable.

On the 25th August there was an interesting ceremony at the opening of a new church by Dr. Perry at Broadmeadows, or, as all that country side was then better known, the Moonee Ponds.
THE CHRONICLES OF EARLY MELBOURNE.

Two noteworthy events happened in September, viz. — On the 7th, a meeting of the Diocesan Society was held at the Temperance Hall, when Mr. W. F. Stawell made his first appearance in the role of a religious lecturer, his theme being “The Reformation.” He delivered a second one, on the same subject, which brought forth a fierce rejoinder from Mr. James Wallace, a Roman Catholic school-master. The annual meeting of the same body was held on the 20th, at which an excellent address was delivered by the Right Rev. Dr. Short, Bishop of Adelaide, who was paying a visit to Dr. Perry.

ST. PAUL’S CHURCH.

The foundation stone of this edifice (now being displaced to make way for the Cathedral) was laid on the 21st September, 1850, in the presence of thousands of people. At one o’clock the two prelates (Perry and Short) made their appearance, accompanied by Archdeacon Macartney, and as many ministers as could be mustered. The Superintendent, the Mayor, and most of the City Council were there. The ceremony began by Dr. Perry offering a prayer, “that God would be pleased to further their endeavours to promote His Glory, by raising edifices where His people might assemble to thank Him for His blessings, and receive instruction in His Word.” Mr. J. M. Smith then read from a parchment slip the following inscription:

THE FOUNDATION STONE OF THE CHURCH OF ST. PAUL’S, MELBOURNE,
Was laid by
THE RIGHT REVEREND CHARLES PERRY, DD.,
First Bishop of Melbourne,
On the Twenty-first day of September, Anno Domini, One Thousand Eight Hundred and Fifty, being the Fourth Year of his Consecration, and the Fourteenth of the Reign of HER MOST GRACIOUS MAJESTY
QUEEN VICTORIA,
Governor of the Colony of New South Wales,
Sir Charles Augustus Fitzroy, KNT.,
Superintendent of the District of Port Phillip,
CHARLES JOSEPH LATROBE, ESQ.,
Mayor of Melbourne,
A. F. A. GEOYES, ESQ.,
Trustees of the Church:
THE REV. DANIEL NEWHAM, M.A., Incumbent of St. Peter’s; RICHARD GRICE; GERMAIN NICHOLSON; JOHN MATTHEW SMITH; GEORGE HASKELL.
Architects:
JAMES AND CHARLES WEBB.
Builder:
JAMES LINACRE.

In the good Providence of God there was also present on the occasion, on his journey to attend the first Conference of the Bishops of the Australasian Dioceses, to be held at Sydney,

AUGUSTUS SHORT, D.D.,
First Bishop of Adelaide.

This was sealed in a bottle and placed in an excavation in the under stone upon which the upper one was to be lowered. The builder handed the trowel to the Bishop who spread some mortar, and the upper stone was slowly eased from its suspense when the requisite mallet knocks were given and the stone so “laid.” Bishop Perry delivered an effective address; Bishop Short, the Archdeacon, and Rev. Mr. Newman following. A collection was next made, and a simultaneous rendition of the 100th Psalm closed the proceedings, after which, Mr. H. Moor, M.L.A., on behalf of the clergy and laity of the Church of England, Port Phillip, presented an address of Christian welcome to Bishop Short.

Soon after, the Rev. A. C. Thomson returned from leave in Van Diemen’s Land, and announced his intention of permanently connecting himself with the ministry over the Straits. On the 9th October one hundred and fifty persons publicly bade him farewell at a tea party in the school-room of St. James’, the Mayor presiding, when Mr. Thomson was presented with an address, and a testimonial of a purse of sovereigns. He ministered in Van Diemen’s Land for a considerable time, and died there some years ago. It is a singular incident that the three clergymen of different denominations, who were so well and popularly...
known in the primitive times, should have become dissociated from the early missions which they severally worked with untiring zeal, and when occasion required, co-operated pro bono publico, irrespective of sectarian considerations. The Revs. James Forbes, P. B. Geoghegan, and A. C. Thomson were three of the old identities—as well known as Batman's Hill, like which they were gradually obliterated from the public mind. No work of charity or philanthropy was ever mooted in which they were not amongst the foremost volunteers to give a helping hand, and apart from their religious ministrations, no three men were ever held in more general esteem. Mr. Forbes seceded from the parent stock of Presbyterianism, to which he was long and conscientiously affiliated, founded a branch of the Free Presbyterian Church in Melbourne, and died in connection with it. Mr. Geoghegan, who ought to have been the first Roman Catholic Bishop of Melbourne, in a few years left the colony, and died Bishop of Adelaide.

On the 31st December, 1850, the Church of England worship in Port Phillip was represented by seven churches, estimated to contain 2460, but having a general attendance of 2550 persons.

The year 1851 was an epoch fraught with much importance to the Church of England in the newly-created-colony of Victoria, and Bishop Perry stuck to his work in a manner to thoroughly establish his reputation as an indefatigable labourer in the cause to which he had devoted himself. On the 8th January he "floated" "The Melbourne Diocesan Board of Missions" at a public meeting held for the purpose, with His Honor the Superintendent as Chairman. The objects of this Institution were (1) to establish and maintain missions and generally assist any efforts for the conversion and civilisation of the Aboriginal inhabitants of the Diocese. (2) Cooperation with the Provincial Board of Missions at Sydney for the conversion and civilisation of the heathen race in all islands of the Western Pacific. (3) To receive and forward subscriptions to particular missionary societies with special missionary objects. The management was to consist of a Patron, President, Vice-president, and Committee, with two Treasurers (one lay and one clerical), two Secretaries (one lay and one clerical), all to be members of the Church of England. Life membership was obtainable by a ten guinea contribution, or executors paying £50. Annual subscribers of £1 is, or collectors of £2 12s. or more annually, were to be members. The office of Patron was reserved for the acceptance by the Governor of the colony; the Bishop and the Archdeacon were to be ex officio President and Vice-president respectively, and the clergy ex officio members. A code of laws was approved, and the first elective office-bearers appointed.

Bishop Perry was busily engaged to the westward, and at Belfast, on the 4th May, he confirmed eighteen persons prepared by Dr. Braim. On the following day a dinner was given to 140 children, in a newly-erected boarding school. An ordination was held at St. James', Melbourne, on the 15th June, when the Bishop, assisted by the Archdeacon, the Rev. Mr. Strong, and Chancellor Moor, admitted the Rev. Messrs. Cheyne and Gregory to Priests', and Mr. Clowes to Deacons' orders.

The Bishop having in contemplation to hold a conference of the clergy and laity of the Church, steps were taken for convening the same. This was to consist of two branches, i.e., every clergyman to be an ex officio member, and lay delegates to be elected by the parishes throughout the diocese. The conference was opened in St. James' School-room on the 24th June, 1851. It was the festival of St. John the Baptist and Divine service was held at the Cathedral, after which, the Conference assembled, when there were thirteen ministers and thirty-two lay representatives present. The Bishop, as President, opened the proceedings. Their object was to consider and determine matters relating to the good government, discipline, and temporalities of the diocese, such as (1) the permanent endowment of the church, and the best means for carrying out that object; (2) the system and administration of church patronage generally throughout the diocese; and (3) the constitution of the Church of England in Port Phillip, as regarded—(a) the mode of appointment of Bishops; (b) the expediency and mode of organising Diocesan Synods and Conventions; (c) the expediency and mode of organising Provincial Synods and Conventions. From the financial report it appeared that the receipts from 18th June, 1848, to date, amounted to £14,191 8s. 5d., all of which had been expended less balance in hand of £265 9s. 6d. Of the receipts, £10,600 had been received from England, £304 from Sydney, and the residue contributed in Port...
Phillip. The Assembly sat for several days and conducted its business according to the standing orders of Parliament. Its debates were marked by ability, good temper, and a knowledge of the important questions discussed. The reports in the Melbourne newspapers were read with an interest not restricted to the Episcopalian community, and there can be no doubt that the session was productive of enduring benefits to the denomination interested.

The Rev. J. A. Clowes was the first minister specially assigned to Collingwood, where he was to officiate north of Gertrude Street. The ladies of his congregation were so well pleased to have a parson "told off" for their spiritual guardianship, that they presented him with a surplice, scarf, gown, and a five-pound note as pocket-money.

The first clergyman, deceased, in the colony, and whose loss, in August, 1851, occasioned much regret, was the Rev. Mr. Newham, Pastor of St. Peter's, a gentleman of much amiability of character and unassuming zeal. He had expended some private funds on St. Peter's parsonage, and a subscription was made to reimburse the amount so advanced, as well as to procure some provision for his bereaved widow. A brief account of his funeral will be found in the "Mortuary Chapter" of this publication.

The Annual Meeting of the Diocesan Society was held at the Mechanics' Institute on the 26th September. His Honor the Superintendent (Mr. Latrobe) presided, and Mr. R. W. Pohlman submitted a report detailing the progress made in the affairs of the church. This document communicated several interesting particulars:—St. Paul's Church, the foundation of which had been laid in the September of the preceding year, was far advanced towards completion, but the funds were exhausted. Its subscription list showed twelve contributors of £100 each, two of whom had increased their donations to £250; nevertheless a lamentable want of zeal and liberality was evinced by the parishioners. Churches were almost in readiness at Heidelberg, Brighton and Richmond, and during the year another new place of worship (St. Paul's) had been commenced at Geelong; but nothing had been done respecting a proposed church at Williamstown. The only new school-building was at Belfast, which supplied accommodation for boarders. Plans were in contemplation for erecting a church at Tarraville (Gippsland), establishing boarding schools at Ballan and Burnbank, and building a parsonage at St. Kilda, for which £350 had been raised. It was hoped that in another year there would be a fourth church erected in the northern part of Melbourne, and a fifth church was greatly needed at Collingwood. The expenditure of the English Episcopal Fund for the year was:—Stipends for clergy and readers, £3310 3s. 2d.; for churches and schools, £1814 17s. 6d.; total, £5125 os. 2d. The receipts from local contributions for maintenance of clergy and lay-readers realized £1484 13s. 7d., and several grants, amounting to about £1500, had been received from societies and friends in England. The income of the Diocesan Society for the year was £636 17s. 5d. The additions to the clerical staff were the Rev. J. Taylor (from England), appointed temporarily to Williamstown; Rev. C. Perks (from England), as temporary curate at St. James'; Rev. W. H. Liddiard, in charge at St. Kilda; Rev. J. A. Clowes (ordained on Trinity Sunday), at Collingwood; Mr. Matty, as an additional lay-reader at Geelong, and Mr. Pitt, from the London City Mission, was visitor at Melbourne. There were expected from England the Rev. J. Hart Davies, to be Archdeacon of Melbourne; Rev. George Drummond, Rev. S. L. Chase, and Mr. Potter, a candidate for Holy Orders. Reference was made to the efforts in establishing Bush Missions, and providing for the spiritual wants of the aborigines; several grants for the year were recommended, and the shortness of funds complained of.

The death of the Rev. D. Newham was deplored, and a graceful and well-deserved tribute offered to his memory. The Church Conference was specially noted as "a most interesting event in the present course of our ecclesiastical history," and "from the manner in which it was conducted, as well as from the conclusions at which it arrived, much benefit may be expected to arise." The report evinced considerable literary ability, and concluded in terms worthy of quotation, viz.---"The foundation of national prosperity is not in material wealth, but in Christian truth as the source of public virtue and freedom, no less than of social and domestic happiness. In vain shall our land yield her increase, our flocks and herds multiply, or our gold abound, if true religion and piety be not established among us, and if our people care not for the training up of their children in the knowledge and fear of God."

The meeting was addressed by the Bishop, Messrs. W. F. Stawell, T. T. A'Beckett, H. Moor, H. C. Childers, the Rev. Mr. Perks and others, and resolutions were passed of thanksgiving to God for the success
accorded, acknowledging with gratitude the liberality of the English contributors; appealing for support to the members of the Church, and urging upon the inhabitants of Melbourne especially, to aid in the completion of St. Paul’s.

The new church at Brighton was opened October 12th, when the Rev. Mr. Brickwood officiated, and towards the end of the month the Rev. Mr. Robb left Gippsland for Van Diemen’s Land, receiving an address and testimonial prior to departing. The Rev. J. H. Davies, recently arrived, was appointed Archdeacon, and accepted the pastorate of St. Peter’s. Archdeacon Macartney was appointed Dean and transferred to St. James’ (Melbourne).

On Sunday, the 2nd November, what was described as “an outrageous occurrence” happened in Gippsland. The Rev. Mr. Bean announced at a service at the Mitchell River that he should officiate there again, either on Sunday, the 7th, or Sunday, the 14th December, when a person named Ward excitedly exclaimed—“Sunday is not the 7th, but the 8th—no! the 9th.” There was much commotion, and the vociferator was only saved from rough treatment by the tact and forbearance of the minister, who happened to be right in his reckoning of the calendar. The Rev. A. A. Strong, for some time in charge of St. James’, decided upon returning to England at the end of the year, and on Sunday, 28th December, addressed a valedictory discourse to his parishioners. At the opening of 1852 the following changes were effected:—Dr. Macartney, Dean of Melbourne and Minister of the Cathedral of St. James’, retired; Rev. W. Merry went home on account of ill health; Rev. C. T. Perks translated to Richmond, was succeeded at St. Peter’s by the Rev. Mr. Handfield; Rev. E. Collins, of Geelong, was given three months’ leave of absence, his place to be filled by the Rev. G. Drummond; Mr. Potter was admitted to Holy Orders, and stationed at Williamstown; and the Rev. J. S. Gregory had been for some time detached as a Missionary to Mount Alexander, then revolutionised by the untold golden treasures of which it was the unconscious holder for centuries perhaps uncountable. The Bishop had announced that he would hold his primary visitation for the Archdeaconry of Melbourne at St. James’ Cathedral on 21st January.

The Census taken on the 2nd March, 1851, showed the number of Church of England worshippers in the colony as 37,443, and of these there were 10,945 in the City of Melbourne. The gold discoveries, before the year had run out, unexpectedly disarranged all the calculations of the statists, and whirled religion as well as every other public institution along the railroad of life with a more than express speed. Dr. Perry kept at the helm through times of great peril, and remained faithfully at his post until increasing years and arduous exertions warned him of the prudence of handing over his episcopal trust to a younger and stronger hand. He accordingly did so, and, on the 26th April, 1874, departed from the colony.

In 1881, the Church of England population of Victoria numbered some 325,000 persons, and there were 172 registered clergymen, 573 churches, providing accommodation for 76,402 worshippers, 44,825 of whom usually attended at the 29,199 services approximately performed during the preceding year.

The items referred to in the foregoing paragraph are thus stated in Mr. Hayter’s Statistics for 1886—7:—Population (estimated), 526,462; Registered Ministers, 201; Churches and other Buildings used for Public Worship, 885; providing accommodation for 105,185 Worshippers; Services, 46,143; Average Attendance, 58,862.
CHAPTER XL

RELIGIOUS DENOMINATIONS: THEIR FOUNDATION AND FIRST CELEBRATIONS.

SYNOPSIS:—Early Troubles.—The First Priest.—Rev. P. B. Geoghegan.—First Mass.—The Original Church of St. Francis.—First Catholic Service.—Ways and Means.—Father Geoghegan's Early Career.—His Subsequent Promotion.—His Death and Burial.—The First Charity Sermon.—Catholic Population in 1841.—Laying Foundation-stone of St. Francis' Church.—Thieves Abstract the Coins Therefrom.—First Solemnization of High Mass.—Dr. Pohlding's Arrival.—First "Baby Show."—Laying Foundation-stone of St. Mary of Angels, Geelong.—Rev. Mr. Geoghegan's Departure.—Rev. J. J. Therry taken Ill.—Father Therry Sought by the Governor.—"Old Colonial Days."—Father Therry's Labours.—His Departure.—Address and Testimonial.—Father Geoghegan's Return.—His Solatium.—£250 for a Dog's Bite.—Miscellaneous Incidents.—Dean Coffey.—Opening of Catholic Chapel at Brighton.—Right Rev. Dr. Gold, First Bishop.—Discontent at His Selection.—Father Geoghegan a Favourite for the Office.—The Bishop's Arrival.—Confiscation and Dedication.—John Kipp's Relief in Dr. Gold and St. Patrick.—The Bishop's Installation.—His First Sermon.—Dr. Gold's Departure for Europe.—Presentation of "New Chums."—Religious Order of Monks.—"The Hippo" Monastery.—The Prayer Question in the Legislative Council.—Dr. Geoghegan and the Press.—The Dying of the Storm.—Catholic Census in 1831, 1881, and 1886.—Dr. Gold created Archbishop.—Fees Prohibited.

THE ROMAN CATHOLICS.

MR. PETER BODECIN, a carpenter by trade, and a very zealous French Catholic, once on a time occupied a small weatherboard cottage in the then thinly built on Collins Street West, on the side opposite St. James' Church, and this was the humble and unassuming home of the first Roman Catholic worship in Melbourne. At the beginning of 1839 there was, so to speak, only a mere handful of that persuasion in the community, and amongst them was Bodecin, recently arrived from Sydney, where he had been favourably known to the Bishop and clergy, as a man who had conformed scrupulously to the spiritual requirements of his creed. Though the wooden conventicle on the Western Hill was supposed to be open to "Free selection" on afternoons, it is a practice of Roman Catholics not to be participants in a usage which is not seldom availed of by other dissenting persuasions; and so it came to pass that the few Catholics said they would hold Sabbath services in Bodecin's house. Of course it is not meant by this that the usual Divine service took place, for this could not be without a duly accredited priest, which there was not; and for the Mass, Bodecin simply read aloud some of the Rosaries and Litanies of the Catholic Prayer book, his hearers making the responses. On the Easter Sunday, at the usual prayer-meeting, the necessity for taking some action towards the erection of a church and obtaining a pastor was discussed, a subscription list commenced, and a collecting staff organised. A memorial was also adopted for transmission to the Right Reverend Dr. Pohlding, the Roman Catholic Bishop, praying that a clergyman might be sent to Melbourne, where the Roman Catholics were soliciting "to be united by discipline, as they have ever been in faith, with the one Holy, Catholic, and Apostolic Church." The memorialists added an appeal on behalf of their proportion of the "rising generation," and communicated the not uninteresting intelligence in an infant settlement, that their children were daily increasing. As a wordly inducement they declared that there is "not a place in which the temporal advantages of a clergyman could be better or more amply provided," an opinion fully verified in the future. Bodecin's most active colleagues were Messrs. Adam Murray, Thomas Halfpenny, Robert Hayes, and William Cogan.

Mr. Murray, secretary to this movement, had a plausible diplomatic way of doing business, and on his suggestion, an earnest, and indeed, eloquent appeal was made to the Protestant section of the
THE CHRONICLES OF EARLY MELBOURNE.

inhabitants for co-operation in building a Church of Rome. There is a dash of unwitting humour in the coolness which prompted the issue of this manifesto, at a time when it was well known that the Episcopalians had hard work to raise funds for the erection of their own intended church, and the Wesleyans and Presbyterians had their hands full in the same way. The document was judiciously drawn up and the case well put, as this extract will show:—“We (the Catholics) are,” it declared, “among you, before you, and we need but refer you to our numbers, industry and talent, to induce you to acknowledge our importance to a new-born, rising, and struggling colony. We are, however, poor as a community, and therefore call upon you with confidence for assistance in our undertaking. We need not, at the present day, revert to those bugbears, the offspring of ignorance and fraud, which kept our fathers at variance for so many ages.”

The appeal was met in a generous spirit, and several contributions followed, the most remarkable being the receipt of £2 12s. 6d. “from the privates of the 28th regiment,” a detachment of which was then quartered in the town. Several of the red-coated donors were members of the Roman Catholic persuasion.

THE FIRST PRIEST.

The petition asking for a minister was anticipated by the Bishop, for it and the so much wished for clergyman passed each other on the route between Melbourne and Sydney; and so the Rev. P. B. Geoghegan, the pioneer-priest, arrived per the “Paul Pry,” on the 15th May, 1839, and was followed by the Rev. Richard Walsh in September. Four days after his arrival, on Pentecost Sunday, (19th May) Father Geoghegan celebrated the first Mass in the colony, in an unroofed store, belonging to Messrs. Campbell and Woolley, at the corner of Elizabeth and Little Collins Streets, the now site of the Colonial Bank; and it is a remarkable coincidence that the first Mass, and the first Protestant church service, were both solemnised in temples with no other covering than the canopy of Heaven.

The new priest was not a man to lose time in grappling with difficulties, and he set to work without delay. Mr. Arthur Hogue, of Banyule, near Heidelberg, allowed him to use an empty store as a place of worship, the collectors were urged on in their money-hunting mission, and on the 25th May, the indefatigable priest published an address to the Catholics of Port Phillip, which formulated a declaration that ought to be preserved as a golden legend by every religious denomination, viz.:—“To recognise the right of every one to worship God according to his conscience, is a noble and enlightened principle; it alone can give a permanent basis to society, because upon it alone can be combined the various forms of Christian worship into a structure for the common good.”

Mr. Peter Boden was appointed the first clerk, funds were increasing, and at the end of June the military sent in £2 10s. as a second instalment of their good-will. The weekly worship was continued for some time at Mr. Hogue’s store, and Father Geoghegan, who was as methodical a man of business as the proverbial “old bachelor,” in order to save the expense of advertising the subscriptions of Roman Catholics, had the list posted every Sunday on the chapel (store) door. They were not yet in a position, financially, to make application for a grant of land from the Governor; but Father Geoghegan had wisely chosen a site, which Captain Lonsdale, the Government Administrator, permitted him to occupy, pending the sanction of the Executive. This site was at the intersection of Lonsdale and Elizabeth Streets. The place was then literally forest land, and here in the bush was run up, at the cost of £60, a small wooden chapel, which was opened for service at 11 o’clock on Sunday, the 28th July. This was the original church of St. Francis, so-called after St. Francis of Assisi, the founder of the Franciscan Order of Friars, of which Brotherhood Father Geoghegan was one.

On the first and succeeding Sundays it was arranged to hold three services, viz.:—1. For families and servants, short service at 8.30 a.m.; 2. Parochial service, 11 a.m.; 3. Exhortation on some practical subject, 4 p.m. The first Roman Catholic sermon or exhortation in Port Phillip was delivered on the 28th July; subject—“Social Duties.”

On the 29th September, 1839, a meeting was held in the temporary chapel to consider the important question of “Ways and Means.” The amount of collections was reported as £1 16s. in cash and £20 in promissory notes. If £300 could be raised the land grant would issue, and an annual salary of £150, be
allowed for the minister. The temporary chapel had cost, to date, £172. There was a sum of £200 in hand, and as promises were numerous, there could be no reasonable doubt as to success. The appeal to the “Dissenting Brethren” must have been attended with some productive results, for this resolution was passed by the meeting, viz.:—“That our thanks are gratefully offered to the esteemed individuals of other persuasions, who have so generously aided us in erecting a place to worship God, according to our conscience; and we pledge ourselves to maintain to the uttermost of our power, the liberal Christian spirit which at present distinguishes the district of Port Phillip.” Like the Rev. Mr. Grylls, Father Geoghegan “was of small stature,” but no “stammer” detracted from his elocutionary powers, which were considerable. He was a round, chubby, natty little man, a perfect picture of health and cheerfulness, and though most uncompromising in maintaining his rights and privileges, was as liberal-minded and tolerant as he was kind-hearted and charitable. There never was in the colony so universal a favourite with all classes, and when he left to assume the responsibilities of the Roman Catholic Episcopate of Adelaide, it was amidst feelings of general regret. As he is the only one of our early clergymen who subsequently obtained the highest ecclesiastical promotion, it may be interesting to give a few historical particulars of his career. He was born in Dublin, and was a schoolfellow of that great lost star of the theatrical firmament, the lamented G. V. Brooke. He completed his education at Rome, and came out to Sydney in 1837. After the arrival of Bishop Goold, he officiated in Melbourne as Vicar-General and Vicar-Foran, and was for some years pastor at Williamstown. In 1859, he was nominated Bishop of Adelaide, (S.A) and on the 8th September consecrated as such at St. Francis’ Church. Singular to say the city of his cradle became that of his grave, for, after all his wanderings in both hemispheres, he died in Dublin, after undergoing a surgical operation, on the 4th June, 1864, and was buried there.

The first advertised charity sermon preached in the colony was by Father Geoghegan, at 2 p.m., on Sunday, 22nd December, 1839, when a collection was made towards the expense of enclosing the general burial ground at Melbourne. A great inconvenience was felt by the congregation, inasmuch as there was no bell to chime the hour for prayer, except a sheep-bell on which old Bodecin rang the changes in an astounding manner at the church door; and on the fact becoming known to Mr. R. H. Browne, of Heidelberg, he generously presented one, and now there was a bell on the hill (St. James’), and one in the plain, the former being close to the then centre of population, and the other far away from it.

In December, 1840, after a fifteen months’ stay, the Rev. Mr. Walshe left for Norfolk Island, and was replaced by the Rev. M. Ryan. The Government had long since granted the land, and assigned the stipend as the momentous £300 had been raised, and things began to brighten considerably, the most welcome event of all being an influx of immigrants from the South of Ireland, which not only helped to swell the Sunday attendances, but the collections as well. About this period also appeared in the young settlement one destined to take a prominent place amongst a generation of public men, who for ability and patriotism, have certainly not been excelled since. This was Mr. (afterwards Sir) John O’Shanassy. He was a host in helping the small Catholic community; he was the trusted friend and counsellor of Father Geoghegan through struggles and difficulties of no ordinary nature, and no man, be he priest or bishop, ever served the church of which he was a worshipper with more zeal or disinterestedness than he did, at a time when such services were as rare as they were priceless.

At the end of 1840, the position of the Roman Catholic Church was thus—Pastor, Rev. P. B. Geoghegan; Pastor’s Assistant, Rev. R. Walshe; Trustees, Right Rev. John Bede Polding, Rev. P. B. Geoghegan, and Alexander M’Killop, Esq.; Schoolmaster, Mr. John Lynch; Schoolmistress, Mrs. Mary Lynch. In May, 1841, the Roman Catholics resident in the town of Melbourne and County of Bourke were reckoned at 2073. Plans and specifications having been prepared and approved, a contract entered into, and the 4th October was appointed for laying the Foundation-Stone of St. Francis’s Church.

The weather was tempestuous and threatening storm and rain. The attendance was large in proportion to the population. Mass was said in the Provisional Church by the Rev. Mr. Ryan, after which
he and Father Geoghegan blessed the stone, and proceeded with the necessary formalities. A prayer was offered, and in the usual cavity was placed a hermetically-sealed bottle, containing several gold and silver coins, and a parchment scroll, bearing two inscriptions in Latin and English, viz.:

Ecclesiz Sancto Francisco dicatce Lapidem primarium,

PATRITIUS BONAVENTURA GEOGHEGAN,

Presbyter Hibernus, O.S.F, Primus

Qui in Australia Fetici Sacrum fecit, Fosuit.

Die IV., Octobris, anno Recapitato Salutis, MDCCCXLI.

Gregorio XVI, Pontifice Maximus.

Joanne Bela Pohlding, Episcopo Ecclesia:, Australasia: Vicario Apostoli.

Victoria felicissime Regnante.

Georgio Gipps, Equile, Vicem Regiam Gerente.

Carolo Josepho Latrobe, Provincie Prefect.

Samuel Jackson, Architect.

The stone was next laid, and after the ceremony the assemblage retired to the temporary church, when Father Geoghegan preached an impressive sermon, taking as his text the 8th, 9th, and 10th verses of 2nd chapter of the Prophecy of Aggeus: “And the desired of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. Great shall be the glory of this last house more than of the first, saith the Lord of Hosts, and in this place I will give peace, saith the Lord of Hosts.” The building fund was considerably augmented by the day’s ceremony. So far, there was an auspicious beginning, but on the workmen coming next morning, it was discovered that during the night some of the Melbourne thieves, “not having the fear of God before their eyes, and instigated by the devil,” had displaced the upper stone, opened the bottle, and stolen the specie. It was not often Father Geoghegan was bested, but for once the knaves had got to windward of him. This outrage was never repeated at the inception of any other public building, because a watchman was placed on guard until the stones were effectually secured from pillage; or, as was more than once the case, the practice of burying coins was discontinued.

Ere the end of the year the Rev. Mr. Ryan was called away. In December the Rev. Mr. M’Guinness arrived, and in the early part of 1842, the Rev. Mr. Geoghegan proceeded to Sydney, and was absent for several months. He was relieved by the Rev. M. Stevens, who was detached to Geelong on the return of Mr. Geoghegan. Meanwhile the building of the new church proceeded, its progression measured by the intermittent ratio in which the all-needed money supplies came in. In 1843, the Rev. Daniel M’Ewey, a young clergyman of exceptional ability, arrived from Dublin, and on the 17th March (St. Patrick’s Day) High Mass was solemnised for the first time in Port Phillip. Father M’Ewey was the celebrant, with the Rev. Messrs. Geoghegan and Stevens as Deacon and sub-Deacon. The singing was very effective, as several gentlemen, members of the Philharmonic Club, volunteered their services as an amateur choir, and acquitted themselves creditably. The St. Patrick’s Society, in keeping up their National Anniversary by a procession, attended the church, and their banners of green and gold unfurled over the crowded congregation, were picturesquely suggestive of a green isle far away, which, though abandoned by
most of those present, was not forgotten. At the termination of the service the Rev. Father Geoghegan
ascended the altar-steps (there was no pulpit) and preached a sermon replete with thrilling eloquence, from
the text, Luke, 12th chapter, v. 49—"I am come to send fire on the earth, and what will I if it be already
kindled." On Sunday, 24th December (Christmas Eve), and the following Christmas day, the Sacrament of
Communion was administered by Father Geoghegan to no less than 215 persons, a religious fact of sufficient
import to be chronicled in some of the newspapers.

ARRIVAL OF TWO BISHOPS.

The October of 1844 was signalised by an event as gratifying as it was unprecedented, viz., the
arrival, on the 15th, via Launceston, of the Most Rev. Dr. Pohlding, the Archbishop of Sydney, accompanied
by the Right Rev. Francis Murphy, the newly consecrated Bishop of Adelaide, Archdeacon M’Encroe of
Sydney, and the Very Rev. Dr. Ryan (the former Melbourne curate), now Vicar-General of Adelaide.
The presence of so many dignitaries of the church in the quiet town of Melbourne created no small
excitement, and the Roman Catholics were in a high state of jubilation. The aisle of the new church was
now opened to the public, and on Sunday, the 20th, Mass was offered by the Archbishop, at which Bishop
Murphy preached to a large audience, including many from the other religious branches of the community.
At 3 p.m. the members of a Temperance Society established in connection with St. Francis’, assembled,
formed into procession, and escorted the Archbishop and other ecclesiastics to the (now old) cemetery,
when the Roman Catholic compartment of the ground was consecrated. Though the day was dusty and
windy, more than three thousand persons attended. Next day (Monday) there was a grand Pontifical High
Mass at St. Francis, with the Bishop of Adelaide as celebrant, Archdeacon M’Encroe deacon, and Father
McEvey sub-deacon. Mr. William Clarke, a well-known music-teacher, and some members of the
Philharmonic Society assisted the choir. After the services, confirmation was administered to 312
postulants of all ages. The following (Tuesday) morning, the prelates, accompanied by Archdeacon
M’Encroe, Fathers Geoghegan and McEvey left, per steamer for Geelong, where on Wednesday they held a
confirmation, and on the same evening, the Archbishop, Archdeacon M’Encroe, and Father McEvey
proceeded overland to Portland. Dr. Murphy and Father Geoghegan returned from Geelong, and the
Bishop of Adelaide, with his vicar, proceeded by the earliest sailing vessel to his episcopate. The
Archiepiscopal party came back from their trip on the 13th November, and on the 17th His Grace preached
at St. Francis’ a magnificent sermon upon the blessings of a good education. He left for Sydney on the
19th, in the brig "Christina."

There was a great "baby show" at St. Francis’ Church, on Sunday 13th October, 1845, when
twenty-seven infantile squallers were submitted to Father Geoghegan, to undergo the rite of baptism, and
be so cleansed of original sin. The little angels bore the cold water test with anything but a heavenly
temper, and the kicking and howling were literally of a "stunning" character. Some of the newspapers
recorded the gathering as a strong indication of the procreative prosperity of the new colony.

The erection of the church transepts was now urged on vigorously, and a solemn opening and
dedication of the church took place on the 23rd October, 1845. The attendance included the mayor
(Mr. H. Moor), and many other dissenters, with several of the leading Jews. The admittance was by
cards, and a handsome sum was raised towards the building fund. High Mass was chanted by the Rev.
Mr. Geoghegan, assisted by the Revs. Messrs. McEvey and Walshe. The choir was reinforced by several
amateurs, with Mr. Megson, the leader of the orchestra at the theatre, and Mr. Clarke who presided
at the seraphine. Before the year terminated the diocese was deprived of the valuable services of
Father McEvey, who returned to Ireland for the purpose of rejoining the Order of Francisceans to which
he was affiliated.

In a short time some additional clergymen arrived, and were appointed to the localities most needing
them. The Roman Catholics of Geelong strained every nerve to make a beginning of their new church, for
which a splendid site had been obtained from the Government, and at length commenced the realistic
portion of the work. The period fixed for so doing was the 19th August, 1846.
was to be its designation, and on the foundation day, the "Aphrasia" steamer was chartered to convey from Melbourne to Geelong, a large Catholic contingent anxious to witness the interesting ceremonial. The band of the Father Matthew Society also went down on board, and about noon the steamer disembarked its living freight amidst torrents of rain, which, however, in no way quenched their enthusiasm. The Revs. Messrs. Geoghegan and Walshe officiated, and the stone was laid with the usual solemnity, Divine Service having been previously offered in a small weather-board shed in the vicinity. In the stone was enclosed the usual bottled scroll, with a Latin inscription thus translated:—

The First Stone of the Church of ST. MARY OF ANGELS,
Laid on the 19th day of August, 1846, in the Pontificate of His HOLINESS GREGORY XVI,
Under the jurisdiction of JOHN BEUE, Lord Archbishop of Sydney, RICHARD WALSHE, Parish Priest, in the happy reign of QUEEN VICTORIA, SIR CHARLES AUGUSTUS FITZROY, Governor, His Honor CHARLES JOSEPH LATROBE, Superintendent, SAMUEL JACKSON, Architect.

Returning to the temporary chapel, the Rev. Mr. Geoghegan preached from Matthew 24th chapter and 14th verse. A collection was made in aid of the Building Fund, and the unprecedentedly large sum of £223 in cash was collected, the major part of which was owing to the liberality of visitors from Melbourne.

FATHER THERRY.

The Rev. Mr. Geoghegan resolved upon a trip to Britain, and, in September, the Rev. John Joseph Therry was sent from Sydney to act as locum tenens. His venerable minister became such an historical personage through his connection with the early convicts of New South Wales, that a few lines of digression respecting him, will not be deemed unpardonable:—He was born in Cork in 1791, and, arriving in Sydney in 1820, commenced his missionary labours under a regime which imposed so many disabilities upon the exercise of the Roman Catholic religion as to amount practically to a penal code. In consequence of some religious difference with the Church of England chaplain (Rev. Mr. Marsden) Father Therry was not only reprimanded, but suspended by the Governor, so far as withdrawing all public sanction of his clerical status and stopping his salary, which, at a time when the number of free settlers was insignificant, meant almost everything. The brave priest, however, persevered, and was unconquerable; so, after a kind of living martyrdom of twelve long years, justice was at length done him, and all interdiction removed. There was hardly ever in the world a more painstaking, self-denying, devoted preacher of the Gospel, and his labours on behalf of the wretched convict and emancipist classes in New South Wales were such as to become interwoven with the traditions of that colony, where his name is still a household word. A plain and unadorned narrative of his colonial career would reveal sensational situations unequalled in romance, and add further verification to the adage "that truth is stranger than fiction." Such were his incessant labours, bush hardships, miraculous escapes in journeying, all seasons and weathers, through the wilderness, not to mention his extraordinary efforts to bring sinners to repentance! Ex uno disce omnes—take the following, which I extract from Bonwick, a Protestant writer, in his interesting work on New South Wales, "Old Colonial Days." "Word was brought to Mr. Therry that a convict, sentenced to execution, desired to see him for confession. Many miles had to be traversed in haste, for the time was short, the season was late, the roads were unformed, the floods had come down, and bridgeless rivers had to be crossed. Coming, towards the close of day, to the side of a great raging torrent, which his horse was unable to enter, and on which no boat could live, the distressed priest shouted to a man on the other side for help, in the name of God, and of a dying soul. Getting a cord thrown over by means of a stone, he drew up a rope, tied it round his body, leaped into the stream, and was dragged through the dangerous passage by men on the shore. Without stopping for rest, or change of clothing, the brave man mounted another horse, and arrived in time to whisper words of peace and hope in the ear of the convict on the scaffold." During his stay in Melbourne, the missionary labours of this excellent man were incessant, and any one who could have seen him, as I
have, domiciled in the inconvenient four-roomed brick cottage, then constituting the Presbytery of St. Francis', working unrestingly through both day and night, and given up body and soul in promoting the spiritual salvation of his flock, would wonder how the small, spare, human machine could have physical endurance for half the material and mental toil it passed through. Father Therry died at Balmain (N.S.W.), in 1864.

**THE DEPARTURE OF FATHER GEOGHEGAN**

Was regarded with regret by the Roman Catholics, as well as by many members of other denominations, and accordingly on the 2nd October, 1846, a public meeting was held at the school-room, on the church ground, to express sorrow at his leaving, and adopt the necessary means for presenting him with an address and testimonial. This gathering was presided over by Mr. Moor, a late Mayor, and more than £100 subscribed instanter. The 4th October, the anniversary of the foundation of St. Francis', was to be Mr. Geoghegan’s last appearance. High Mass was celebrated by the Rev. Mr. Cotham, from Launceston, then visiting Melbourne, acting as High Priest, with the Revs. Messrs. Geoghegan and Therry assisting. Father Geoghegan’s parting sermon was an effusion of pathetic oratory rarely to be listened to. In the course of an eloquent peroration, the preacher exclaimed in broken utterances—"There may have occurred between myself and some individuals of my flock, occasional differences. In the nature of circumstances such must at times occur. Some, perhaps, I may have vexed or offended; of them, I now humbly beseech pardon. But one thing I can from my heart most solemnly declare, that no sun ever went down upon me an enemy to anyone." There was a loud sobbing response from all quarters of the building, and the profound emotion was only checked, as the preacher concluded, by the loud voice of the Celebrant, chanting the Dominus Vobiscum, which recalled the attention of the congregation to the resumption of the solemn ceremony they were engaged in. On the 22nd October, a complimentary address with a viaticum of 200 sovereigns was presented to Mr. Geoghegan as a mark of respect, not confined merely to Roman Catholics, but including the signatures and donations of a number of the best known and most trusted members of the other religious communities. The Rev. Mr. Therry returned to Sydney in April, 1847, prior to which he received an address and testimonial from the Father Matthew Total Abstinence Society, of which he was Patron, and a staunch supporter.

Father Geoghegan in due time returned (March, 1851), resumed his charge, and made an excursion of some weeks’ duration through the Western District, where he was bit by a dog one day, but returned with a solutium of £250, netted during the trip. He had not been back long, when his equanimity was disturbed by a cry of his Church in danger, and, on examination, it was discovered to be more than a mere empty voice. At this time, Elizabeth Street, from the Post Office northwards, was suffered by the Corporation, to subside into a shocking state of impassability. A large rut ran along from the intersection of Lonsdale Street on the Eastern side by the Church paling. There was no footway, the chasm was daily widening its yawn by the friction of the storm-water, and as St. Francis’ was not literally built upon a rock, it was feared that the ravine would go on broadening until it undermined the Western wall of the edifice, and there would be a considerable smash. The Town Council was appealed to on the subject, and it required much urging to compel that often dilatory and frequently capricious body to do its duty, which, after a time and with not the best grace, was unwillingly done.

Some miscellaneous incidents of interest have now to be recorded. Father Kenny, stationed in Geelong, was making great exertions towards advancing his new Church, and Mr. James Atkinson gave a church site at Belfast, and added £100 towards the building. The Rev. John Kavanagh was sent to Portland, and the Rev. Dean Coffey arrived from Sydney to assist Geoghegan, now holding rank as a Vicar-General. Dean Coffey was an Irish priest, the very opposite of Geoghegan in size and general physique, with a tongue that distilled brogue of such a soft creamy flavour that it was like listening to Irish music to hear him speak. Gifted with neither the culture nor diplomatic ability of his chief, he had all his zeal, sincerity, and bonhommie. He rendered invaluable service to the mission, until after the elevation of the diocese to the dignity of a bishopric, and when he went back to his humble country parish in New South Wales, (1850) he did so amidst a general feeling of regret and respect, and with a couple of hundred sovereigns as a parting remembrance, in his purse.
There is one reminiscence arising out of the early history of the church in Port Phillip, i.e. the free-handedness with which the followers of one creed helped to put up a place of worship for a different denomination, and this was especially noticeable as regarded the Episcopalians towards their less numerous and less wealthy fellow-colonists—the Roman Catholics. Another may be adduced by the first Roman Catholic Church at Brighton, the site for which was given by Mr. J. B. Were, and the building funds were largely helped by the contributions of local residents professing creeds different from Catholicity. On the 30th April, 1847, the Brighton Catholic Chapel was completed, and opened by Mass from Dean Coffey, and £10 4s. 6d. collected. In connection with this event it would be unfair to omit the name of Richard Martin, a queer old market-gardener of Little Brighton, to whose unceasing exertions in money-hunting, much of the early success of the movement may be justly attributed.

For some time exertions had been made towards the erection of a second temple of the Catholic religion in the eastern part of the town of Melbourne, and the requisite £300 (which included £14 10s. contributed by the Town Police) being raised, an application was made to the Executive for a suitable site, and in July, 1848, it was notified that two acres of land had been assigned for the purpose. This land was situated on the northern verge of what was known as the Eastern Hill, and a newspaper of the time describes the locale as “being in a picturesque position on a line with Collins Street, between St. Peter’s and a Government paddock” (the now Fitzroy Gardens). Melbourne was to be divided into two parishes, with Swanston-street as the boundary line. A second school was to be established, and Dean Coffey, it was anticipated, would be the pastor of the new district. Matters were thus progressing until the

**Arrival of the first Bishop.**

For a year or so, rumours, authorised to a certain extent, were in circulation that it was the intention of the Supreme Pontiff to appoint a Bishop to the now important Province of Port Phillip. Much curiosity was evinced as to the choice by the Court of Rome, and the following names were mentioned, from which the new Prelate would be chosen, viz.—The Very Revs. P. B. Geoghegan, Dr. Gregory (of Sydney), Dean Goold (of Campbelltown, N.S.W.), and the Rev. Mr. Turner (Sydney). Father Geoghegan was unquestionably the local favourite, and possessed the strongest claims both on the score of past services, ability, and undisputed eligibility for the high office. Were betting allowable in such a case, the odds would be as 50 to 1 on him against the field; but the end showed the fielders to be gainers, as the winner, though certainly in the running, took many by surprise. In February, 1848, official advices from Sydney announced the appointment of the Very Rev. James Alipius Goold as Roman Catholic Bishop of Melbourne. There was much disappointment, and there were not wanting persons to openly express their disapproval, not at the personnel of the selection, but because, as they believed, the best man had been passed over. The discontent soon melted away, and there was a general acquiescence in the choice made, because nothing else could be done than to yield a dutiful obedience to the behests of the Holy See, and Mr. Geoghegan himself was the first to inculcate it. There was always an unexplained mystery attending the elevation of Dean Goold to the Episcopacy. Some power had been at work, to the outside world invisible, and it was never clearly ascertained why Father Geoghegan was shelved. I enjoyed the privilege of his personal friendship, and know for a certainty that he had been led to believe, from sources on which the utmost reliance could be placed, that he was designed as the first Bishop. Archdeacon Pohlding was the main contributory to the result arrived at, and it was alleged on his behalf that his recommendation of Dean Goold had been occasioned by His Grace, when in England, having had intimation from Australia that Father Geoghegan had resigned his pastoral charge at Port Phillip, and intended withdrawing altogether from the Australian Mission. All that can be written of the matter now is that a possible misconception on the part of the Archbishop induced him to act as he did.

The Right Rev. Dr. Goold was consecrated in St. Mary’s Cathedral, Sydney, on the 6th August, 1848 (the Feast of the Configuration), by Archbishop Pohlding, assisted by Bishop Murphy, who travelled from Adelaide to Melbourne for the purpose. After a brief return to Campbelltown, to bid his old flock farewell, the new Prelate started overland for Melbourne, accompanied by four clergymen. He travelled in
his own carriage with four horses, and recent heavy rains rendered it a matter of uncertainty when he would arrive at his destination. The Rev. Mr. Geoghegan left Melbourne, intending to meet the Bishop at Albury; but Dr. Goold's travelling was so quick that Mr. Geoghegan had not proceeded further than Seymour when the Bishop drove into that township. This was on the 1st October, and arrangements were at once made by which the party would arrive in Melbourne on the 4th. Meanwhile there were active preparations in town to accord His Lordship a befitting reception, and at 9 o'clock of the eventful morning, a cavalcade (if the term will apply to harnessed as well as saddled horses) started from St. Francis' to meet the Bishop and escort him back. This demonstration consisted of about thirty vehicles (gigs and buggies) and fifty horsemen. Away they went, in high good humour, along the Sydney Road, and on nearing Somerton (one of the principal towns in the Melbourne district) they descried the Bishop's carriage approaching. His Lordship, who passed the night at Kinlochewe, resumed his journey after breakfast, and this is how the meeting occurred so near town. In the hamlet of Somerton Dr. Goold got the first sight of a contingent of his new flock, from whom he received a cordial and respectful welcome, and a procession was immediately formed—equestrians in front, Episcopal vehicle in centre, and the other conveyances forming a rear-guard, in which order of march, or rather, gallop, they dashed on to Melbourne. Every mile passed brought in acquisitions to the flying procession, so that by the time it passed through Brunswick, the mounted men numbered a hundred, and the vehicles fifty. On reaching the point of the town now corresponding with the intersection of Victoria and Swanston streets, an immense crowd of pedestrians let off such a ringing, warm-hearted salvo of cheering as has not been surpassed in Melbourne since, after which the faces and feet of the multitude, bipeds and quadrupeds, were directed towards St. Francis', opposite which, in Lonsdale Street, a general halt was called about 3 p.m. His Lordship then alighted from his carriage, and after a few words of thanks for the kind reception given him, entered the church, and, pronouncing a benediction, the people quickly dispersed. Dr. Goold was at this time a young man, the youngest member of the Episcopacy on record, for, born on the 4th November, 1812, he was then not quite thirty-six years old. He did not look in any way the worse after his long and toilsome travel, for as he stepped lightly on the ground, he presented quite a picture of health and spirits, with a round, good-humoured face, such as a painter would design for a full-grown cherub. He had reputedly a high character for piety, learning and humility—attributes afterwards well tested in Melbourne, where his presence for more than as many years as his then age has afforded an ample opportunity for judging whether the good qualities with which he was credited were exaggerated or not. It is a remarkable coincidence that his advent at St. Francis' was the seventh anniversary of the laying of its foundation by Father Geoghegan. Dr. Goold was the first to make the overland trip from Sydney to Melbourne in a coach and four. He was nineteen days on the journey, but travelled only fifteen, and so averaging forty miles per diem. Very slow going, no doubt, compared with the locomotion of our now North-eastern railway; but, in consequence of the state of the roads, or rather, the bush tracks, the only thoroughfares of the era of which I am writing, a more practically marvellous feat of transit than the far-famed boast of Daniel O'Connell's drive of a coach and six through an Act of Parliament. The Bishop's horses were placed in comfortable quarters at the "Repository" of a Mr. Quinan, who kept livery stables in the neighbourhood of the church. But no small share of the kudos of this expedition was fairly due to its conductor, Mr. Charles Kippen, who must have toiled his four-in-hand team with exquisite skill to avoid the perils of ruts and ravines, boulders and stumps, creeks, swamps, and rivers on the route. This ancient Jehu was then aged 62. He was an old Campbelltown follower of Dr. Goold, and, if there were two people in or out of the world in whom he thoroughly believed, they were Dr. Goold and St. Patrick. In less than two years after old Charlie quietly passed out of this life at St. Francis' Presbytery, and, as he died on St. Patrick's Day (17th March, 1850), there were not a few people who had the simplicity to believe that his Patron Saint had something to do in removing the veteran whip from this wicked world. The Bishop's carriage, though it stood the wear and tear of the 600 miles' pulling remarkably well, was considerably knocked about, and was forthwith consigned for a general overhaul to a coach factory in Queen Street, kept by Messrs. Liddy and Passfield. The Bishop's installation took place on Sunday, 8th October, 1848, in the presence of the largest congregation ever to that time assembled in a place of worship in Melbourne. Many members of other denominations were present, and the ceremony was a grand and imposing one. At half-past 11, the Bishop
made his appearance in full canonicals, attended by Dean Coffey, arrayed in a cope of crimson velvet. Mass was said by His Lordship, and an appropriate sermon preached by Dr. Geoghegan, after which he formally introduced the Bishop to his flock, and was pleased to style him "The first Pontiff of Australia Felix." The Vicar-General then fervently prayed that a long line of Bishops may succeed the present one, and that good works may result from his Lordship's appointment; in order to achieve which, he besought of all Catholics to pay strict obedience to the Church. The new Bishop looked remarkably well, and appeared deeply impressed by the responsibilities of his exalted position.

As an evidence of the courtesy with which Dr. Goold was received by distinguished persons of different religious communions, one of the first to call upon him was Mr. Justice A'Beckett. On the 15th October, the Bishop preached for the first time in his diocese at St. Francis', and made a very favourable impression. At the conclusion of the service he announced his commission to declare that Dr. Geoghegan had the approval of the Archbishop for the manner in which he had hitherto administered the affairs of the mission in the district.

The Rev. Mr. Stevens returned to the province in a few days, rejoined the mission, and was located at Belfast.

On the 6th November, the "Shamrock," steamer, arrived from Sydney, bringing amongst its passengers the Rev. John Fitzpatrick. He was to have accompanied the Bishop, but a day or two before the latter left, he was indulging in a little equestrian exercise, and whether his horsemanship was not equal to the occasion, or the animal he bestrode was too "fast" for him, the reverend rider was "bucked" out of the pigskin, and sustained an injury to one of his knees, which necessitated the postponement of his departure. The Rev. John Fitzpatrick is the Dr. Fitzpatrick—the "old Fitz," who has become so well known and respected from that day to this. He is one of the identities, who, once seen in the streets, is never forgotten. Like a certain well-known politician, he never ventures abroad in any weather, wet or dry, day or night, without his umbrella; and those who are familiar with his habits aver that by the position in which he carries this sheltering machine, the state of his mental atmosphere may be diagnosed as unerringly as a barometer acts as a weather gauge. Dr. Fitzpatrick was at once appointed to St. Francis', between which place and St. Patrick's he has gravitated ever since, performing the part of a good priest and a good citizen. But it is in connection with that noble pile of ecclesiastical architecture on the Eastern Hill, slowly creeping upwards, that his name will go down to posterity. Were it not for him it would now have no existence, and if historical justice is to be done, his name "will be, per omnia secula, associated with the fortunes of the Roman Catholic Cathedral of St. Patrick, a structure which, when finished, will be such an ornament to the city as to make every true Melbournian proud of it, no matter before what altar he may kneel.

Towards the end of the year several clerical changes were made, viz., the Rev. Mr. Kenny left Geelong, and was presented with a purse containing £30, and the Rev. Mr. Stevens was sent to Belfast. The Rev. Mr. Kavanagh was one day in wet weather riding with the postman in the Portland district, and in crossing a river was nearly drowned. He was soon after transferred to Gippsland. In December an organ was procured by the Bishop for St. Francis'.

In the year 1849, the shingled roof of St. Francis' was replaced by slates; and on 7th January there was a High Mass celebration, conducted by Dean Coffey, with the Revs. Fitzpatrick and O'Connell. The last named gentleman was on his way to his birthplace, Hobartown, and he was, what might be termed the first Australian Native ordained for the priesthood.

After Bishop Goold's arrival it became apparent that there was an insufficiency of clergymen, and it was determined to organise a society for the three-fold purpose of—(a) obtaining priests from the home country; (b) the erection of suitable places of worship, and (c) the promotion of Catholic Education in Australia Felix. To give effect to this intention there was a public meeting at St. Francis' on the 29th
January, 1849, which the Bishop, the resident clergy, and a large number of the laity attended. His Lordship presided, and effective addresses were delivered by the Chairman, Dr. Geoghegan, Dean Coffey, Rev. Mr. Kavanagh, Messrs. J. O'Shanassy, and E. Westby. The Catholic Association was formed for the purpose of raising funds for the passages of clergymen from Europe and otherwise, and to secure the advancement of the Catholic religion and Catholic teaching by every practicable mode. As a beginning, the sum of £60 was paid down on the spot. A branch association was soon after started at Geelong. Dr. Goold, like Dr. Perry, worked hard in the early times, and did not allow himself many “hours of idleness.” At a time when bush travelling was the reverse of what it is now, they used to make lengthened trips through all quarters of the colony in their efforts to propagate the faith in which each truly believed, and for which each worked hard. Bishop Goold, in February, started on an Episcopal tour of the Western District. On his return to Melbourne it was announced that Dr. Geoghegan would be commissioned as the delegate of the Catholic Association to Europe, where, by means of the funds now subscribed, he would be enabled to realize an instalment of the purposes so much desired. He left accordingly in the early part of March 1849 via Hobartown, and was accompanied to the wharf by a troop of sincere friends. The same month Kilmore received its first resident pastor in a recently-arrived Rev. Mr. Clarke.

The St. Francis’ Seminary, to provide an education of a kind superior to that hitherto obtainable, was opened in May under the special patronage of the Bishop. The terms were very moderate, graduating from £2 to £1 15s. per quarter, with music as an extra at 10s. The Bishop held his first confirmation on Sunday, 27th May, and was assisted by Dean Coffey, with the Revs. Fitzpatrick and Kavanagh. This was the second ceremony of the kind held in the province, Archbishop Polding having officiated at the first in 1844.

POPE PIUS THE 9™

Was in great tribulation through various causes in the year 1849, and, when intelligence of his reverses reached Melbourne, active steps were taken to contribute some expression of practical sympathy from the Roman Catholics of Port Phillip. A collection was made throughout the diocese, and, on the 12th August, the presentation was transmitted through the ordinary official channel. It consisted of an address from the Bishop, clergy, and laity, accompanied by a sum of money subscribed towards “relieving His Holiness from any difficulties in which he might be involved, by his departure from the ‘City of the Pontiffs.” The document concluded thus:

“May God in His goodness grant that long ere this respectful assurance of the love and fidelity of your children in this remote dependency is submitted for your acceptance, Your Holiness may enjoy the blessing so fervently asked in your behalf, by the Catholic world prostrate in prayer, for the recovery of your throne, and for the affections of the people you fondly love.”

In August, 1850, a communication was received from the Pope conveying his warmest thanks for the tribute of sympathy from so distant a part of the world.

Banns for the marrying of 15 couples were called at St. Francis’, on Sunday, 13th January, 1850, which was noticed by one of the newspapers as ominous of the advancement of the colony; and in February, the Rev. Mr. Kavanagh resigned the mission to return to Ireland. The church of Geelong was the scene of an atrocious outrage on the night of the 14th February, when some villains effected a felonious entry and stole a quantity of valuable property. In the building was a strongly-made cupboard, as a receptacle for a safe, containing a silver chalice, pyx, and communion cup. The safe was removed and found next day, broke open and empty, in one of the foundations being sunk for the erection of a new gaol. None of the valuables were ever recovered, and no trace ever had of the robbers.

It has been already stated that a most suitable site in the Eastern quarter of Melbourne had been obtained from the Government for a second place of worship. This was no sooner known than a section of the City Council, more bigoted than patriotic, objected that the course decided on by the Executive would be a serious injury to the city, as it would block up the continuation of Bourke Street, and interfere materially with the municipal intentions of a prolongation of streets eastward. The Roman Catholics, of course, resisted what they believed to be a most unwarrantable interference between them and the
Government. The land was promised, and the Governor's word should be his bond, &c. The controversy raged for some time, and fuller details will be found in the Corporation Chapter of this work. Suffice it here to say that the opposition, almost universally ascribed to purely factious motives, failed, owing to the firmness of Mr. Latrobe, the exertions of Dean Coffey and Mr. O'Shanassy, and the valuable co-operation of Alderman Greeses. It is to this quartette that the Roman Catholics owe the fact of St. Patrick's Cathedral being now where it is, and, living or dead, their names should be held in permanent remembrance for the services so ably rendered, though so long ago. Preparations were pressed on to make a commencement of the proposed new building, and at length the day was fixed for the ceremony, the

FOUNDATION STONE OF ST. PATRICK'S CHURCH

Being laid on the 9th April, by Dr. Goold, assisted by Dr. Fitzpatrick (now a Dean), Dean Coffey, the Revs. Messrs. Downing and Clarke, Messrs. Jackson (the architect), O'Shanassy and others. This was the most spectacular exhibition of the kind that has yet taken place. An application to the St. Patrick's Society for the use of its banners (though that institution had no connection with any religious denomination), was acceded to. There was a Father Matthew Society then in existence, which had an efficient band, and by these means the colours might be said to have been obtained by the intervention of the first, and the music supplied by the second, apostle of Ireland. The weather showed most unmistakable symptoms of bad humour, but the sulks and tears disappeared towards noon. A large tent, or marquee, was pitched on the ground, near the stone, and the Hibernian streamers were placed to much advantage. A large banner of green and gold, representing St. Patrick converting the Irish kings on the hill of Tara, was spread out, like an eagle on open wing, over the place to be occupied by the Bishop: a beautiful harp-flag fluttered from a staff on his right, and a life-size figure of the Saint nodded and waved its head in approval over the entrance to the marquee. The ensigns of the Father Matthew Society were posted at intervals, in the company of a squadron of Union Jacks, borrowed from some of the ship-captains in port. The Temperance band discarded creditably enough some popular Irish airs, and the Father Matthewites, arrayed in white silk scarves and rosettes, marched up at quick step, trying to keep time to that entrancing, time-honoured Irish melody, "Garryowen." The children attending the Roman Catholic schools were there in hundreds. In the midst of more than two thousand persons the ceremony was performed after the prescribed ritual. There was the conventional cavity in the stone, in which a sealed bottle was buried, but not before there was placed inside of it a strip of vellum, bearing a Latin inscription, thus anglicised:

THE FOUNDATION STONE OF ST. PATRICK'S CHURCH, MELBOURNE,

Was laid by His LORDSHIP, THE CATHOLIC BISHOP OF MELBOURNE,

On the 9th day of April, 1850.

PiUS THE 9TH being Supreme Pontiff; VICTORIA being Queen of England; CHARLES A. FITZROY, Governor of Australia.

A prayer was invoked upon the day's work, and after an appropriate address from the Bishop, a procession was formed, and proceeded round the trenches sunk for the wall-foundations, coming back to the stone, upon which the Bishop placed a purse, enclosing a liberal personal donation for the Building Fund. This example seemed to have an electric effect, for it was followed by a small hillock of cash, representing, for the time, the large sum of £170. The plan of the church had been altered from the original design, which was prepared in conformity with the cruciform style prevalent in Catholic churches, such as St. Francis'. In this case the edifice was to be a square building. It was in an advanced state when the gold discoveries of 1851, not only retarded, but temporarily stopped, every public work in the colony. In due time it was finished, opened, and used, until the period arrived when it was forced to make way for the cathedral now in course of erection.

In little more than two months another church was founded, viz, at Pentridge (now Coburg), and dedicated to St. Paul. This ceremony took place on the 30th June, 1850, and was attended by the Father Matthew Society, with regalia and band. The church is now under the shadow of the huge Penal Establishment, the nucleus of which, a dozen wooden sheds, might be seen at that day, in course of erection, a short distance off in the bush. At 11 a.m. a procession was formed, led by the Father Matthew...
Band playing sacred music, and closed by the Bishop and his attendants. After making a circuit of the church ground, and returning to the starting point, the stone was laid with the customary formalities. Upon it the Bishop placed a purse containing the donation of a lady, and those present subscribed £70. An adjournment was then made to an adjacent marquee, where mass was celebrated, and a sermon preached by his Lordship, after which the band outside gave the National Anthem, followed by “St. Patrick’s Day.”

The Rev. P. Dunn, a new arrival, had been recently inducted as pastor of Pentridge, where he was soon succeeded by the Rev. C. A. O’Hea, who continued his ministration there for some time. He is now Dean O’Hea, and has always been a painstaking, indefatigable clergyman, and, what cannot be said of all his order, has been ever held in high esteem by such of the Dissenting denominations as were resident in his extensive district. During this interregnum the important business for which Dr. Geoghegan had left his home, showed some of the results of his priest-hunting expedition. Amongst the first arrivals were the Rev. G. A. Ward (practically the founder of the Roman Catholic Orphanage at Emerald Hill), P. Dunn, M’Sweeney, and Holohan. They were followed by a shoal of others in the early part of the next year, to whom further reference will be made.

THE Bells of St. Francis’.

In some way or other originated a notion that it would be a very agreeable and useful acquisition to St. Francis’ to be surmounted by a peal of bells, and steps were taken to make it a reality. Of course, a subscription list, the only true talisman in such a case, was started, and contributions and promises were abundant. To give public sanction to the proceeding, a meeting was convened for the evening of Sunday, 26th January, 1851, at St. Francis’. The Bishop was in the chair. There was a good attendance, and the occasion was turned into quite a musical event by the presence of Mr. Hemy, a newly-arrived musician from Sydney, a performer of considerable merit, and the new organist of the church. By means of the then choir, and the aid of a couple of amateur friends, the following programme was got through to the great delight of those present, and the benefit of the bell fund:—“List to the Chimes of the Vesper Bell,” “The Vesper Hymn,” “The Old Abbey Tower,” “Alma Redemptoris,” “England in the Olden Time,” and “An Ode to Pope Pius the 9th, as sung by the Romans.” The Bishop did the greater part of the speaking, italicising his oratory with a cheque for £5; £100 was paid down, and the cost of the bells was estimated at £700. This appeal for a peal of bells was carried out with much spirit, and responded to with such ringing readiness, that the sum total of the coin required soon jingled in the Bishop’s cash box. His Lordship, on his departure for Europe (which soon followed), took home both the money and the order; and the bells subsequently purchased, were procured from Murphy, an eminent bell-founder, in Dublin, and formed an exhibit at the great show of All Nations, inaugurated by Prince Albert, in London, in 1851. In due course the bells were transported to their destination, though never placed in the church, for which it was originally intended; for it came to pass that St. Francis, by a verification of the frequently applied adage of sic vos non vobis, was deprived of the chimes purchased for his delectation, and St. Patrick finally monopolised all the honour and glory of the campanology, whose chimes are now diffused from the Eastern Hill.

In March, 1851, another instalment of new priests arrived from home, and with them returned Dr. Geoghegan in charge. Their arrival was a source of much satisfaction, and afforded strong testimony of the efficiency of the Catholic Association in procuring funds for what must have been a considerable outlay. The new comers were the Rev. Messrs. Bleasedale, Martin, and Stack, and others were under sailing orders to follow. The Rev. Mr. Stack was sent to Belfast, as a colleague to the Rev. Slattery, whilst Messrs. Martin and Holohan were assigned to Gippsland, and Ward to Geelong. On the 21st April the foundation of the Church of St. Monica was laid at Heidelberg, where mass used to be for some time previous offered in a small wooden shed. The Roman Catholics of the locality behaved very liberally considering their means, but they were helped in a most praiseworthy manner by their more wealthy Protestant neighbours. The return of Dr. Geoghegan afforded the Bishop an opportunity to visit the Home Country. Though Dr. Geoghegan’s trip to Europe had been very successful, it was considered that the Bishop’s visit to Rome and Ireland would give a prominence to the Roman Catholic Mission in Victoria, which it would
THE CHRONICLES OF EARLY MELBOURNE.

take a long time to otherwise attain; it was therefore resolved that he should, and with him Dr. Fitz­patrick as a clerical fidus Achates. Of course, upon such an eventful occasion an address and a testimonial were indispensable, and it did not take much time to get them up. It was also arranged that the Bishop should take a public farewell of his people, and as Dr. Geoghegan had not yet, since his return, made any public appearance outside the strict routine of his sacerdotal duties, it was happily contrived that the Easter­Sunday Meeting of the Catholic Association should perform a dual function, "To welcome the coming, speed the parting guest." by receiving the one Doctor and wishing the other good-bye. It is no exaggeration to say that St. Francis' was never more crowded that on this noteful evening of the 20th April, and the addresses of the two "guests" were all that could be desired, making some allowance for a difference in the quality and texture of the articles. Dr. Geoghegan gave a graphic and lucid narrative of his wanderings by sea and land, whilst Dr. Goold was very profuse in his compliments as to the manner in which his Agent-General had acquitted himself of his by no means easy task. The funds of the Society benefited to the extent of £50 by the evening's gathering. The Bishop started on his homeward-bound trip per "Shamrock" steamer to Sydney on the 23rd April 1851, and Dr. Geoghegan settled down to the brussels of the Mission.

An event of an amusingly interesting character, took place at a meeting of the Catholic Association on the 18th May. The several priests who had recently arrived had not been yet collectively introduced to the Roman Catholic community; and Dr. Geoghegan, who was a master of the art of producing effects, and a believer in them to a certain extent, availed himself of this opportunity of holding a species of public reception, at which a mutual presentation of priests and people might be made. The "new chums" were accordingly mustered in full force, and trotted out in style, something after the fashion of the Horse-Parades, and their various good points dilated upon by their conductor with all the good humour andunction of a popular auctioneer. The experiment was a vast success, the spectators enjoyed the performance immensely, and the collection plates, the inevitable sequel, were heaped with money, from the ragged bank-note to the shabby little three-penny bit. The first of the novelties submitted to inspection was the gentleman afterwards so universally known as Dr. Bleasedale, blushing like a peony, and looking as bashful as one of those affianced damsels depicted in Moore's Oriental romance as taking "a last look in her mirror" on the eve of her nuptials. He was introduced by Dr. Geoghegan "as a Catholic clergyman who had lately come amongst them—a Saxon, but who, in the words of that eminent bishop (Dr. Ullathorne), at whose instance he (Dr. Geoghegan) had been induced to visit the colonies, as applied to himself—was an Irishman born in England"—whereat the individual so eulogised made a profound obeisance, and declared "that though not an Irishman, he might adopt a phrase he heard used in his own country, and say he was an Irishman's first cousin." The Rev. P. Dunn was next led forth, a good-looking, simple-faced young man, and he was ticketed by Dr. Geoghegan as the "Benjamin of his choice." The Rev. M. Stack followed, fresh from that remote corner of Old Ireland, the ancient kingdom of Kerry, famed alike for hardy men, winsome women, little cows, and the most delicious mutton in the world.

In the course of a couple of months, Melbourne was visited by the Rev. Dr. Hall, the Vicar-General of Hobartown, long remembered through a couple of magnificent sermons which he preached. For some time there had been a vague notion of establishing a Religious Order of Monks, and in November, 1851, Dr. Geoghegan notified that the Bishop had given his special sanction and encouragement to the establishment of a monastery to be called "Hippo," on a section of land at the Deep Creek, some five-and-twenty miles from town, purchased for the purpose "and partly paid for by pious alms;" but one-half the money was still owing, and to aid in securing this Mr. P. J. Cregin volunteered his services as a collector. This "Hippo" affair turned out a facade; it was forgotten during the gold-fielding complications, and soon sank into complete oblivion.

THE INTRODUCTION OF THE PRAYER QUESTION

In the first Legislative Council, produced a controversy bitter and bad-tempered, and it was naturally to be expected that it would extend to the Catholic Association. This it did, and an uncompromisingly trenchant address delivered there by Dr. Geoghegan led to an acrimonious warfare between him and the Daily News and Herald Newspapers. The former journal never affected much interest for the Roman Catholics,
but the latter assumed the part of a quasi friend, though always a hollow and insincere one. Mr. Cavanagh, the proprietor and nominal editor of the Herald, was essentially a "trimmer," who set the sails of his journal to catch any wind that paid best; and though he cared not a doit about the Catholics, and they thoroughly distrusted him, so matters went on very well for years, through a weak bond of mutual interest—for his paper in a small way served their purpose, and they (because they could not do better) accorded to the Herald a certain amount of support. On the one side it was a kind of "Hobson's choice," and on the other a mere commercial consideration. It was now, however, an open feud; the gauntlets were thrown down, and Dr. Geoghegan pitched into the two offending newspapers, which, for once, buried their own personal hatreds, and retaliated in a combined attack. The Association moved on to the front to sustain its founder, for which purpose a special meeting was held on the 28th December, where Dr. Geoghegan's views were emphatically endorsed, and a resolution passed expressing the deepest indignation at the Herald and Daily News "distorting the real sentiments declared by our beloved and venerable pastor, the Very Reverend the Vicar-General, and assailing his personal and official character with unmerited vituperation;" and offering an "earnest tribute of our warmest sympathy, heart-felt attachment, and undivided co-operation, in testimony of our admiration of his zeal and earnestness in the cause of truth and liberty." A committee was also appointed to take steps to secure "a more impartial means of asserting our just share in the civil and religious immunities of the colony." The storm so raised died out as harmlessly as many another gale has done, a result much assisted, no doubt, by the rejection by the Legislative Council of a proposition utterly needless and unserviceable.

In the beginning of the year, 1852, it was announced that letters had been received from the Bishop communicating the welcome tidings that his Lordship and Dr. Fitzpatrick, after an enjoyable passage, had arrived at Southampton on the 19th August; that the Bishop was on the point of starting for Ireland, where his first act in Dublin would be to order the bells for St. Francis, and after a brief stay in the Green Isle, he would set out for Rome.

On the 31st December, 1851, from a return furnished to the Government, there were only five Roman Catholic Churches in Port Phillip, estimated to hold 1720 persons, and usually attended by 1670. The census taken in March, 1851, gave the total Catholic population as 18,014, of whom 5631 were resident in Melbourne. Dr. Goold was created Archbishop of Melbourne on the 31st March, 1874, and remained in the active administration of the Archiepiscopate of Victoria (in which there are now three dioceses, i.e., Melbourne, Sandhurst, and Ballarat) until his death on the 11th June, 1886. There were, in 1881, in connection with the Roman Catholic denomination of Victoria, 93 registered clergymen, 531 places of worship, providing accommodation for 98,790 persons, with a usual attendance of 70,780, and an approximate number of yearly services of 48,938. The Roman Catholic population was some 215,500. Mr. Hayter's tables for 1886-7 give the following numbers:—Population, 232,849;* number of ministers, 129; number of churches, 564—affording accommodation for 112,511 persons; number of services, 66,262; average attendance, 85,816.

The following notification, evidently authorised, appears in Kerr's Port Phillip Directory for 1842:—

"There are no fees exacted in the Roman Catholic Church, excepting for burial, and these have never been demanded or received in Melbourne. Marriage, as well as baptism, is considered a sacrament, and were a Roman Catholic clergyman to demand remuneration for the administration of any sacrament, he would be held to have committed simony, and be punishable for that offence. It is customary for the flock, according to their goodwill and means to make presents or voluntary offerings on such occasions; but there is no specific law in the Church affixing any fees. The return to the Government of fees received by the Roman Catholic chaplain of Melbourne has hitherto been "nil."
CHAPTER XII.

RELIGIOUS DENOMINATIONS: THEIR FOUNDATION AND FIRST CELEBRATIONS.

SYNOPSIS:
— Divine Service on Batman's Hill.
— First Wesleyan Service.
— William Wilton and Jas. Dredge.
— The First Organist.
— The Church's Early Struggles.
— The Buntingdale Mission Station.
— Mr. C. Stone’s Arrival.
— The First Chapel in Collins Street.
— Laying the Foundation Stone of the New Church.
— A Comprehensive Inscription.
— Wesleyan Population in 1841.
— Rev. S. Wilkinson, First Resident Minister.
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— Rev. S. Wilkinson, First Resident Minister.
— Mr. C. Stone’s Arrival.
— The First Chapel in Collins Street.
— Mr. J. A. Marsden.
— Foundation of Chapel at Brunswick.
— Rev. Mr. Wilkinson’s Departure.
— Rev. Mr. Schofield’s Arrival.
— Rev. Mr. Schofield’s Departure.
— Rev. Mr. Sweetman.
— Bazaar, No. 2.
— Opening of Church at Little Brighton.
— Foundation of Chapel at Richmond.
— Death of the Rev. J. Dredge.
— Opening of the Geelong Chapel.
— Rev. Mr. Boyce’s Visit.
— Foundation of Chapel at Belfast.
— Towards the Geelong.
— Enlargement of Collins Street Chapel.
— Foundation of Methodist Missionary Society.

THE WESLEYAN METHODISTS.

Of all the Christian denominations, the Wesleyans, who were first in the field in Melbourne, commenced on a wider basis of operations, though in a very small way. The first clergyman to set foot in Port Phillip was the Rev. Joseph Orton, a Hobartown divine. Hearing of the wonderful discoveries over the Straits, and anxious to see and judge for himself, he crossed, and he it was who read the Church of England service at the She-oak Gathering on Batman’s Hill. Proceeding to the Geelong country, he selected a suitable site on the Barwon, which was afterwards known as the Buntingdale Missionary Station. He paid special attention to the condition of the aborigines, and to his Society in England communicated some very interesting facts about them. Through his exertions the Revs. Messrs. Horst, Tuckfield, and Skeavington were commissioned from home, and arrived in the colony in 1839. Mr. Orton returned to Van Diemen’s Land and came to Melbourne again in 1838, but did not remain. Of the first Wesleyan service in the colony Mr. Orton was the celebrant in the tent of Dr. Thomson by the banks of the Yarra. This was in May, 1836, and after that class-meetings were held by some religiously disposed laymen, the earliest of these pioneers being a Mr. James Jennings, and the first assembly took place in the cheerless “bothie” of a tailor named George Worthy (no inappropriate name) who lived, or existed, somewhere about the site of the Australian wharf. William Wilton, a carpenter, occupied a dwelling (the site of the now White Hart Inn) in Little Bourke Street, which was more commodious and convenient than the “Worthy” mansion, and on his invitation the class-meetings moved from the vicinity of the brackish water and came more inward. Mr. John Jones Peers a philharmonic building contractor, had secured the allotment at the north-west corner of Swanston and Little Flinders Streets, where the Queen’s Arms Hotel has been making money for ever so many years; and, being an ardent Wesleyan, he offered to put up, free gratis, on this land, a diminutive brick-built chapel, on condition that he should be paid the building expenses in the event of the congregation going away to any other place. This was agreed to. The chapel was built, capable of holding 150 persons. The congregation left, but whether Peers was refunded his building money history or tradition sayeth not. It is a pity that the little chapel did not “go off” somewhere when the class-readers bade it good-bye, for it remained to be put to the ignoble use of kitchen to the hotel, and as such remained for several years. On looking at a rough sketch
of it now before me, one wonders how it could have ever held 150 church-goers, for so many persons must have had very close quarters, and packing them "like herrings in a cask" would seem little or no figure of speech. The chapel, by some freak of fortune, passed into the possession of Mr. Thomas Monahan, who converted it into a couple of cottage residences.

An esteemed friend, to whom I am specially indebted for suggestions as to the early Methodism of Port Phillip, has favoured me with a memorandum so interesting that I append it without abbreviation:

"Methodism in the early days of the colony owed much to William Witton and James Dredge. J. J. Peers was liberal in money, and took much interest in forming a choir. Mr. P. Hurleston was the first organist. On Mr. C. Stone's arrival in 1838, about a dozen persons of the Methodism persuasion met on one or two evenings in the week in a wattle-and-daub skillion in Bourke Street West, a few doors from Elizabeth Street. On the Sundays they attended the services of the Scotch Church, conducted by the Rev. James Forbes, and in the evening the ministrations of the Rev. W. Waterfield, the Independent minister, who held service in Fawkner's Hotel. The Rev. Francis Tuckfield, Wesleyan minister to the aborigines, arrived in July, and often preached. Mr. Witton collected those who had been members of the Society in Sydney and Van Diemen's Land, and formed them into a class. They were seven persons, and he became their leader. C. Stone had brought from Hobartown authority from the Rev. Mr. Orton to conduct services, and he and Witton, who had been a local preacher at Launceston, commenced to preach. Peers, Witton, and others at length set about the erection of a chapel, and one was built upon some ground belonging to Peers, at the Swanston Street and Flinders Lane corner. Before the chapel was completed, Messrs. Dredge and Parker arrived as Assistant Protectors to the aborigines, and being men of education and ability, services were now regularly organised. The staff of local preachers was strengthened by the arrival of Messrs. James Smith, from Hobartown, and Thomas Wilkinson, from Launceston, and this enabled the formation of stations at Newtown (Fitzroy), Williamstown, Brunswick, Pentridge, and other places. The Rev. Benjamin Hurst joined the Buntingdale Mission Station, and things went on until the Rev. Mr. Orton, in October 1840, took temporary charge of the circuit, which he held until the appointment of the Rev. S. Wilkinson in 1841. Mr. Wilkinson was assisted by several lay-preachers, of whom some are dead, and some are deacons preaching in various places. The first chapel at Newtown was a wooden structure at the corner of Brunswick and Moor Streets, and this was afterwards removed to Richmond Flat. Mr. Hurst, the first organist, built a flour-mill at Brighton, and is now dead."

At one of the first Government land sales, a Melbourne speculator purchased the valuable corner allotment in Collins Street, upon portion of which the Bank of Australasia is built. It was knocked down to him for £40, and a deposit of £4 or ten per cent, paid; but he was one of those cute fellows who often overdo things, and feeling some doubt as to the reproductions of his investment, made himself safe by forfeiting the deposit. The Government then had some notion of reserving the land for a post-office, but it was finally granted to the Wesleyans as a site for a chapel and school. This was their first regular temple of worship erected; though, in after years, when the value of land enormously increased in Collins Street, the Congregational authorities considered it desirable to sell the allotment and appropriate the proceeds to providing for the extension of the religious accommodation so urgently required. The necessary legal authorisation for the transfer was obtained, and the free gift of the Executive passed away for the sum of £40,000, portion of which was expended on the land and building of the now Wesley Church in East Lonsdale Street—an architectural ornament, beside which the original uncouth chapel would blush: that is, if its unplastered brick walls rendered such a process possible. The residue of the purchase-money was expended to advantage by those who were doubtless the best judges as to what ought to be done with it.

Great and persistent efforts were made, by the small but enthusiastic band of religionists, to raise funds necessary to procure State aid as given in days of yore to such of the Christian denominations as chose to apply for it under the prescribed conditions; and the Melbourne Wesleyans succeeded so far that they were enabled, in the early part of 1840, to make a good beginning. There was a large concourse of people present at the foundation ceremonial, and surrounded with all the prayerful auxiliaries befitting such an eventful occasion, the stone was laid by the Rev. Mr. Hurst, who had previously deposited in a cavity of the understone a brass plate, on which was engraved the following comprehensive
THE CHRONICLES OF EARLY MELBOURNE.

INSCRIPTION:
The FOUNDATION STONE
Of this Chapel for the use of the
WESLEYAN METHODISTS,
was Laid by
THE REV. BENJAMIN HURST,
On the eleventh day of May, in the year of our Lord, One Thousand Eight Hundred and Forty,
Being the Third Year of the Reign of Her Most Gracious Majesty,
QUEEN VICTORIA.
The Fourth Year of the Colonization of Port Phillip,
The One Hundredth and First Year of the Existence of the Wesleyan Methodist Connection,
And the Seventy-first Year of the Existence of
The Wesleyan Methodist Mission.
His Excellency, SIR GEORGE GIPPS,
Governor-in-Chief of the Colony of New South Wales.
His Honor CHARLES JOSEPH LATROBE, Esquire,
Superintendent of the District of Port Phillip.
The Rev. THEOPHILUS LESSEY,
President of the Wesleyan Methodist Conference, and the
Rev. ROBERT NEWTON, Secretary.
The Rev. JABEZ BUNTING, D.D., Rev. JOHN BUCHAN, Rev. ROBERT ALDE, D.D, and the Rev. ELIJAH HOOLE,
General Secretaries of the Wesleyan Methodist Missionary Society.
The Rev. JOHN WATERHOUSE,
General Superintendent of the Wesleyan Methodist Missions in Australia and Polynesia.
The Rev. NATHANIEL TURNER,
Chairman of the Van Diemen's Land District.
And the Rev. JOHN M'KENNY,
Chairman of the District of New South Wales.
Missionaries on the Port Phillip Station,
The Rev. BENJAMIN HURST, Superintendent, and the Rev. FRANCIS TUCKFIELD.

Number of ordained Ministers employed by the Wesleyan Methodist Missionary Society : Three hundred and fifty-six. Total Wesleyan Ministers throughout the world : Three thousand four hundred and twelve. Number of members or communicants belonging to the Wesleyan Society in Melbourne, sixty ; on the Mission Stations, seventy-two thousand seven hundred and twenty-seven ; throughout the world, one million one hundred and twelve thousand five hundred and nineteen.

Provisional Trustees of this Chapel:

On the 3rd October, 1840, the Rev. Joseph Orton arrived to assume ministerial charge. This is the reverend gentleman already referred to as having visited Melbourne, from Launceston, in 1836.

In May, 1841, there were only 599 Wesleyans in the town of Melbourne, and the county of Bourke, but they must have worked with a wonderful will in the prosecution of their good work, for during 1840 the new building made a large advance towards completion, and a subscription library containing about one hundred volumes had been procured. On the 1st January, 1841, the Wesleyan Church was thus officially represented in Melbourne.


The first resident minister was the Rev. S. Wilkinson who arrived from England via Sydney early in 1841, replaced Mr. Orton (temporarily acting) and grew into high appreciation for his divers good qualities. A zealous, pious, charitable man, he was remarkable for the frequency of his visits to the Immigrant ships then frequently coming into port, and the deep interest he manifested in the welfare of the new-comers. He was also courteous, cheerful, could in season be jovial, and had no objection to a joke at the proper time, even though, as occasionally happened, obliged to laugh at himself. He often narrated the following ludicrous accident that befell him, and thoroughly enjoyed the laugh that followed:—
When the Collins Street Chapel was approaching completion, a temporary pulpit was put up, but in a loose and hurried manner, and here, at an evening service, the reverend gentleman intended preaching a sermon on “The Heavenly World as the Christian’s future Home.” As a befitting prelude, he fancied that nothing would tell better than the chanting of a suitable hymn, and forthwith proceeded to give out in the most sonorous of voices, the following verse:

“Nothing on earth I call my own—
A stranger to the world unknown
I all their goods despise—
I trample on their whole delight,
And seek a country out of sight—
A country in the skies.”

But just as he uttered the words ending the fifth line, “a country out of sight,” the planking under his feet gave way, and like a criminal turned off when the drop falls, down “dropped” the preacher to a region the reverse of “in the skies,” though certainly “out of sight.” For a time he was absolutely invisible to the congregation, and the utmost alarm prevailed, for it was not known whether he was dead or alive. Several friends rushed forward to extricate their dearly beloved minister, and to their great joy it was ascertained that he had not suffered injury. “Pray don’t speak now or I must laugh aloud,” he said, and the service was resumed.

A similar occurrence happened in a very dissimilar place, and on a very dissimilar occasion, fifteen years after. At the general election for Melbourne in 1856, Chief-Justice Stawell, (then Attorney-General) contested Melbourne as a candidate for election to the Legislative Assembly. Party feeling ran high, and Mr. Stawell was addressing a meeting at the old Princess Theatre in Spring Street. The candidate was surrounded by a strong body-guard of enthusiastic friends, and in the midst of one of his most vehement denunciations of “the other side,” the stage gave way, falling outwards, and precipitating, as if into a huge rat trap, the candidate, the supporters, and a half-dozen of the “recording angels” told off for the performance of the terrestrial work of the evening. No lives were lost, no limbs were broken, and like the preacher, the orator got off without a scrape. The meeting was adjourned to the open air, the corner window of an adjoining hotel was taken out, and there, mounted on a window-sill, with one leg in the room, and the other dancing outside on nothing, the Attorney-General concluded his address, and the pluck so shown had something to do in winning him the election. My excuse for dove-tailing a political digression with a notice of Wesleyan Methodism, is simply to show how events repeat themselves under conditions curiously and amusingly different.

The Wesleyan Chapel was formally opened on the 24th June, 1841, with a morning service, whereat the Rev. S. Wilkinson read the Liturgy, and the Rev. William Waterfield (an Independent Minister) preached an eloquent sermon from Matthew, 6 chap. 10 verse, “Thy Kingdom Come, &c.” The Rev. J. Orton conducted the evening service. The Chapel, designed by Mr. J. J. Peers, was of the modern Gothic style of architecture. The portion finished measured 60 feet by 50 feet outside, and it was intended to extend the building to 80 feet.

In the course of this year there arrived in Melbourne a gentleman, still amongst us, who not only rendered services of no ordinary kind to the Wesleyan community, of which he was a member, but made himself conspicuous by his efforts to promote the welfare of the colony. He is essentially such an old colonist, and such a universally known man that a brief notice of him cannot be out of place in any book written about the Melbourne of the past.

Mr. Joseph Ankers Marsden is every inch a Yorkshireman, and was born at Leeds in August, 1811. On reaching man’s estate he was accepted by the Wesleyan Conference as a probationer of the ministry, and ordained in 1836. At his own request he was appointed to a mission station on one of the West Indian Islands (St. Vincent) whither he proceeded, but was obliged to return to Europe in 1839, in consequence of the severe illness of himself and family, and a fear that Yellow Jack (the yellow fever) which was eating up many Europeans, would make a meal of him. He subsequently declined an offer of a station in Van Diemen’s Land, and continued ill-health necessitated his retirement from the ministry. However, he emigrated to Melbourne in 1841, where he engaged in commercial pursuits, frequently appearing in the Wesleyan pulpit, Collins Street, and so far as his health and advancing years permit, may still be
heard as a very effective lay-preacher. He will appear again in this résumé, and also be heard of in other chapters.

A grandson of this gentleman, the Rev. T. E. Marsden, D.D. (the first Australian Native appointed to the Episcopal office) was the first Bishop of Bathurst. After labouring zealously for some years he removed to England and took part in the consecration of Dr. Goe, the present Bishop of Melbourne.

On the 17th December, 1842, the foundation of a chapel was laid on the new line of road to Sydney, about 2½ miles from Melbourne (Brunswick). Religious service was held at 3 p.m., in a tent pitched for the purpose, and there was a tea-party at 5 p.m. The Rev. Mr. Wilkinson was much appraised during his stay, and in September, 1842, he left Melbourne for Bathurst (N.S.W.), to be succeeded by the Rev. Mr. Schofield. The Rev. S. Wilkinson was, until his death some years since, the sole survivor of the early ministers of religion who wrought zealously and sowed good seed in the spiritual soil of Port Phillip. The Rev. Mr. Orton left New South Wales for England in the beginning of 1842, and on the 28th April died at sea off Cape Horn, leaving a widow and eight children to sorrow over an irreparable bereavement.

THE FIRST BAZAAR.

To the Wesleyans belong the merit, or otherwise, of being the first to introduce a “wind-raising machine,” and the invention, not being patented, was afterwards so largely pirated in the colony, as to be resorted to whenever any movement was set on foot spiritual or temporal, to extract money by an indirect mode from private pockets. This bazaar or fancy fair was engineered by the most skilful “bazaar-runner” in the colony, the Mr. Marsden recently noticed, who, from the bigness of his size, got to be universally known as “big Marsden,” though “Preacher Marsden” was also used as a sobriquet. He was equally good at a sermon or a speech; as much at home on the platform as in the pulpit; but unsurpassable when taking round the hat on behalf of a public charity. He was good-humoured to a degree, of almost untired evenness of temper, though, when engaged in a Corporation election battle, he could frown.

Sunshine was the usual state of weather with him in his intercourse with the public, for he participated in nearly all social, religious, and political demonstrations from 1841 to 1851. The management of this first bazaar, therefore, could not have possibly dropped into better hands, and it proved a most profitable hit. It was held at the Mechanics’ Institute, and lasted two days. Its special purpose was to raise funds towards the liquidation of the debt on the Wesleyan Chapel. Dr. M’Arthur, of Heidelberg, Mr. Cole, of the Merri Creek, and Captain Foxton made suitable presents, and the commanders of the “Abberton,” “Achilles,” “Elora,” and “Elizabeth Thompson,” ships then in the Bay, kindly lent bunting to enhance the decorations. The opening was fixed for the 20th December, 1843. The stalls, five in number, were presided over by Mrs. James Webb, Miss Peers, Mrs. Jones, Miss Batman, Mrs. Sweetman, Miss Shillinglaw, Mrs. Scales, Mrs. Marsden, and Mrs. Theophilus Dredge. The first article sold was to Mr. James Croke, the old Crown Prosecutor, and a staunch Roman Catholic. Forcing his way up to where Mrs. Marsden was about to commence her duties as a ministering, or rather a trafficking, angel, he blurted out in a rough, honest way, peculiar to him, “Have you any snuff-boxes there?” To which “the angel” answered by handing him one. “Umph, ah, and what may be the price of this article, Mrs. Marsden?” “Only 3s. 6d., Mr. Croke.” “Here Ma’am, that will pay you,” was the rejoinder, “Old Croke” at the same time flinging a sovereign on the stand, and unceremoniously turning to depart. “Oh, please, Mr. Croke, wait for your change”—fancy a modern bazaar lady committing such an indiscretion as to even think of giving change—was sung out after him, whereupon the new proprietor of the snuff-box, with a back answer of “Oh, don’t bother me,” tramped off about his business. And so Mrs. Marsden sold the first article ever disposed of at a bazaar in the colony, and queer old “Jimmy Croke” was the first purchaser. Amongst the exhibits were some net bags manufactured by aboriginal women, from native grass and the fibrous substances of certain indigenous plants, presented by Mr. Parker, one of the assistant-protectors of the Blacks. Two oil-paintings of the aborigines, the gift of Mr. Thomas Napier, were faithfully executed. A very ingenious design, on paper, for a sundial, by Mr. N. Guthridge, also obtained much notice. The first day’s takings netted £60, a handsome sum for the time. The second day’s receipts were £30, in all £90, and as several articles remained undisposed of, Mr. J. W. Bell, a Collins
THE CHRONICLES OF EARLY MELBOURNE.

Street auctioneer, brought them to the hammer, and made £20 out of them. Mr. Marsden was assisted by Messrs. John Jones and G. Wharton, Messrs Thwaites and Sons, Roycraft, Secretary of the Mechanics' Institution, N. Guthridge, T. Dredge, Morrow, Rule, and R. Mouat. Deducting the proceeds of the "Fair," there remained £1500 still owing, and to further lighten this pecuniary pressure, an appeal was made through the public press—a to the Christian community of Melbourne—and a committee was appointed to collect through the town and neighbourhood.

At the Wesleyan anniversary meeting, held on the 23rd September, 1844, it was stated that the liabilities had increased to £1628 3s. 5d, and upon some of this (borrowed money) 20 per cent interest was being paid. Amongst the items of outlay were an organ, £400; freight, £84, and fitting up, £54. The cost of the Wesleyan Chapel was given at £3848 ns. 11d, and resolutions were passed indicating as the most practical mode of diminishing the debt—a lessening of the rate of interest, increasing the seat accommodation, and establishing a sinking fund.

The foundation-stone of a chapel was laid at Brighton on the 6th April, 1845, and in August of the same year the Rev. Mr. Schofield was translated to Sydney, and succeeded by the Rev. E. Sweetman, whilst the Rev. Mr. Lowe arrived at Geelong. In September, an important gathering was held in the Wesleyan Chapel to commemorate the fifth anniversary of its opening, when Captain M'Crae presided; and a financial statement was submitted, showing the £1500 liability still remained, notwithstanding all the efforts made to curtail its proportions. A proposition was offered for its liquidation, which was spiritedly responded to by twenty-four gentlemen subscribing £25 each, and several others promising severally to raise £50.

The bazaar expedient, which had worked so well on a previous occasion, was again resorted to, and "Big Marsden" was again the "Man at the Wheel." Bazaar No. 2 was held at the Mechanics' Institute, on the 22nd December, 1845, and was a great success, though not so much so as was expected. According to a newspaper of the day, "the attendance was numerous and highly respectable." His Honor the Superintendent, the Mayor and the Mayoress, being present. The articles for sale being the offerings of the "softer sex," reflected no little credit on the generosity that called them forth. One of the most interesting donations was the branch of a plum tree, in full bearing, contributed by Mr. Wills, a mechanic, residing at Newtown, the fruit of which sold at one penny each. Dr. M'Arthur, Captain Foxton, and a gardener on the Merri Creek, made extensive presents of flowers, and about £100 reaped as clear profit on the speculation.

Mr. Thomas having given a chapel site at Little Brighton, a place of worship was opened there in December. There was a liberal spread of buns and tea for 120 persons in a tent pitched for the occasion, at which Mr. J. A. Marsden presided on the 22nd December, 1844, and was a great success, though not so much so as was expected. According to a newspaper of the day, "the attendance was numerous and highly respectable." His Honor the Superintendent, the Mayor and the Mayoress, being present. The articles for sale being the offerings of the "softer sex," reflected no little credit on the generosity that called them forth. One of the most interesting donations was the branch of a plum tree, in full bearing, contributed by Mr. Wills, a mechanic, residing at Newtown, the fruit of which sold at one penny each. Dr. M'Arthur, Captain Foxton, and a gardener on the Merri Creek, made extensive presents of flowers, and about £100 reaped as clear profit on the speculation.

In the course of the year the sad intelligence was received of the death, at sea, on the 3rd May, of the Rev. James Dredge, who had ministered at Geelong for between three and four years. Falling into bad health, he sailed for home in the "Arab" in January, and, though living over most of the voyage, never saw the end of it. Dying only two days before the ship arrived at its destination, his body was taken to London, and buried at Globe Road, Mile End. He had made many friends in the colony, and was much regretted.

The Rev. Mr. Boyce, the Superintendent of Wesleyan Missions in Australia, arrived on a visitation to Melbourne on the 6th November, and preached eloquent sermons at Melbourne and Richmond, where
there were very numerously attended services and tea-meetings. After a very brief stay he left for Launceston.

At Belfast the foundation stone of a Wesleyan Chapel was laid by Mr. John Chastel, on the 30th April, 1847, and an animated address delivered by Mr. Wm. Witton. Mr. J. Atkinson having kindly lent a tent for the purpose, it was pitched on the ground, where fifty mouths of all ages were regaled with tea and cakes.

The Rev. Mr. Lowe left Geelong in 1847, and was the recipient of a handsome valedictory presentation. In August of the following year, Mr. James Austin gave a piece of land as a chapel site for Newtown (near Geelong).

**THE BRUNSWICK STREET CHAPEL.**

In the beginning of 1849 the Rev. Mr. Sweetman purchased a site for a chapel in Brunswick Street, with a frontage of 80 feet, and the price was 12s. per foot. This step was necessitated by the expiry, on the 3rd September, 1848, of the lease of the ground upon which the wooden chapel was put up, the southwest corner of Brunswick Street and Moor (then William) Street. It belonged to Mr. R. S. Webb, the first Sub-collector of Customs, who, in 1841, gave it to the Wesleyans at a nominal rent on a seven years' lease. A new chapel was, therefore, an urgency, and the foundation stone was laid at 4 p.m. on the 21st March. The ceremony was to have been performed by Mr. Sydney Stephen, barrister-at-law, who was prevented by indisposition from attending, and the Rev. Mr. Sweetman officiated in his stead. Some 200 of those present adjourned to the old chapel (at the other side of the street), and partook of the conventional tea-refreshments, supplied for the occasion by the Wesleyan ladies of Collingwood and Melbourne. It was calculated that £350 would be required to complete the new building, and towards this the Rev. Mr. Boyce, the Superintendent of Missions, resident in Sydney, had promised £50. In addition to the proceeds of the tea-party, £80 had been subscribed in the room. The meeting was addressed by the Rev. Messrs. Sweetman, Harcourt, and Mr. E. C. Symonds, a recently received candidate for the Wesleyan ministry.

A shameful sacrilege was perpetrated at Geelong on the night of the 29th May by some scoundrels, whose sin after all brought them no gain. The Wesleyan Chapel there was feloniously broken into and two money-boxes carried off. They contained nothing, and the thieves must have felt rather disappointed at having so laboured in vain.

For some time the Collins Street Chapel was growing too small for the weekly increasing demands upon its space, and it was at length decided to enlarge it at a cost of £650. A meeting was held in May to take steps to do so, whereat the liberal sum of £512 was raised. This work was prosecuted with so much zeal that by the close of the year the additions were made, including the erection of an organ loft; and it was now pronounced to be the most finished religious edifice in the colony.

A chapel had been opened at East Brighton since June, 1849, which was attended to by the Rev. Mr. Harcourt and occasional ministers and lay-preachers from Melbourne. It was at length found that Melbourne stood much in need of a second place of worship within what might be termed the city proper; and as a temporary convenience, a large room was put up in the eastern part of Lonsdale Street, and opened for chapel services on the 1st December, 1850, when a post meridiem sermon was preached by the Rev. Mr. Butters, and an evening one by the Rev. T. Hastie. Next evening there came off a tea-meeting, and the two days' collections made £100. This building was also to be used as a Sunday and a day-school. On the last day of the year there were five Wesleyan Churches in the colony, supposed to be sufficient for the accommodation of 2700 persons, and attended by the same number. When the census was taken on 2nd March, 1851, the Wesleyan population of Port Phillip was returned at 4988, of whom 1630 were resident in Melbourne. From a report brought before a public meeting on 21st April, 1851, it appeared that for 1850 the pupils who attended at Sunday-School in Melbourne and suburbs numbered 461, and during the first quarter of 1851 they increased to 817, or about 77 per cent. There were 81 teachers imparting instruction. Perhaps the largest demonstration of Wesleyanism in the olden time was on the 15th September of the same year, when a tea-meeting was held in the Collins Street Chapel, with Captain M'Crae as Chairman. The specific purpose of the
assemblage was to devise means for paying off certain liabilities on the building, contracted six or seven years before. The gross amount was £1290, viz., £1000 borrowed on a mortgage, and £290 balance due for the enlargement of the chapel. The annual income was about £280, and the expenditure, including interest, £246. The Rev. W. B. Boyce, Mission Superintendent at Sydney, had offered to contribute £500, conditional upon a like sum being raised by private liberality. The Rev. Mr. Hamilton, a new arrival from Scotland, was introduced by the Rev. Mr. Butters, and made a powerful appeal on behalf of the church, which had the effect of opening purses to the tune of £100. A sum of £380 was arranged, which, with Mr. Boyce’s offering added, would nearly balance matters.

Another chapel (the third in the district) was opened at Brighton on the 21st September, and the Rev. W. Butters preached there. It was a smartly got up, comfortable little building of 26 feet by 30 feet, the land for which had been kindly given by Mr. J. B. Were, and the plan prepared by Mr. James Webb, whilst Mr. James Moore supplied a quantity of bricks. It was built in a very quiet way, altogether by private contribution unostentatiously given.

The year memorable for the gold discoveries was drawing to a close, and the outstanding church debt of £200 was still unpaid, and another meeting was held on the 29th December to handle the often thorny topic of “ways and means.” The £500 promised by the Rev. Mr. Boyce was available with the amount conditionally subscribed. The Assembly was much gratified by an announcement by the Rev. Mr. Butters, that a lucky digger had that day placed in his hands a whole pound weight of gold in ounces, but for another good purpose, and this had such an inspiring influence upon those present that before the business closed the church was declared to be free of debt, an intimation hailed with loud cheers. The “Hallelujah Chorus” was sung, and the gathering broke up in high jubilation. In 1851 the Wesleyan population was 120,000, with 144 ministers, 912 places of worship accommodating 68,000 persons, customarily attended by 70,000, and 166,000 services annually. Mr. Hayter’s tables for 1867 give the following numbers:—Population, 124,060; number of ministers, 238; number of churches, 1222;—affording accommodation for 166,850 persons; number of services, 125,123; average attendance, 76,256.

**METHODIST MISSIONARY SOCIETY.**


**TREASURERS.**—Dr. A. Thomson, district of Geelong; Mr. G. Lilly, Melbourne.

**SECRETARIES.**—Rev. F. Tuckfield and Mr. W. Willoughby.

**MISSION ESTABLISHMENT.**—Rev. B. Hurst (superintendent), Rev. F. Tuckfield and Rev. Sheavington (missionaries).

This Society was founded on the 9th September, 1839, as auxiliary to the Wesleyan Methodist Missionary Society, and established a Mission to the aborigines in the district of Geelong, near the source of the Barwon, about forty miles to the westward of the town of Geelong, on land granted for the purpose by His Excellency Sir George Gipps. The situation was selected chiefly because it was central to four or five considerable tribes—the Wod-dou-ro on the north-east, the Boreit-heit on the north, the Colli-jo on the north-west, the Man-mait on the west, and the Kner-a-Git on the south.

The Government granted annually, for the support of the Mission, a sum equal to the amount of private subscriptions.
CHAPTER XIII.

RELIGIOUS DENOMINATIONS: THEIR FOUNDATION AND FIRST CELEBRATIONS.

SYNOPSIS—Rev. James Forbes.—The First Elders.—The First Scots' School.—Arrival of the Rev. Andrew Love.—Subscription of Roman Catholic Priests.—Church Fees.—Foundation and Opening of Scots' Church.—Presbyterians in 1841.—Opening of Kirk at Campbellfield.—The First Presbytery.—Burglary at the Manse.—Local Disturbance.—Local Free Church Movement.—Deposition of the Rev. James Forbes.—The Church Declared Vacant.—Breaking up of the Court.—Call of the Rev. Irving Hetherington.—Deposition of Rev. Mr. Laurie.—Presbyterian Population of 1845.—Presbyterian Church of Australia Felix.—The Rev. James Forbes Founder Thereof.—Arrival of the Rev. T. J. Higgin.—Foundation of the John Knox Church.—Opening of the Church at Brighton.—Death of the Rev. Mr. Forbes.—United Presbyterian Church.—Presbyterian Population in 1855 and 1860.

THE PRESBYTERIANS.

EARLY in 1838, the Rev. James Clow arrived in the colony in search of improved health. He had been a chaplain in the service of the East India Company, from which he retired on a well-earned pension. He was the first Presbyterian minister who officiated in Melbourne, and he held afternoon services in the wooden building belonging to the Episcopalians. On the 28th January, 1839, the Rev. James Forbes made his appearance and was installed as the regular minister, and by his earnestness, amiability and self-denial, quickly became a favourite, not only with his own people, but the public generally. The first Elders were Dr. David Patrick and Mr. Robert Campbell, and the attendance at worship exceeded two hundred. They obtained from the Sydney Government the splendid site in Collins Street East, now graced by the Scots' Church, land then little valued as it was too far out of town. On this was built a weather-board room to serve both school and church purposes. The collection of funds was proceeded with to provide a more durable structure, as also a permanent church, and with much success, for on the 22nd May, 1839, a meeting was held at the school-house with Mr. James O. Denny as Chairman. The Committee reported that £686 13s., the amount received in promises, £393 13s. 8d. had been paid, and the Rev. James Clow, with Messrs. Skene Craig, William Ryrie, P. Snodgrass, and Thomas Napier were elected trustees. It was next resolved to proceed with a brick building, and a plan prepared by Mr. Joseph Burns was approved with certain modifications. Though nominally to be a school-house, it was to serve as a church pending the completion of a special edifice as such. Its cost was estimated at £400, of which £110 had been specially subscribed for the school, and £200 was promised by the Government, conditional upon a like amount being obtained by private contributions. This was the origin of the Scots' School, one of the best known places in the old times, before the birth of the Mechanics' Institute; for it was freely given for every useful purpose, and was the scene of some of the most important of the public meetings, and the delivery of the first lectures, in the town. The building has undergone many changes during forty years of strange vicissitude, but unlike most other ancient structures, the greater portion of the old house remains to this day.

Geelong was originally much patronised by Scotchmen, and there were many thriving settlers scattered around. They became very solicitous for a kirk of their own, and in 1839, forwarded a memorial to the General Assembly of Scotland, to despatch a minister to them. On the 9th April, 1840, their wish was gratified by the arrival of the Rev. Andrew Love, who had volunteered his services, which were accepted by the Colonial Committee of the General Assembly of the Church of Scotland.
160

THE CHRONICLES OF EARLY MELBOURNE.

Meanwhile efforts to raise funds for the Church in Melbourne were prosecuted so vigorously that the handsome amount of £800 was soon in hand, and on the 7th January, 1840, a meeting was held to consider the further course to be taken. The Rev. Mr. Clow presided, and Messrs. G. S. Brodie, J. O. Denny, and Dr. Wilkie were selected managers. It was also decided to invite tenders for the building, Mr. Yaldwyn presented a valuable allotment of land at cost price, and was given a piece of plate in recognition of his liberality. During the progress of the subscription the following amusing incident occurred:—The Rev. Father Geoghegan one day, in his street ramblings, met Mr. D. C. M’Arthur, and handed him two bank notes for £6, as the donations of himself and the Rev. R. Walshe (two Roman Catholic priests) towards the building of the Scots’ kirk. Mr. M’Arthur lost no time in advertising the fact in the newspapers, and £3 each from the priests was considered a very handsome doing of the correct thing. When Father Geoghegan read of this next morning, he rubbed his glasses, and thought there must be a mistake somewhere. As to £6 he had not such a sum to spare, as the monetary condition of himself and colleague was in no degree as flourishing as the incomes of some Roman Catholic clergymen since; and he wrote accordingly to the Herald, correcting what must have been, as he thought, a misprint, and declaring that instead of £6 he had only contributed £2—adding his regret that neither himself nor Mr. Walshe could afford more than £1 each. The circumstance having been enquired into, Mr. M’Arthur produced the two notes, which turned out to be a £1 and a £5 note, and the laugh was most decidedly against the reverend donor, who appeared to have been wealthier than he imagined. Mr. Geoghegan laughed heartily, too, and refused an offer to refund the £4, which he had so unconsciously parted with.

At the close of 1840, the Presbyterian position might be thus stated:—

SCOTS’ CHURCH, MELBOURNE.
Minister—Rev. James Forbes, A.M. Elders—Dr. David Patrick and Mr. Robert Campbell.

SCOTS’ CHURCH, GEELONG.

At Geelong sufficient funds were available for the erection of a Church, which was commenced in the early part of 1841, and opened in April of the following year.

No fees were exacted in the Presbyterian Church for the exercise of any of the functions of the ministry; indeed, the clergyman asking payment for his own benefit for Marriages, Baptisms, or Funerals, would subject himself to ecclesiastical censures. There were, however, the following fees connected with Marriages, viz:—

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Of the former sum £1 11s. 6d. was paid over to the funds of the Synod of Australia, the remainder, as well as the whole amount paid for the Proclamation of Banns, was appropriated to the general purposes of the Kirk Session. The clergyman received no benefit whatever from these fees, which were the only charges known in the Presbyterian Church.

FOUNDATION OF THE MELBOURNE CHURCH.

This ceremony took place on the 22nd January, 1841, and though the day was excessively wet, there was no lack of Presbyterian in attendance. The Ministers and Elders taking part assembled at 11 a.m. in the school-room, which was crowded, and after singing some of Psalm cxvi, a movement was made to the ground. There was an unusually large cavity worked in the nether stone, in which was deposited a large bottle, holding the following relics, viz:—A copy of the three papers then published in town—the Gazette, Patriot, and Herald, Kerr’s Port Phillip Directory for 1841, Arden’s pamphlet giving the latest information of the district, and a parchment scroll thus written on:—
THE FOUNDATION STONE
Of the
SCOTS' CHURCH
For the use of the Congregation in Melbourne, in connection with the
NATIONAL CHURCH OF SCOTLAND,
Laid on the twenty-second day of January, 1841, by
DAVID PATRICK, M.D., Elder.
HER MOST GRACIOUS MAJESTY, VICTORIA, Queen of Great Britain and Ireland.
His Excellency, SIR GEORGE Gipps, Knight, Captain-General and Governor-in-Chief of New South Wales.
His Honor, CHARLES JOSEPH LATROBE, ESQ, Superintendent of Port Phillip.
The REV. JOHN TAIT, Moderator of the Synod of Australia, in connexion with the ESTABLISHED CHURCH OF SCOTLAND.
JAMES FORBES, A.M., Minister of the Church and Congregation.
DAVID PATRICK, M.D. and ROBERT CAMBELL, Elders.
SKENE CRAIG, WILLIAM RYRIE, GEORGE SINCLAIR BRODIE, JAMES OLILHANT DENNY, and
JOHN HUNTER PATTERSON, Trustees.
SAMUEL JACKSON, Architect.

The stone was then lowered, adjusted, and pronounced to be duly laid by the senior Elder, who addressed the assemblage. The Rev. James Forbes invoked the Divine blessing in a suitable prayer, the last three verses of Psalm cxxii were sung, the “Apostolic Benediction” given, and all was over. The building, a chaste and tasteful structure, was opened for service on the 3rd October, 1841.

In May, 1841, the Presbyterians in Melbourne and the County of Bourke were reported to number 1477. On the 8th May, 1842, a temporary kirk was opened at Campbellfield by the Rev. Thomas Mowbray, the first pastor appointed there. Five acres of land had been generously given for church purposes by Mr. Neil Campbell, proprietor of the Campbellfield Estate.

The FIRST PRESBYTERY.
In June, 1842, an important step was taken by the Synod of Australia, instructing the Ministers and Elders in Port Phillip to form a Presbytery for the management of the affairs of the Church in Australia Felix. This was done, and the first meeting of the Port Phillip Presbytery was held on the 7th June, in the Scots' Church. The Rev. James Forbes was appointed Moderator, several important topics relative to Church Government were discussed, and special attention was given to the question of Education. In December of the same year, Drs. Drummond and Wilkie, with Mr. J. Johnston, were ordained Elders. A manse had been erected for some time on the kirk-land, in Collins Street, and in May, 1844, the Rev. Mr. Forbes took a trip to Sydney for the benefit of his health. One night (26th May), during his absence, the manse was burglariously entered and plundered of property of considerable value, including two silver communion cups, and a gown of “true Geneva orthodox cut,” brought from Scotland in 1842, by Mr. G. S. Brodie, as a present to the minister. Mr. Forbes was so well liked that the Melbourne thieves would not have the unmanliness to injure him, and circumstances that afterwards transpired pointed, not only the finger of suspicion, but of certainty, to some members of a Presbyterian family, who had received many favours from the hand of the man so outraged. As some of their name are still in the colony, I abstain from further reference to a misdoing so utterly disgraceful.

During this year, church accommodation was provided for several country districts, and in 1845, the Rev. Mr. Love was appointed Moderator, and the ministry was strengthened by the arrival of the Rev. Messrs. Gunn, Lawrie and others.

In May the ladies of the Melbourne congregation raised sufficient funds to procure a new pulpit—a very creditable specimen of colonial workmanship. It was made out of Australian cedar, declared to be as good as Spanish mahogany, and included a canopy, pronounced by competent judges, as forming a model for other places. The contractor was not inappropriately named Rule, and the constructors were two clever mechanics, known as Stains and King.

As was to be expected, Port Phillip could not escape the effects of the disruption of the Church in Scotland in 1843, its influences in due time penetrating to the Antipodes. A local Free-Church movement followed, led by the first minister (Rev. James Forbes), in 1845, a step regarded with much anxiety and
uneasiness by those who remained staunch to the parent tree. Naturally it created a great diversity of opinion amongst the followers of Presbyterianism, and was incessantly talked over, and hotly debated in the newspapers. It was, however, a question with which other religious denominations had no concern; and no matter how individuals sympathised with either side, Presbyterianism was allowed to fight it out in its own way. The authorities of the Scotch kirk had a novel and disagreeable duty to perform—one requiring prudence and firmness to deal with. The first step to be taken was as regarded the Rev. James Forbes, and he should be dealt with promptly and summarily. A meeting of the Presbytery was held on the 17th November, in the church, at which attended the Rev. Mr. Gunn, (Moderator), and the Rev. Mr. Love, with Messrs. James Ballingall, David Ogilvie and D. E. Wilkie, as Elders. Resolutions were unanimously passed (1) declaring the Rev. James Forbes no longer a minister of the Scotch Church, Melbourne, and that he had ceased to be a member of that Court; (2) declaring the pulpit of the Scotch Church, Melbourne, vacant, and that the congregation thereof are at liberty to procure another minister, with due attention to the forms directed to be observed in such cases; and (3) in order to give effect to such resolutions, the same be reported to the Synod. The Moderator was authorised to declare the church vacant from the 29th November, and the Court broke up. The action so taken received the requisite confirmation in due course, and on the 17th February, 1847, a call made by the congregation in favour of the Rev. Irving Hetherington, then officiating at Singleton (New South Wales), was submitted to the Presbytery. After consideration, it was sustained and ordered to be forwarded to Mr. Hetherington, and also to the Presbytery at Maitland. The Rev. Mr. Hetherington came to Melbourne, and was for many years well-known and appreciated as a zealous and untiring missionary.

Places of worship were opened at Buninyong and the Leigh, through the exertions of the Rev. Thomas Hastings, and Building and Sustentation Funds were liberally supported.

In July, 1848, the Melbourne Presbytery deposed the Rev. Mr. Lawrie, at Belfast, where he had been for some time ministering, for certain irregularities charged against him. He denied them in toto, and the Rev. Mr. Love was directed to proceed to the Westward, to make inquiry and report to the Presbytery. In February, 1849, the Rev. Mr. Richardson was despatched on duty to Portland, and for some time had the use of the Wesleyan Chapel there. At the end of 1849, there were, in Port Phillip, five churches, capable of holding 1376 persons, and attended usually by about 900. In March, 1851, the number of Presbyterians, generally, was returned at 12,608, of whom 2955 resided in Melbourne. On the 5th November, 1851, there was a meeting of the Presbytery, attended by the Rev. Mr. Gunn (Moderator), the Rev. Mr. Gore, and the Rev. Mr. Love, when the only business for consideration was an objection by Dr. Wilkie, against the appointment by Mr. Hetherington of Mr. Robert Campbell as an Elder, who had, in 1842, been removed from office by the Rev. Mr. Forbes. There was much discussion on the matter, and the result was the cancellation of the appointment.

**Free Protesting Church of Australia Felix.**

The Rev. James Forbes was joined by a number of Presbyterians of good social standing and well off in worldly means—seceders from the parent kirk. They willingly co-operated with him in the establishment of what was denominated a “Free Protesting Church,” while adhering to the principles and testimony of the Free Church of Scotland; and they held several meetings in furtherance of the project. The first meeting was on the evening of the 17th November, 1846, at the Scots’ Church, Alderman W. M. Bell presiding, at which a Committee was appointed, with the Rev. J. Forbes and Mr. Henrie Bell as secretaries, and £151 subscribed in-ante as incipient “sinews of war” for the new departure. As they would have to turn out of the kirk building it was decided to rent the Mechanics’ Institute for £30 per year, as a temporary place of worship, until such time as a regular church could be erected. It was further agreed that this Free Church was to be uncontrollable by any body external to Australia Felix.

The seceders worked hard; services continued to be held regularly at the Mechanics’ Institute, and the movement was much encouraged by the arrival, in June 1847, of the Rev. J. T. Huie, a missionary from the Free Church in Scotland, who preached several times with much effect in Melbourne and other places, finally settling down at Geelong. Alderman Bell and Mr. James T. Everett were the first appointed Elders.
The new movement spread through the province, and was hailed with satisfaction in some of the then centres of population. Its progress was such that on the 8th September a Synodical Meeting was held at Geelong, attended by the Revs. J. Forbes (Melbourne), Huie (Geelong), and Hastings (Buninyong), when a variety of important business was disposed of.

In the whole of the early ecclesiastical history of the colony, there is no instance on record where such speed was made as in the erection of the first temple of religion of the Free Presbyterian seceders. Times were good, and that body included several respected colonists, who brought both wealth and enthusiasm to the cause in which they had embarked; and the consequence was the early laying of the foundation stone of

THE JOHN KNOX CHURCH,

At the corner of Swanston and Little Lonsdale Streets, where the building stands to-day, which was purchased, and all other preliminaries so expeditiously arranged, that the ceremonial was performed on the 17th November, the anniversary of the formal expulsion of the Rev. J. Forbes by the Presbytery of Scots' Church. There was a large attendance, and an inspection warranted an opinion that if the design were worked up to, it would be one of the neatest and most ornamental of the religious edifices in Melbourne. The proceedings commenced by singing from the Psalms, after which the Rev. Mr. Huie offered a prayer beseeching the Almighty's blessing on the undertaking. The Rev. J. Forbes next read the following lengthy inscription, engrossed upon a sheet of parchment, afterwards enclosed in a bottle and deposited in a cavity made in the stone.

THE FOUNDATION OF

JOHN KNOX'S CHURCH,

In the Town of Melbourne, District of Port Phillip, in the Colony of New South Wales,

was laid on Wednesday, the

Seventeenth day of November, in the year of our Lord, One Thousand Eight Hundred and Forty Seven,

BY THE REV. JAMES FORBES,

PASTOR OF THE CONGREGATION.

For whose use and by whose contributions, it is proposed to be raised, in presence of the office-bearers and members of the congregation.

This Church is intended to be erected for the preaching of the Gospel of Christ, the dispensation of His Ordinances, and the maintenance and diffusion of those principles respecting the Supremacy of the Lord Jesus over the Church which He hath reformed, and the spiritual independence He hath conferred on her, which, from the days of the Reformation, formed a prominent part of the Testimony of the National Church of Scotland, and through continued faithful adherence to which, the Free Church of Scotland was constrained to relinquish the benefits of a Civil Establishment, on the 18th day of May, 1843. It is to be under the spiritual oversight of the Governing Body of the Free Presbyterian Church of Australia Felix,—which, whilst holding the same principles, and maintaining the same testimony, as the Free Church of Scotland, the Presbyterian Church in Ireland, the Presbyterian Church in England, the Presbyterian Church of Eastern Australia, and other Churches in various British Colonies holding communion with them, is not under the superintendence or control, or subject to the interference, of any Body whatever, external to itself, its Supreme Governing Assembly possessing the right of regulating and determining finally all matters pertaining to the internal affairs of the Church, and also all matters pertaining to its relations to all other portions of the Professing Church whatsoever.

The present undertaking is commenced, in humble dependence on the aid of the One King and Head of the Church, on the anniversary of the day whereon the Congregation erecting it initiated the organisation of a Free Presbyterian Church in Australia Felix (in the year 1846).

HER MOST GRACIOUS MAJESTY, VICTORIA,

Being Queen of the United Kingdom of Great Britain and Ireland,

His Excellency SIR CHARLES AUGUSTUS FITZROY, Governor of New South Wales,

His Honour CHARLES AUGUSTUS FITZROY, Esq., Superintendent of Port Phillip,

ANDREW RUSSELL, ESQ., Mayor of Melbourne,

JAMES FORBES, A.M., Minister at Melbourne, THOMAS HASTIE, Minister at Buninyong, and

JOHN TIEGER HUIE, Minister at Geelong.

Elders of this Church—HENRIE BELL, WILLIAM MONTGOMERIE BELL, and THOMAS JAMES EVESB, Committee of Management—MATTHEW ORE, GILBERT MCCALLUR, DAVID DUNCAN, JOHN CARSON, JOHN CLAUS, GEORGE MILL, GEORGE MILLS, ROBERT MCMURTRIE, DAVID MCMURTRIE, JOHN MYERS, GEORGE MILL, and ALF SUTHERLAND.

Architect—CHARLES LAING.
The Rev. Mr. Forbes addressed the assemblage, and eloquently and strongly insisted upon the right of every man to worship his God according to the dictates of his conscience, perfectly uncontrolled by human authority, however specious and alluring it might be attempted to exert such. The solemn event was closed with prayers and the usual benedictions.

The church was completed in an unprecedentedly short time; for a building like it to be ready for service in less than six months was, prior to that time, unheard of. Nevertheless, opened it was on the 7th May, 1848. The Rev. Thomas Hastie preached at 11 a.m., and the Rev. Mr. Huie at 8 p.m. It is a notable fact that the first bell cast in the colony was hung in the tower of the John Knox Church in November, 1850. It weighed 135 pounds, and was fabricated at Langlands' Foundry. On the 19th November, 1849, the third anniversary meeting was held in the church, the chair being taken by Dr. Drummond, and addresses delivered by the Rev. Messrs. Forbes and Huie, with Messrs. Everist and Dunlop. The necessity for the erection of a school-house was strongly enforced; its estimated cost was £200, in aid of which £70 was immediately forthcoming.

A great acquisition was received in the person of the Rev. John Gardiner, sent out by the Colonial Committee of the Free Church in Scotland. He arrived in January, 1850, and on the 27th preached in the Church. The foundation stone of a building as chapel and school-house was laid in Latrobe Street on the 17th December. It was to cost £600, and in due time was opened. By the end of the year the Free Church had three conventicles in full work, providing space for 920 persons, and habitually attended by 680.

A snug little church was opened at Brighton on the 21st April, 1851, and increased interest was manifested in other quarters.

An irreparable loss was sustained by the death of the Rev. Mr. Forbes at the newly-erected manse adjoining the church, on the 12th August, 1851; and some affecting details of this universally esteemed minister's last moments will be found in a subsequent part of this work.

Since the foregoing appeared in print I have received the following from a correspondent subscribing himself, "One Who Knows":—

"I think you have fallen into an error in stating that there was a Presbyterian Church opened in Brighton in 1851. I remember Mr. Forbes preaching in the residence of the late Mr. William Wilson, St. Andrew Street, Brighton, on a weekday afternoon about that time, and I believe that was the only occasion that Mr. Forbes did hold any Divine service in Brighton. To the Rev. Samuel Currie belongs the honor of establishing the Presbyterian cause in Brighton. Mr. Currie was then in charge of the South Yarra Presbyterian Church in which he used to preach morning and evening, and in the afternoon for a considerable time he addressed a crowded congregation in a small house in William Street, Brighton. Mr. Currie frequently walked from South Yarra to Brighton. Occasionally some one would meet him with a conveyance, and on all occasions some of the congregation would drive him back. After Mr. Currie had been preaching for several months, without receiving one penny for his services, the Rev. Mr. M'Veane announced by advertisements that he was to preach on a certain Sunday afternoon in the old English Church, Brighton. A number of Mr. Currie's congregation knowing that the place he had been preaching in was too small, and not knowing that Mr. M'Veane was preaching in opposition to Mr. Currie, went to hear Mr. M'Veane, and consequently Mr. Currie had a very small congregation. After service was concluded he consulted with those present, and it was agreed that he should relinquish the cause which was a heavy drag on him, and had cost him a great amount of labor. Mr. M'Glaughton followed Mr. M'Veane, and was at last settled in Brighton, and under his ministration the congregation erected the church which now stands in Wilson Street; the land on which it was erected was kindly given by Mr. William Mills."

THE UNITED PRESBYTERIAN CHURCH.

In the course of 1848, there were symptoms of another outflow from the main branch of Presbyterianism, a stream but slightly differing from the original waters. Ministers who had by degrees dropped in, and followers cohered, and the first congregation was formed by the Rev. A. M. Ramsay. After a time others followed, a Synod was constituted, and the Protestant Hall was fixed on as the temporary Head-quarters. The first Synodical assemblage was held there on the 22nd January, 1850, presided over by the Rev. A. M. Ramsay, as Moderator, with whom was associated the Rev. W. Jarrett as Clerk, and the Rev. Messrs. T. E. Richardson, from Portland, and L. M'Gillivray, from Belfast. The attendant Elders were Dr. P. M'Arthur, Messrs Walter Adamson, B. Bell, and J. Colhebard. A report of a very encouraging nature as to this section of the Church was submitted, and after the disposal of some miscellaneous business the Session adjourned.
INSCRIPTION.
The Rev. A. M. Ramsay was another of the well-known men of a bygone age. Like Parson Grylls Jesus Christ is held to be the Sole Head and Law Giver of the Christian Church, and the Scriptures of the Old and was amiable and kind-hearted, whilst his unostentatious charities often exceeded his means. Though he was amiable and kind-hearted, whilst his unostentatious charities often exceeded his means. Though he died many years ago, he is worthily represented in Victoria by his son, Mr. Robert Ramsay, M.P.

The United Presbyterians erected a church with almost as much speed as the Free Churchmen. The site procured was in Collins Street East, opposite, but somewhat more westerly, than the Scott's kirk. The foundation stone of the United Presbyterian Church was laid on the 24th September, 1850, with the customary formalities. Dr. M'Arthur, senior Elder, was the principal personage of a group, comprising the Revs. A. M. Ramsay, J. W. Clow, and W. J. Jarrett, with divers Elders, Deacons, and an assemblage, small, but select and highly respectable. Following the example of the Free Church adherents, the United Presbyterians concocted an enormous inscription, which, engrossed on vellum, was read in a loud, ringing voice by the Rev. Mr. Ramsay. For elaborate comprehensiveness it distanced any foundation literature ever so intended in the colony. As it deserves immortalising, here it is verbatim et literatim:

INSCRIPTION.

"Within this, the City of Melbourne, and Province of Port Phillip, on this, the Twenty-fourth day of September, in the year of Our Lord Eighteen Hundred and Fifty, was laid the Foundation Stone of this Place of Worship.

The stone was laid by PETER M'ARTHUR, Esq., M.D., of Arthurton, one of the Justices of the Peace for the Colony, and a Ruling Elder in the United Presbyterian Church, at present assembling in the Protestant Hall, Stephen Street, for whose accommodation and by whose exertions this edifice is erected.

Without affecting by any ceremony or religious service to impart to this building any Sanctity or Sacred character, and without proscribing from within its walls any assembly which the cause of Truth, or Humanity, or Freedom might in seasons of emergency require; this edifice is erected expressly and designately for the Worship and Service of the one living and true God; the faithful preaching of the Gospel of our Lord Jesus Christ; the due observance of the various Ordinances; and the full enjoyment of the privileges of a New Testament Church.

By the congregation preparing under the kind providence of God to assemble within these walls, the Lord Jesus Christ is hold to be the Sole Head and Law Giver of the Christian Church, and the Scriptures of the Old and New Testaments to be the ultimate appeal in all matters of Ecclesiastical Controversy. The Church is considered and declared to be complete in herself, having a Constitution and Administrations, Ordinances and Immunities all her own; requiring no Civil enactment to give effect to her discipline, and no State provision for the maintenance of her Ordinances—Self-sustaining, Self-extending, Independent and Free. 'My Kingdom is not of this world.'—John xviii. 36.

While holding a special connection with the United Presbyterian Synod of Victoria, recently formed, this Church would cherish and cultivate the most extensive Christian alliance. Without partaking of any of the branches of the great Christian commonwealth, this Church extends the hand of fellowship to all who love the Lord Jesus Christ in sincerity and truth, by whatever name or denomination they are known among men. Faith and holiness are deemed the essentials of Christianity, and are hailed with delight as the offspring of grace, wherever they appear; and, being sincerely desirous of maintaining the unity of the Spirit in the bond of Peace, she rejoices in the mutual approximation which at the present time is manifesting itself amongst the various evangelical Denominations.

This undertaking is commenced in humble and prayerful dependence on the grace and blessing of the Supreme Sole Head of the Church, in the year of our Lord MDCCCL, and while this colony is in daily expectation of a new Constitution from the Imperial Parliament in England, detachting it from New South Wales, and erecting it into a separate and independent colony under the designation of Victoria. In the fourteenth year of the reign of HER MOST GRACIOUS MAJESTY VICTORIA, Queen of the United Kingdom of Great Britain and Ireland; SIX CHARLES AUGUSTUS FITZROY, being Governor of New South Wales; CHARLES JOSEPH LATROBE, Esq, Superintendent of Port Phillip, and AUGUSTUS F. A. GREEVES, Esq., Mayor of Melbourne."
THE CHRONICLES OF EARLY MELBOURNE.

In addition to this essay there were also stowed away in the hollowed stone no less than three printed pamphlets, all the brain work of the Rev. Mr. Ramsay, viz.: (1) Minutes of the first Synod of the United Presbyterian Church of Victoria, 1850; (2) The third Annual Report of the United Presbyterian Church, under the pastoral care of the Rev. A. M. Ramsay; (3) An Address delivered to the Presbyterian congregation, assembling in the Protestant Hall, Stephen Street, by their pastor, A. M. Ramsay, on the 17th June, 1849, on the subject of Church sites.

The evening was signalized by a congregational soiree at the Protestant Hall, where some 150 persons attended. Several clerical and lay speakers held forth, and the collection amounted to £18 6s. 10d. The church was opened for Divine service on the 30th March, 1851, when sermons were preached at eleven in the forenoon by the Rev. Mr. Ramsay, and at 3 p.m. by the Rev. Mr. Jarrett.

A second United Presbyterian Church was formed on the 9th May, in a school-house built in Lonsdale Street, opposite the Hospital, under the pastoral care of the Rev. W. Jarrett, when the latter and the Rev. Mr. Ramsay preached. The second day after being a Sunday, the Revs. W. Ross and T. O'Dell officiated, and on the second day after again (Tuesday) a congregational soiree was held, when £40 was raised towards liquidating a liability of £200 on the building.

On the 14th May an Ordination was held in the Collins Street Church, when the Revs. Ramsay, Jarrett, Ross, and M'Nicholl (of Geelong) officiated, and Messrs. David Chapman and David Ballantyne were received into the Ministry.

There were now three branches of Presbyterianism in the new colony of Victoria, and though divided, it could not be said they were antagonistic; but their respective careers it is not for me to follow further. In 1880, the Presbyterian community, as a whole, numbered over 140,000, ministered to by 161 registered clergymen, with 860 places of worship, accommodating 82,730 persons, on the average attended by 72,739, and with an annual approximation of 44,000 services. Population in 1886-7, 151,712; number of ministers, 203; number of churches, 945—affording accommodation for 93,495 persons; number of services, 47,666; average attendance, 77,297.
CHAPTER XIV.

RELEGIOUS DENOMINATIONS: THEIR FOUNDATION AND FIRST CELEBRATIONS—

(Continued).

SYNOPSIS.—Arrival of Rev. Mr. Waterfield.—Foundation of Collins Street Chapel.—First Place of Worship Erected.—Visit of Mr. Hopkins.—The First Traveller.—The Rev. Mr. Dohle's Present.—Rev. Alexander Milton.—Fancy Fair in 1838.—First Ordination, 1838.—Church Population. THE BAPTISTS.—Arrival of Messrs. Crook and Reeves.—First Church Services under Canvas.—Mr. Peter Virtue.—The First Baptisms.—Their Modus Operandi.—The Sacramental “ Dip.”—Mr. Crook's First Presentation.—John Joseph Mouritz, First Minister.—Cows and Theology.—“ Undeterred” Milk.—Outlandish Mischler.—Arrival of Rev. John Hume.—Death of Rev. Mr. Mouritz.—The First Ordained Minister.—Foundation of the First Baptist Chapel.—Visit of the Rev. Dr. Lang.—Rev. Mr. Hunt's Mission for Aboriginal Children.—Second Baptist Congregation.—The Rev. Mr. Scott's Arrival.—Baptist Statistics. THE JEWS.—First Arrival.—The First Baby Jew and Jesus.—Mr. and Mrs. Henry Isaacs.—The First Medical Attendant.—Mr. Edward Hunt his First Patient.—Miss Davis' First Jewish Deceased.—A Cemetery with One Corpse.—Arrival of Rev. Mr. Rintel.—First Circumcision.—“ Kosher Meat” at a Premium.—Importation of Passover Cake.—The First Jew Town Councillor.—The “Kosher-Harshon.”—The First Fall Mitzvah.—Mr. Asher Hyman Hart.—Yom Kippur Services.—First Synagogue Site.—Address to the Chief Rabbi Dr. Adler.—Visit of the Rev. Dr. Lang.—First Services. GERMAN LUTHERAN CHURCH.—Influx of German Immigrants.—Arrival of the Rev. Mr. Rupprecht.—First Services.—Mrs. Zahn Supports a Proposition.—Chairman's Prohibition of the Lady's Speech.—Chairman's Ruling Defied.—Mr. Rupprecht's Explanation.—First Baptisms.—Failure of Attempt to Establish German Church.—Erection of First German Church.

THE INDEPENDENTS.

THE Bull and Mouth Hotel is one of the best-known localities in Bourke Street, but before either the “Bull” or his “Mouth” was known in Melbourne, there was erected within a few yards of the present hostel, a wooden mansion, in which Mr. John Gardiner (an ancient more than once referred to in these pages), resided. Here, upon its master, there called on the 22nd May, 1838, the Rev. Mr. Waterfield, an Independent minister, and he was made welcome. He had not been long out from England, and visited Hobartown en route to Australia. In this house Mr. Waterfield sojourned for some time, commenced the services of his church there, and a respectable congregation was soon found. “Johnny Fawkner,” a sturdy Independent in religion, as in other things, was then busily engaged in having a temple of Bacchus erected at the corner of Collins and Market Streets, soon had it finished, and being desirous of providing for the spiritual, as well as spiritual comforts of his co-religionists, placed the large room of the “Public” at the use of Mr. Waterfield and his followers. It was accepted, and on every Sabbath afternoon about one hundred Independents assembled there for public worship. In the course of the year, efforts were made to provide a permanent chapel, and at a public meeting a Building Committee was nominated, consisting of the Rev. Mr. Waterfield, Messrs. J. P. Fawkner, E. M. Sayers, Henry Kettle, and John Abeline. It was announced that £130 had been collected in Melbourne, £130 in Hobartown, and £130 in Sydney. A temporary chapel was erected in July, and on 3rd September, 1839, the foundation of the permanent edifice was laid by Mr. Henry Hopkins, of Hobartown, on the very suitable site in Collins Street, east of the present commodious and costly Independent Chapel. It was opened for Divine service on the 1st January,
1841, being the first permanent place of worship erected and finished in Port Phillip. There were the unusual number of three sermons at as many services, the Rev. Mr. Waterfield preaching at 11 a.m., Rev. Mr. Forbes (Presbyterian), at 3 p.m., and Rev. Mr. Orton (Wesleyan), at 6 p.m.

Amongst the great early benefactors of Congregationalists (a synonymous designation, by which the Independents are sometimes indicated) in Port Phillip, was Mr. Hopkins, who, visiting the settlement in 1837, on returning to Van Diemen’s Land, represented to the Congregational Missionary Society in England the opportunity presented by the embryo colony, and was thereby instrumental in having Mr. Waterfield sent out from home. The first trustees of the Independent Chapel were the Rev. W. Waterfield, Messrs. J. P. Fawkner, J. R. Murphy, E. M. Sayers, and R. Bourne (of Sydney).

The Independents were not a numerous body, and there is not much to record of them. They steadfastly adhered to their chapel, and in September, 1842, the Rev. Mr. Docker, the owner of a large slice of Richmond, presented them with a chapel site there, on which, ere the year closed, they had a small temporary building put up. About the same period a seraphine had been added to the Collins Street chapel, but it did not work very smoothly, and for this reason, and because the majority of the congregation entertained a strong conscientious objection to instrumental music, its use was discontinued. In 1843 the Rev. Mr. Waterfield was transferred to Van Diemen’s Land, and his place in Melbourne taken by the Rev. Alexander Morison, sent over by the Van Diemen’s Land Home Missionary Society, who continued in the pastorate of the parent church for several years. The manner in which he discharged his ministerial functions gave general satisfaction, and, as a special recognition of his highly appreciated services, on Christmas Day of 1845 he was entertained at a soirée, and Mr. Coltheard, on behalf of the congregation, presented him with a beautifully worked purse containing eighty-two sovereigns. At a public meeting held in January, 1846, Mr. George Annand, as treasurer, submitted his statement of accounts, and the congregational “budget” disclosed a most satisfactory state of affairs. The success of the Wesleyan bazaars, no doubt, instigated the Independents to resort to the same popular device for gathering in a bank-note harvest, and accordingly they set to work at a Fancy Fair towards the end of 1847. It was held at the Mechanics’ Institute, and ran over two days, the 14th and the 15th December, and though they had not the benefit of “Big Marsden’s” tact and skill, they must have managed things wonderfully well, for the first day’s takings netted £150, and the second £80. As a pecuniary result this beat the Wesleyans hollow.

On the 18th January, 1848, the first Ordination took place, when the ceremony attracted a numerous attendance, and several of the ministers of other persuasions assisted. The proceedings were commenced by the Rev. Mr. Hewlett giving out a hymn, after which he read from Romans x. and 1 Epistle Timothy. The Rev. Mr. Morison preached a very appropriate sermon on the objects and nature of the Christian ministry, taking for his text 2 Corinthians, v. chapter, 18 verse. It was then announced that Mr. M’Gillivray, for some time a Catechist at the Pyrenees, was a candidate for ordination. He was accordingly interrogated by the Rev. Mr. Jarrett, and gave satisfactory replies. The Rev. Mr. Sweetman recited the Ordination prayer, the candidate kneeling, after which the imposition of hands was effected by the minister placing his hand on the head of the postulant. The charge was delivered by the Rev. Mr. Ramsay, and the benediction by the Rev. Mr. Hewlett closed the proceedings.

1881 had 49 registered ministers, and 107 chapels or places of worship, where 18,000 attendants could be accommodated. The average attendances were 9360, and the annual services might be stated approximately at 10,000. In 1866-7 the foregoing items stood as follow, according to Mr. Hayter:—Registered ministers, 54; churches and other buildings used for public worship, 76; accommodating 17,400 worshippers; number of services, 14,000; average attendance, 9000; total population, 22,727.
Of all the religious denominations connected with the primitive days of the colony, less is publicly
known of the Baptists than any other, and I have seen little or nothing in print about them prior to 1842, yet
the circumstances connected with their early services and ceremonies possess such rare interest, as renders
them well worthy of collation, though the process, as in the present instance, is one of extreme trouble. In
the year 1838 there were only a very few Baptists in Melbourne, and this handful was soon supplemented
by the arrival of Messrs. Samuel Crook and Robert Reeves, with their families, from Sydney. A congregation
was at once formed, and there was no room in town available to them, they decided on holding their first
service on an unused area of land in Collins Street, where the Argus office is now built. This half-acre
allotment was purchased by Mr. Thomas Napier, at a Government land sale, for £129 4s. He was an
old colonist, and resided for many years at Rosebank, Essendon; and he kindly permitted the Baptists to
use the place temporarily for religious purposes. There was then in Melbourne a well-known store-
keeping firm, trading as Miller and Virtue, which lent a large tent, and thus was the first Divine service
of the Baptists offered, under the conductorship of Messrs. James Wilson, and the Mr. (Peter) Virtue
aforesaid. This same Peter Virtue made efforts to scatter the rays of what he believed to be the true light
on the benighted darkness of the present day. His misdirected enthusiasm at wharf-gatherings brought
him somewhat prominently before the public a few years ago. Such an old colonial missionary has a
strong claim to exceptional indulgence, and though many may disapprove of the mode in which he chose
to expound his religious principles, they were entitled to a certain degree of respect, no matter how
eccentric or erroneous may have been the course which his advanced age and strong convictions incited
him to pursue.

Adult baptism by immersion is one of the recognised rites of the Baptists, and in modern times it is
the practice for Baptist congregations, when means and circumstances permit, to have a species of leviathan
bath, or, as it is named, a “baptistry,” erected in the churches where the immersions take place; but at the
period I am writing about, there were no such convenient appliances, and so when an immersion was
necessary, it was effected in the sea-water at the beach, below Emerald Hill, and near the present Albert
Park railway station. All this country was then a dense scrub of ti-tree and undergrowth, and there was little
difficulty in constructing two arbours some distance apart, which, secured by canvas screens, formed
convenient retiring rooms for the ladies and gentlemen participating in, or witnessing the ceremony.

In reference to these open-air baptismal batheings, some misconception exists amongst many persons outside the
pale of the Baptist denomination, in correction of which, it may be stated, that such public observances were
always conducted in a solemn orthodox fashion. The persons to be immersed, and the immerser, took
changes of clothing with them to the beach. They emerged from the retiring room or bower, the postulant
with a long loose black gown over his or her clothes, and the operator also gowned. They then walked
into the salt water two or three yards, when the operator, laying light and reverent hands upon the postulant,
forced him, or her, gradually backwards until covered by the water, drew the individual up again, and thus
the sacramental “dip” was consummated. The retiring-room was again resorted to, to substitute dry for
wet clothing, and the ceremony was over. The first baptism by immersion took place in 1839, and the first
person so religiously treated in the Colony was Mrs. Crook, the wife of the party of that name before
mentioned. The operator was Mr. Robert Reeves, shipmate of the Crooks, from Sydney. I believe I am
correct in stating that the celebration of this ordinance is not necessarily a “Ministerial” work, although it
is generally performed by a Minister. On the second occasion there were three candidates, two ladies and a
gentleman—Mrs. Mouritz, wife of the Rev. J. J. Mouritz, Miss Hart, afterwards married to Mr. Robert Ker,
so long in business in Melbourne as a house and land agent; and a Mr. Hollaway, a cordwainer of the time.

The officiating celebrant in the last instance was the first Baptist minister in the colony, of whom a
short sketch will not be out of place, especially as he was for many years a well-known citizen. John Joseph
Mouritz was a native of the Irish town of Dundalk, and when a young man, for some family reason, enlisted
in the 24th Regiment, and served for several years in India. On his return to England he was purchased
out, but being religiously inclined joined the Wesleyan connection, and subsequently the Baptists. He
belonged to that section known as the Scotch Baptists, one of the chief peculiarities of which is to have no
THE CHRONICLES OF EARLY MELBOURNE.

regular ordained minister—each male member being required to exercise what is technically termed "his gifts." Mr. Mouritz had received a liberal education, and being possessed of considerable ability, he soon became a regular preacher, and was favourably known as such. He married, and in course of time arrived in Sydney, where he preached to the Baptist denomination. In July, 1840, he came on to Melbourne, and officiated as a Baptist minister in a furniture show-room in a large two-storied building belonging to Mr. S. Crook, which stood off the streetway on the land next to the Town Hall, now the site of the Victoria Coffee Palace. The first "Independent" service was held on the site of the present Bull and Mouth Hotel, and not far from where a wooden theatre, the first in Melbourne, was about to be erected, and hence, it may be said, sprang also the first regular Baptist congregation. The minister was, however, without any fixed stipend, nor any other emolument, and as the best of men cannot maintain himself and a family upon spiritual aliment alone, it was needful that he should resort to some certain means of support. He purchased a slice of the Bowerman Estate, then taking in a good deal of Newtown (Fitzroy) in the vicinity of Gertrude Street, and putting twenty cows upon it, started a luxury often not less acceptable than prayer, pure "undocctored" milk, unbaptized by immersion either in fresh or salt water. But distilling evangelical milk from the Gospel was more congenial to him than extracting it from horned cattle, and the new venture terminated in a failure. In fact the cows procured were wild cattle, so untameable that they scorned the restraint of either bail or leg rope, and, to the little more than novice in dairy-farming they were simply unmanageable. After resorting ineffectually to several pacifying expedients, Mr. Mouritz was advised to compel his milchers that would not be milked to "take the veil," and he accordingly procured a number of empty mat-made sugar sacks known as "sougie bags," and, at much risk to life and limb, each cow was hooded with one of them when the milking time came. This only made bad worse—the cattle irritated before, were now actually maddened, and they plunged and kicked out in the stockyard in a way that soon cleared it of all but themselves. One day, after the "veiling process" had been with difficulty accomplished, the cows, considering that the nonsensical farce had gone far enough, rushed the fence, tore everything before them, fled blindfolded into the bush, and the new venture terminated in a failure.

Towards the end of 1841 an effort was made to unite the members of the congregation more closely, and bring them together in a more central locality, for Fitzroy was then considered quite a long and wearisome walk from Melbourne. It was so far successful that Mr. Mouritz discontinued the services on the Bowerman Estate, and the Baptists obtained from the Rev. James Forbes, the Presbyterian minister, a temporary chapel, the use of which he gave freely to the denomination.

The First Orained Baptist Minister.

Was Mr. Ham, who came from Birmingham, en route to Sydney, but, touching at Melbourne, was induced by representations made to him to go no further. Mr. W. H. Mortimer, recently deceased, had a good deal to do in the securing of Mr. Ham's valuable services, and though an Independent himself, Mr. Mortimer's energy and liberality on behalf of the early Baptists were as remarkable as creditable to him.

The Rev. Mr. Ham conducted services in the Mechanics' Institute, and with such success that he determined on remaining in Melbourne. A church was formed on the 20th July, 1843, and zealous efforts made to procure sufficient money to warrant an application to the Government for a grant of land upon which to erect a suitable place of worship. This was accomplished, and though there was no difficulty in obtaining the church site, there was much perplexity in finally determining where it was to be. Of the land-lots eligible for the purpose there were only three available, viz.:—(1) the half-acre allotment in Collins...
THE CHRONICLES OF EARLY MELBOURNE.

Street, where the National Bank now stands; (2) the site of the present Baptist Church; and (3) some half-acre lots near the intersection of Collins, Spring, and Little Collins Streets, now known as Dr. James' Corner. The first was considered altogether unsuitable because of the floods, and the third because it was too far in the bush! for in 1843 there were hardly any houses further east than the Independent Church, which was quite in the country, and a long way out of town! The second, therefore, was unwillingly applied for, and its acceptance was taken with a gulp, for to receive assistance from the State was contrary to all the traditions of the denomination. However, it was their poverty, not their will, that consented.

By November, 1844, they had £300 in hand, portion of it coming from contributions by persons belonging to other religious persuasions, and the next step was to expedite the commencement of the new building as much as possible.

FOUNDATION OF THE BAPTIST CHURCH.

The first stone was laid on the 21st May, 1845, when there was an attendance of about 300 persons, including several ministers of other denominations. The day being beautifully fine, was hailed as an auspicious omen by the Rev. John Saunders, who had come from Sydney to be present. The rev. gentleman, in opening the proceedings, thus referred to the circumstance—"Truly with such a brilliant sky above us, 'the Heavens declare the glory of God, and the firmament sheweth His handiwork.' To this Great Being let us on the present occasion address a Hymn of Praise." Then was sung the 117th Psalm—

"From all that dwell below the skies
Let the Creator's praise arise," &c.

The Rev. A. Morison next offered Solomon's declaratory prayer, 1 Kings viii. 22-61; and the Rev. W. Schofield invoked the Divine blessing on the undertaking.

The Rev. J. Saunders delivered an exceedingly appropriate address, after which was exhibited a brass plate, on which was engraved, by Mr. Thomas Ham (a son of the pastor, and one of the first engravers in Melbourne), the following inscription:

THIS FOUNDATION STONE
Of the
FIRST BAPTIST CHURCH
In Australia Felix,
Was laid on the 21st May, A.D., 1845,
By the REV. JOHN SAUNDERS, Pastor of the First Baptist Church, Sydney.

This was the briefest composition of the kind ever buried under the feet of any of the old "holy places" in the city, and stands out in simple contrast to most of the "inscriptions" which have figured in some of the preceding religious notices. The inscribed plate was then placed in its cavity, and enclosed by the lowering of the upper stone, after which the architect displayed a plan of the proposed building, and read off its dimensions, viz., 50 feet by 33 feet. The Rev. J. Saunders offered a short prayer, and concluded with a benediction. Several donations were handed in, and the evening was signalized by a grand tea-party at the Mechanics' Institute. Though not quite finished, the church was opened on the 28th December of the same year.

The Rev. Dr. Lang, being on a visit from Sydney in January, 1846, he preached on the 25th to a numerous audience, and the result was a liberal contribution to the Building Fund.

The Rev. Mr. Ham continued in pastoral charge until the end of 1847, when the delicate state of his health obliged him to try the milder influence of the climate of Sydney, where he succeeded the Rev. John Saunders in the ministry, vacated also through ill-health. Whilst in Melbourne, Mr. Ham succeeded in establishing a mission for aboriginal children at the confluence of the Merri Creek and the Yarra, close by the Studley Park Falls. Here buildings were erected, and some youngsters of both sexes, from the Yarra and other tribes, found shelter, and were religiously and secularly educated. The boys were also
instructed in gardening, and the girls in needlework. The mission was ultimately abandoned in consequence of the proximity of a white population, and the evil influences so communicated. The parents of the children also kept hanging about the place, and as the striplings grew up, occasionally induced them to desert the establishment, and relapse into the wild and barbarous condition, from which attempts had been made to reclaim them. Though the Rev. Mr. Ham left Melbourne for Sydney, in the course of time several of his sons, after attaining to man's estate, cast their future lot in Melbourne. Two of them now constitute the well-known firm of auctioneers, Messrs. C. J. and T. Ham, of Swanston Street. The "C. J." who first saw Melbourne with his father, when an interesting five-year-old urchin, is the same gentleman who so efficiently and popularly filled the important and honourable office of Mayor of Melbourne, in the year of Grace, A.D. 1882.

For two or three years no organised effort was made to secure ministerial assistance for the denomination. The Rev. W. P. Scott arrived in the province, and he, Mr. John Lush, and other lay preachers officiated in Collins Street Chapel, whilst Mr. Mouritz continued his services in Fitzroy.

On the 20th October, 1850, a second Baptist Church was opened in the Mechanics' Institute, by the Rev. Mr. Scott. It was based on what was known as the Communion Principle. There used to be two Sabbath services, viz., at 11 a.m. and 6 p.m.

Mr. Lush was a very acceptable preacher, and as such was attached to the Collins Street Chapel for several years, and by degrees Baptist Churches were founded at Prahran, Kew, Brighton, Geelong, and other places.

In 1881 there were 47 registered Baptist ministers in Victoria, with 77 houses of worship, capable of accommodating 13,400 persons, and usually attended by 7,269—the approximate annual services numbering 8,239. Mr. Hayter's Statistics for 1886-7 are as follow:—Registered ministers, 47; churches and other buildings used for public worship, 95—affording accommodation for 13,850 worshippers; number of services, 8,777—the average attendance being 867; total population, 23,514.

THE JEWS.

The first Jewish arrival in Port Phillip was Mr. Solomon, soon after the Batman-Fawkner occupation. Coming from Launceston he settled down on the banks of the Saltwater River, where a crossing-place, "Solomon's Ford," was named after him. The first Jewish shopkeepers in Melbourne were Messrs. D. and S. Benjamin, Harris and Marks, Moses Lazarus, and Isaac Lazarus Lincoln. The last-named went, in a few years after, with his family, to California, and, in returning to the colony, all were drowned save the eldest son. The first baby Jew born in Victoria was a son of Mr. S. Benjamin, and the first Jewess, the daughter of Mr. Michael Cashmore. The first medical attendant upon the Jews was Dr. Arthur O'Mulhane, a physician of much skill, and an affability that made him a special favourite; and Mr. Edward Hart was his first patient. The first Jewess deceased was Miss Davis, whose father kept the Royal Exchange Hotel, Collins Street, on the site of the present Bank of New South Wales; she was buried at a small Jewish Cemetery at Merri Creek—the only corpse interred there, for the place was soon abandoned in consequence of its being in the heart of a stone quarry. Until the arrival of the Rev. Mr. Rintel in 1849, no person was duly qualified to administer the ceremony of circumcision; and the first recipient of the rite was the son of Mr. A. H. Hart. During the ministry of Rabbi Rintel in the colony, he officiated individually at the rite of circumcision twelve hundred and fifty times. Likewise, there was no such thing as "Kosher Meat" eaten by the Port Phillip Jews until the Rev. Mr. Rintel appeared, for there was no person authorised to prepare it. They had Passover cake, but even this useful had to be imported from Sydney. Mr. Michael Cashmore was the first Jew elected to the Town Council of Melbourne. He presented the settlement with ten children in his time, and was a hale and hearty citizen to the time of his death.

For the following historical sketch I am indebted to an honored member of the Jewish Faith, and one of the most respected of our citizens:—

"Far away from the centres of Judaism in the Old World, and removed by leagues of land and sea, by change of climate, thought and habit, from the 'Home,' the flame of Judaism yet burns brightly in
THE CHRONICLES OF EARL Y MELBOURNE.

Australia. As in ancient days the Jewish exiles carried fire from their altars to the strange land whither they went forth to dwell, so do the Jews of the present day, whithersoever they wander, carry with them the fire of Judaism, to burn on the new altars which they raise in their wanderings. Yes, even in this ‘Ultima Thule,’ this remote region, where the Jew must turn Westward rather than Eastward if he would look towards Jerusalem—where Passover occurs in the Autumn, and the Feast of Tabernacles in the Spring of the year—still, longing eyes are lifted towards the ‘Holy Home,’ and pious hearts beat for the Restoration.

FIRST JEWISH WORSHIP IN 1839.

"The commencement of the celebration of the Rites and Ordinances of the Jewish Faith in Melbourne, was a singularly modest one, and dates far back in the annals of the Colony. Even as the Israelites of old in the wilderness had to content themselves with a Tabernacle as their place of worship, so their descendants in this far Southern land, erected their tent in the, then, almost wilderness, for the worship of the Most High, in accordance with their ancient usages and traditions.

"Divine Service was held for the first time in Melbourne on the Festival of the year 5600 (A.D. 1839). The Jewish residents then in Melbourne were not sufficient in number to form a Minyon.

"On the New Year Festivals of 1840, Divine Service with a full Minyon was held for the first time in Port Phillip, Messrs. Edward and Isaac Hart having arrived a few days before the New Year, they completed the number (10) of male adults required for that purpose. Mr. Edward Hart rendered valuable aid in the performance of the services. During the year 1841 the late Mr. A. H. Hart arrived. This gentleman must be regarded as the pioneer who cleared the way and acclimatised, so to speak, the practices and ordinances of the Jewish religion in this Colony. He not only gave time and means in aid of the congregation, but also acted for many years in the capacity of Honorary Lay Reader, and performed the functions of a Minister until the services of a duly authorized and properly qualified Rabbi could be secured. The New Year and Yom-Kipur services in 1841 were held at the newly built (but unoccupied) Port Phillip Hotel, Flinders Street. The number of attendants was from twenty to twenty-five. Mr. A. H. Hart was on that occasion assisted by his brother, Mr. Edward Hart, and Mr. Lewis Nathan, the latter gentleman being on a visit to this Colony from Hobart, Tasmania.

"At a general meeting held on Sunday the 29th of Tishri, 5604 a.m. (21st January, A.D. 1844), it was unanimously resolved—That this congregation be designated—The Holy Congregation of a Remnant of Israel.

"The laws as prepared by the Committee were read seriatim, and after some verbal amendments, unanimously approved of.

SUNDAY, 28TH JANUARY, 5604 A.M., 1844.

"At a general meeting held this day, at the residence of Mr. A. H. Hart, the foregoing laws as amended were read and unanimously confirmed.

Officers and Committee.—Mr. A. H. Hart, President; Mr. S. Benjamin, Treasurer.


Hon. Secretary.—Mr. M. Cashmore.

"From the foregoing it will be seen that the first regularly constituted congregation of Jews for public worship, in Melbourne, was founded in the year 1844, and that the first President of that congregation was the late Mr. A. H. Hart.

"In 1844 a valuable and central piece of land, situated in Bourke Street West, was procured from the Government, mainly through the exertions of the zealous and indefatigable Mr. A. H. Hart. In 1847 an unpretentious but suitable brick building was erected thereon. This was the first structure erected for public Jewish worship in this Colony.

"Soon after the discovery of gold in Victoria, the influx to the Jewish population became so great that it led to the necessity of raising funds to build a Synagogue commensurate with the requirements of the times. This was speedily accomplished, though the cost of doing so was about £12,000. Mr. David Benjamin (now residing in London) heading the list of contributors with £1000, his brother, the late Mr. M. Benjamin, following with £500.
"In 1842 Mr. A. H. Hart obtained from the Government a grant of land in the Old Cemetery for Jewish interments, and, sad to say, the first participant of the melancholy privilege of being buried in that consecrated ground, was Mr. Lewis Hart, a brother of the gentleman whose career of usefulness has been faintly indicated, and who died suddenly after a few months' residence in the Colony. In this case the last duties and services to the departed were rendered by Mr. A. H. Hart himself. A tombstone erected to the memory of the deceased bears the first Hebrew inscription, which was written by the hand of the bereaved brother.

"The Melbourne Jewish Philanthropic Society, which has been of vast benefit to the needy of the Jewish Faith, was founded by the late Mr. A. H. Hart, in 1849.

"They (the Jews) possess six synagogues which are governed independently of each other, two being in Melbourne—one in the west, and the other in the east of the city. There is also one at St. Kilda, one at Ballarat, one at Sandhurst, and one at Geelong.

"Mr. A. H. Hart and Mr. David Benjamin left this colony for England in 1854; the former died there in 1870; the latter continues to labour for (and contributes from his purse liberally to all matters appertaining to) the social, moral, and intellectual advancement of his co-religionists. Many other Jews have also acted nobly and supported the cause of their religion in the Metropolis of the South, such as the late Hon. Edward Cohen, M.L.A., Mr. Nathaniel Levi, Mr. Henry Harris, and others."

**The Chief Rabbi.**

In January, 1846, a beautifully prepared address was transmitted by the Jews of Port Phillip to the Rev. Dr. Adler, the Chief Rabbi of the United Congregation of Jews in the British Empire. It was written by Mr. A. H. Hart, President of the Synagogue, transcribed on vellum by Mr. Craig, and embellished by the pen of Mr. Joseph Pitman. In the succeeding November a reply was received, couched in grateful and complimentary language, and thus concluding:—"May the Almighty favour you with all His temporal blessings, and may His holy law find a home in your distant isle, and His precepts be duly venerated and followed amongst you. Such are the fervent wishes of, Mr. President and gentlemen, your faithful servant, N. Adler, Dr., Chief Rabbi, London, 7th day of Tamuz, 5606 A.M."

**Founding the First Synagogue.**

At eight a.m., on the 25th August, 1847, was laid the first stone of the first Synagogue in Melbourne.

The ceremony was performed in the presence of nearly all the Jews in Melbourne, and a sprinkling of the other residents.

The President took his stand at one end of the stone, the Honorary Reader opposite, and the Honorary Secretary on one side, with a Scroll.

The ceremony commenced by the Reader reciting a prayer, and then reading the Scroll, which bore an inscription in Hebrew, of which the following is a translation:

By favour of Almighty God, the Foundation Stone of this Building, to be denominated, "House of Prayer of the Holy Congregation of Remnant of Israel," Being the first in the district of Port Phillip dedicated to the worship of the MOST HIGH, Agreeably to the Laws of Moses and Israel,

Was laid by Solomon Benjamin, President, on Wednesday, August 25th, 5607 (1847),

In presence of the Members of the above Congregation,

Sir Charles Augustus Fitzroy, Knight, Governor of New South Wales;

Charles Joseph Latrobe, Superintendent of Port Phillip;

Charles Laing, Architect; James Webb, Builder; Asher Hyemen Hart, Past President, Hon. Reader.

Trustees:—Asher Hyemen Hart, Michael Cashmore, and Solomon Benjamin.

The Scroll, deposited in a bottle, was duly placed in the stone, which was then adjusted by the President with a plumb, level, and square, the mortar spread with a silver trowel, and the upper stone
THE CHRONICLES OF EARLY MELBOURNE.

fixed in its proper position, when corn, wine, and oil were distributed, and the following prayer pronounced
by the Hon. Reader:—

"Almighty Architect of the Universe, who didst, ere the creation of man, lay the foundation of the earth,
stretching out the heavens like a curtain, and placing the beams of Thy chambers in the waters.
Thou art clothed with glory and majesty: Thou alone art the Author of all good gifts. Vouchsafe Thy
blessing on this work in which we are now engaged in honour of Thy holy name. Bless it, O Lord! as
Thou didst bless the work of Solomon, the great King of Israel. Grant that the structure which we hope
to see here spring up may promote the welfare of Thy people. May Thy bounties make us happy, and
endow us with gratefulness, so that we may be ever eager to meet each other in this minor sanctuary,
to offer, from the fulness of our hearts, thankfulness to Thee. May this structure prove to us the happy
effects of brotherly love. May it teach us to embrace the pure doctrines of Our Holy faith, as a means
whereby we may learn to be happy. May it teach us to practice charity in its purest sense, which inculcates
'Love thy neighbour as thyself,' whereby we may live in the bonds of harmony and peace. We beseech
Thee, O Lord, to bless our Sovereign Lady Queen Victoria, Adelaide, the Queen Dowager, Prince Albert,
Albert, Prince of Wales, and all the Royal family. Let Thy wisdom be their guide, Thy Providence their
protection, and Thine everlasting kingdom their final portion. Grant, O Lord, that our faith may ever rest on Thy promises, that we may live happy and contented to the fulness of time, when it
shall please Thee to restore us once more to that land which Thou didst promise to our forefathers, that
at last we may form part of Thy glorious and eternal Temple above. Amen."

The Hon. Reader next gave forth this invocation:—"May the bounteous hand of Providence ever
supply this Province with abundance of corn, wine, and oil, and all the other necessaries of life. May He,
whose mighty hand encompasseth eternity, be the Guardian and Protector of this House of Prayer,
dedicated to the worship of His Holy name. May He long preserve it from peril and decay. Amen." The
President followed with a brief address; the ceremonial was concluded, and after a hearty
hurrah the company departed.

Previous to the termination of the proceedings, the sum of £2 10s. was collected, and handed over
to the workmen (a most unusual appropriation), and in the evening the "Children of Israel" celebrated the
event by dining together at the Shakespeare (now the Union Club) Hotel, in Collins Street.

The building was opened for service on the 17th March, 1848.

THE FIRST RABBI.

The Rev. Moses Rintel, the first Rabbi in the colony, was born in Edinburgh in 1824. His father
(the Rev. Myer Rintel), had acquired a high reputation as a Hebrew and Talmudical scholar. The son
received a diploma from Chief Rabbi, Dr. S. Henschel, and as a duly authorized Jewish Minister, went to
Sydney in 1844, and not only founded, but became Principal of the Sydney Hebrew Academy. In 1849
he accepted "a call" from Melbourne, where he afterwards officiated for some years, and was mainly
instrumental in establishing the Mickva Yisrael Synagogue in East Melbourne, and was appointed to its
pastorate. Few public men were better known in the city during his time than the "Rabbi Rintel," as he
was called, and he died regretted about seven years ago.

On the 3rd September, 1849, the second anniversary of the foundation of the Synagogue was
signalised by a grand dinner at the late Rainbow Hotel, corner of Swanston and Little Collins Streets.
The symposium was not an exclusively Jewish affair, for a few select Gentiles were admitted to partake of
the carnal viands. Quite a jovial evening was spent, and it was difficult to decide as to the superiority of
the speeches or the potations, for both were of the "first brands." The conventional toasts were duly
pledged, and the following were received with "nine times nine" and all the honours:—"The Melbourne
and the Jewish Clergy," and "Sir Moses Montefiore.

The Executive of New South Wales having refused an application from the Jews of Port Phillip
for a grant of £500 out of the State Aid for Religion Fund, so much indignation was felt in
consequence, that a public meeting was held on the 25th August, 1850, to protest against what, as colonists, they believed to be unfair treatment. Resolutions were passed expressive of sorrow and disappointment at the action of the Government, and sanctioning the presentation of a petition to the Secretary of State for the Colonies, and an address to the Board of Deputies of British Jews in London, soliciting their influence with the Colonial Office. Addresses were delivered by the Rev. M. Rintel, Messrs. A. H. Hart, M. Cashmore, S. Benjamin, and others.

In 1881 the Jewish population of Victoria were some 5000, with five registered ministers, six synagogues or places of worship, offering accommodation for 1784 attendants, 489 of whom did averagely attend, and their approximate annual services were 1274.

In the Statistics for 1886-7 the numbers are thus given by Mr. Hayter—Population, 4953;* registered ministers, 8; Synagogues and other buildings used for public worship, 7—affording accommodation for 2370 worshippers; number of services, 1350; average attendance, 617.

**PRIMITIVE METHODISTS.**

A congregation of this section of the Christian Church was formed in 1840, and by much perseverance a sufficient sum was collected wherewith to purchase a small piece of land in Latrobe Street, and proceed with the erection of a chapel and school-house, the estimated cost being £500. The foundation stone was laid on the 17th December. The pastor, or, as he was styled, local preacher, was Mr. J. M. Bryant, and steps were taken for the building of a chapel at Brighton. The Melbourne structure, a compact brick building, was speedily run up, and so was the chapel at Brighton, for they were both opened for service early in the following year. The first anniversary meeting of the congregation was held in the Latrobe Street Chapel, on the 23rd March, 1851, when it was announced that there was cash in hand amounting to £112 15s. 4d. The place at Brighton was opened on the 20th April, when the subscriptions and collections were reported at £84 13s. 2d, and there were friendly promises of £66. The occasion was marked by the presentation to Mr. Bryant “by a number of official and unofficial friends” of a “blessed Bible and Concordance, as a small testimony of their sincerity, and as a public demonstration of their gratitude for his labours.”

**CHURCH OF THE TABERNACLE.**

In 1850, the Rev. John Allen got together a small congregation under the above designation, and they erected a small chapel in Fitzroy Street, Fitzroy. On the 8th May they held their first service, and in September excited some interest, as they were joined by John Wroe, the founder of a sect known as “Beardies.” Wroe himself exhibited, for that beardless time, what was considered a frightfully disfiguring hirsute crop, which fell in plentiful coils from his face down over his breast. He passed himself off as a “bearded” prophet, but his foretellings were not as realistic as his hair. He pretended he had confidential communings with a Holy Spirit, who deputed him to declare that the future of Melbourne would be of the brightest description, only that the early coming of the Millennium would spoil everything.

**WESLEYAN METHODISTS ASSOCIATION.**

Early in 1851, the Rev. Joseph Townend arrived from England as a Missionary from the Wesleyan Association, and after beating up about forty followers commenced services in a room in George Street, Fitzroy. A small chapel was afterwards built there, but there commenced such a discord between the Minister and the Trustees, that their squabblings were only settled by the intervention of some of the legal tribunals. The Rev. Mr. Townend persevered, and though beset by many difficulties and discouragements, his mission in a few years was not unproductive of good.

**GERMAN LUTHERAN CHURCH.**

During the years 1849 and 1850, there was an influx of Immigrants from Germany, mostly Lutherans, and as they had no ordained minister with them, they used to attend the English services at the

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*About one half of these are resident in Melbourne and suburbs.*
Independent Chapel in Collins Street. The Rev. A. Morison having given them the use of the Independent School-room, the place of a minister was for a time supplied by a Mr. Wanke, a layman. The Rev. Mr. Rupprecht at length arrived, and he held services at 3 p.m. on Sundays, at the Independent Chapel for some time, with a congregation numbering about 60 persons. This was an unsatisfactory state of things, for though Mr. Rupprecht preached, he had no direct authority from his following to do so; and a meeting of Germans was held on the afternoon of Sunday, the 13th April, 1851, to adopt measures necessary for a regular appointment. The business was at once proceeded with by Mr. Wanke proposing, and Mr. Thiele seconding a resolution nominating the Rev. Mr. Rupprecht as Minister of the Evangelisch Lutherische Church of Melbourne, taking as a basis the confession of Augsburg with the Symbolic Books and Luther's Great and Little Catechisms. It was stated that a clergyman had been for some time expected, but they had waited patiently for over twelve months, and could wait no longer. Mrs. Zahn, from Collingwood, expressed a wish to speak in support of the proposition, but the Chairman (Mr. Markert) ruled that he did not consider himself justified in permitting a lady to talk; but the lady tossing her head jauntily, defied the ruling, and persisted in warmly advocating the immediate installation of a minister. Mr. Weidt wished the appointment to be only temporary, whereupon Mr. Rupprecht entered into a brief explanation. After visiting for seven years the gymnasium at Breslau, and its University for three years, he took Orders in 1845. He made a trip to the Australian Colonies twelve months before, and intended returning to Germany. But he was willing to officiate as minister in Melbourne till the arrival of the expected clergyman, and even longer if they desired. The resolution was adopted, and an engagement with the minister signed by all present. On the fifth day after (Good Friday) there was a German service at the Independent Church, at which the new minister officiated. This occasion was rendered eventful by the baptism of the two first Australian German children in the colony. At a subsequent meeting of the congregation the following appointments were made:—Wardens Kirchenvorsteher to act conjointly with the Rev. Mr. Rupprecht, G. Thiele, N. Lange, G. Wanke, August Wernicke, Moritz Helm, H. Runge, Tranngott Vorweg, Ernst Altman, Hempel, sen., Fred. Eulent, Secretary, and August Jentsch, Collector. On Easter Sunday (20th) there was another effective service, and both minister and congregation seemed well satisfied with each other. The attempts so made to establish a German Church failed through the paucity of followers, as also did another effort tried two years after by the Rev. A. Kappler. The gold discoveries, however, quickly brightened up the prospect, and the German population being swelled from South Australia and elsewhere, the Rev. M. Goethe succeeded in forming congregations towards the beginning of 1853, at Melbourne and Germantown, outside Geelong. The first German Church on the Eastern Hill was erected at the commencement of 1854.

NOTE.—Wandering amongst the ecclesiastical waifs of the colony, I picked up two "Fraternities," of which there is little or no other mention than the fact of their once existence. As their objects, judging from my knowledge of the religious belief of several of the projectors, were not confined to working for the spiritual salvation of any particular sect, they are appended here as more suitable than attaching them specially to any of the preceding denominations:—

**AUXILIARY BIBLE SOCIETY OF AUSTRALIA FELIX (ESTABLISHED 14TH JULY, 1840).**


**PORT PHILLIP THEOLOGICAL EDUCATION SOCIETY. (ESTABLISHED, 1841.)**

President—Rev. James Forbes, A.M.; Committee of Management—Messrs. Robert Campbell, Skene Craig, Archibald Cunningham, James Oliphant Denny, James Drummond, John Dunbar, James
Graham, Matthew Stewart Holmes, William Kerr, Rev. Andrew Love, David Patrick, M.D., John Hunter Patterson, and Alexander Thomson; Treasurer—Thomas Elder Boyd, Esq.; Secretary—David Ogilvy, Esq., W.S.