CHAPTER XLVIII.

ANCIENT SAINT-WORSHIP, NATIONAL SOCIETIES, AND CELEBRATIONS.

SYNOPSIS.—Prefatory Remarks.—Saint Andrew.—The First National Festival.—Saint Andrew’s Society.—Scottish Festivals.—Saint Patrick’s Society.—The First Irish Procession.—Presidential Errors of Administration.—Anniversary Celebrations.—Expulsion of Rowdy Ring leaders.—The Election of O'Shanassy, Stephen, Finn, and Lane.—The First Hibernian Festival.—Prohibition of Party Processions.—Suspension of Annual Marching Demonstrations.—St. Patrick’s Hall.—Laying the Foundation Stone.—Inscription.—Opening of the Hall.—Locus of the First Legislative Council.—Presentations to Messrs. O'Shanassy and Finn.—Saint George.—Society of St. George.—St. George’s Club.—Festivals and Rejoicings.—The Burns’ Festival.—The Germans.—The German Union.—The Christmas Festival.

In many respects the early residents of Melbourne were much less matter-of-fact than the generation following, and though they were shrewd and business-like enough in their way considering the conditions existent, they were occasionally swayed by certain impulses which have, in modern times, almost died out of society. With the exception of an anniversary ball, or other commemoration by some whose desire is to curry favour with the political star temporarily in the ascendant, appears to be the ruling passion, no one now hears of the anniversary of a titular Saint being otherwise than formally kept. Yet the reverse was a special feature in the infancy of Port Phillip, and was maintained until after the period when the Province acquired its colonial independence.

In the olden time emigration from the Mother-country was also viewed in a much more serious light than it is now. Adventuring to the Antipodes was then regarded as a trying ordeal, a perpetual severance from a home, which, even in the blackest adversity, is hallowed by associations which will cling round the heart of the exile, and cannot be shaken off. Australia was such an out-of-the-way place, and so little known, that people who were plucky enough to seek their fortunes in such an ultima thule, were accounted by those who remained behind as undergoing a sort of premature interment. The immigrants after their arrival viewed the matter in much the same light, and with no small reason; for the inter-communication then existing between this colony and Britain was such as to be now almost incredible. Not to speak of telegraphy, such a thing as steam transit was perhaps dreamed of in the distant future, but nothing more; and the now luxurious six weeks’ pleasure trip in a floating palace was then an arduous, uncomfortable, dangerous passage, cooped up in comparatively “old tubs” for three or fourth months, or longer. A ship that “did” from London, Liverpool, or Cork to Melbourne in three months was considered a fast sailer, and four months was the average. Then as to letters—the cherished link that solaced the absent hearts yearning for intelligence at both extremes of the earth—such was the imperfectness and dilatoriness of the ocean mail arrangements, that the course of post was frequently a year between Melbourne and England and vice versa.

There would, of course, be at times, especially during the wool season, direct ship mails from Port Phillip, and by merchant vessels from home; but through the regulations insisted upon, it frequently happened that correspondence would be sent backward and forward, via Sydney, in a line of packets organized by the Post Office authorities. In the decade from 1840 to 1850 the number of persons who returned from Port Phillip to England was comparatively very few—a merchant or settler now and then; and indeed it was an expedition which was not readily undertaken. Furthermore, there was not much cosmopolitanism amongst us, for the population was mainly made up of English, Irish, and Scotch, with, may be, a dozen of French and Germans thrown in; and such an item as a “Young Victoria” was one of those social blessings of which there were incipient symptoms, but nothing more. The three principal sections of the people were, therefore, in a certain state of
isolation from the Mother-country, which induced them to keep alive the traditionary remembrances upon which they mentally feasted, and which, unconsciously, they permitted to engross their attention. The old reverence for those mythical personages known as titular Saints haunted them, and, firmly fixed in the imagination, they were permitted to nestle there. It is a singular fact that though proverbially a Scotchman is said to be never more at home than when he is away from "Caledonia, stern and wild," the Scotch were the first to indulge in public Saint-worship in Melbourne, where they were soon followed by the Irish, the English bringing up the rear. Numerous private parties would be given, and the general body of the populace whose particular anser patriae was touched, would patronize the taverns throughout the town, and generally make a night of it. At public dinners there was great fun, for the company were in a condition of considerable exaltation, stimulated by a spiritual influence, and the exuberance of a fervour so gushingly poured forth at the shrine of the particular idol glorified. The votaries, like other pilgrims of whom we read, would work themselves into a temporary fit of semi-fanaticism, as if enveloped and fascinated by a nimbus, revealing the shadowy outlines of some special Saint, an Andrew leaning on a Cross, constructed in the form of an X, and waving a bunch of freshly-plucked thistles, or a Patrick shaking a "Sprig of Shillelagh" at a snake doomed to banishment, or a George with the Dragon (he never killed) dead at his feet, twining a rose in the tresses of the Virgin so chivalrously rescued from being eaten; whilst the orating would, of itself, dumbfounder the very Saints, were they privileged to be listeners. A certain description of Irish eloquence was once designated "Sunburytery," which accurately describes the high-faluting rhapsodies which constituted the stock-in-trade of the public speakers at the old national festivals. Let the occasion be Scotch, Irish, or English, it was much the same. Every person and every thing connected with the particular country was pronounced to be so "demi-godish" as to beat anything else, not only "under the sun," but even above that luminary. Our modern dinners are nothing as compared with the ancients in sensual enjoyment; but there was one creditable exception to be chalked up in favour of the former—no such barbarism was ever attempted as the smoking growing in vogue at the entertainments of to-day. The Irish were the only people who ever honoured their Saint with a public procession in Port Phillip, and Patrick's Day used to be ushered into the world amidst the loud-sounding din of a rather noisy town band. A half-drunk, lively crowd escorted the musicians, "shouting" in a double sense through the streets, and at the hotels, without annoying anyone who did not interfere with them, and after "beating the boundaries" in this noisy, though otherwise harmless manner, they separated good-humouredly at sunrise. It would be difficult to specify the various strata of which the society of to-day is composed, but in the period of which I am treating it might be divided into three layers, namely, First, Second, and Third. The would-be Upper-crust was a pinchbeck snobdom, which took upon itself airs of absurd superiority where the whole population were adventurers who left the parent country, if not fortune-hunting, certainly to work out an improved means of livelihood, and to make money if they could. The would-be aristocracy, therefore, would not cohere with those whom they ranked below them, and this dissociation considerably affected the popularity and success of the early national festivities. With the Scotch there was not only a clannishness but a spurious personal caste which caused the St. Andrew dinners to be surrounded by a kind of select selfishness. The disciples of St. George were in the beginning even colder and more freezeingly genteel than the others, and it was only when the Middle-crust, Scotch and Irish, went into the thing that they acquired the proper stamina to be considered national demonstrations. The Irish Upper-crust class was so far more exclusive than their Scottish or English brethren, that they not only held aloof from the St. Patrick celebrations, but they had not even the public spirit to attempt anything on their own account. It is singular, though true, and what one would hardly expect, that the Irish celebrations were the most orderly and creditable of all the old festivals. They were mainly in the hands of what might be called the central stratum, and possibly this may account for the good conduct that always characterized them.
Decidedly the most successful entertainments, from a national and festive standpoint, were the first two of the festivals held in commemoration of Robert Burns, the un-canonized idol of "The land of brown heath and shaggy wood," for there was a thoroughness, in fact a backbone, in the demonstrations which all the others in some way lacked. As I was present at nearly all the jollifications in question, I can safely declare that I never saw anything to exceed the fervid enthusiasm, the appetizing activity and the bodily and mental enjoyment which pervaded the first and second of those gatherings. To sum up, then, I would say that the St. Andrew-ites were the most clannish, the St. Patrick-ans the least disorderly, the St. Georgians the most cliquish, and, in one instance, the rowdiest. The Robbie Burnsites were the most unmeasured indulgers in the pleasures of the table, the most ardent Bacchanalians, and infinitely the "tallest talkers" and loudest chanters of everything and everybody connected with the old historic country which they had abandoned.

With these preface observations I proceed to briefly particularize the more prominent features of the early National celebrations taking them so far as I can, in their chronological order.

SAINT ANDREW.

The first National Festival held in the colony was the celebration of the anniversary of the Patron Saint of Scotland, on the 30th November (St. Andrew's Day), 1840, when to it was associated an Australian welcome to a Mr. M'Donnell tribally known as "The Glengarry," a Caledonian Chief, who purposed settling in a portion of the then almost unknown Gippsland country. It took the form of a dinner at the Caledonian Hotel in Lonsdale Street. The Chair was occupied by Mr. A. M. M'Crae, and a long list of toasts was disposed of with the customary honours, the speakers being Messrs. M'Crae, Lauchlan M'Kinnon, George Arden, Wm. Kerr, Norman Campbell, James Williamson, P. W. Welsh, Donald Cameron, and "The Glengarry." Everything was passing on well until the place was rushed by a half-a-dozen boisterous Scots, who had been making over merry at the Adelphi Hotel in Little Flinders Street, and after a brief stand-up fight the intruders were ejected "neck and crop" through the windows. As the tavern was only a small one-story concern, their fall was a short one, no bones were broken, and they sustained no further inconvenience than a good shaking.

ST. ANDREW'S SOCIETY OF AUSTRALIA FELIX,

To date from the 1st December, 1841, was inaugurated at a Scottish Festival held at the Caledonian Hotel, on the previous evening (the 30th November.) It was to be simply an organization for promoting conviviality, and its having no higher aim, probably accounted for the brevity of its existence. Its only qualifications for membership were—viz., Scottish descent and the payment of a guinea. Its first roll of office-holders consisted of—

President : The Honourable James Erskine Murray.
Vice-President : Mr. Claud Farie.
Secretary and Convener : Mr. Andrew Maision M'Crae.
Treasurer : Mr. Isaac Buchanan.

"The Battle of Bannockburn" offered the first suitable opportunity for the Fraternity to give practical effect to the object for which it was formed, and accordingly, on the 25th June, 1842, there was an anniversary battle celebration at the Caledonian. The President (Hon. J. A. Murray), and Vice-President (Farie) officiated at the top and bottom of the table, and the company made quite a jolly night of it. The toast of the evening, "The immortal memory of Robert the Bruce, and the other heroes of Bannockburn," was eloquently proposed by the Chairman; but instead of being received (as it ought) in solemn silence, it was, according to a chronicle of the time, drunk "with most decorous applause," a phrase difficult of definition. Mr. Oliver Courlay very appropriately responded by singing, with much effect, the famous national lyric, "Scots wha hae," etc. Amongst the toasts, the memories of Wallace, Scott, and Burns, were not forgotten.
St. Andrew's Day of the same year was commemorated also by a dinner at the Caledonian; but through some unaccounted-for apathy only sixteen convivialists mustered there. Mr. Claud Farie officiated in the Chair, and Mr. John Porter as Vice. It was matter for regret there were not more present, for the repast is described as "most sumptuous and composed of every delicacy the season afforded." Two of the sixteen pitched into the good fare to such an extent that they got up a "shindy" in the room; but on emerging therefrom they conducted themselves so outrageously as to be pounced upon by the police, pulled off to the lock-up, and had to undergo a compulsory interview with the Police Magistrate some hours later in the morning. The numerical slight to the Saint was in some measure atoned for in 1843, when his prandial worshippers were more than doubled, eighty-and-thirty of them assembling at the Royal Hotel in Collins Street, upon which occasion Messrs. Archibald Cunningham and J. H. Ross acted as Chairman and Vice-Chairman respectively.

The Festival of 1844 was kept up on St. Andrew's Eve, as the "day" fell on Saturday, and as Sabbathians, the Scotchmen were not disposed to permit their merriment to trench upon the "small hours" of a Sunday. This was one of the best of the early public dinners, and was conducted regardless of trouble or expense. The place was the Mechanics' Institute, and the caterer, a Mr. James Murray, who kept the Prince of Wales Hotel, in Little Flinders Street, in such a style as to make it the Menzies' of the age. The room was decorated with flowers and flags, an efficient band played under the conductorship of a Mr. Richards, and Mr. William Clarke, an ancient Master of Music, excelled himself at the piano and was assisted by two or three amateur vocalists. Mr. A. Cunningham (the Society's President) was Chairman, supported on his right by the Mayor (Henry Condell), and having Major William Firebrace as his left-hand man. The Vice-Chairman was Mr. J. H. Ross, sandwiched between Parson Thomson and Father Geoghegan, Episcopal and Roman Catholic clergymen. The Presbyterian minister (Rev. James Forbes) was also in attendance. The speaking was as good as the singing, which is saying much for it; and the great bit of the evening was the thrilling melody of "My Heather Hills," by Mr. J. S. Johnston, with a Clarke accompaniment.

But decidedly the greatest hit in the way of a Scottish dinner ever given in the colony was on the 2nd December, 1845, at the Prince of Wales. This entertainment possessed a quasi-political significance, as the St. Andrew's Society's President (A. Cunningham) had been recently appointed a delegate to proceed to England and represent certain pressing grievances at head-quarters. To the in memoriam of the National Saint was added a valedictory tribute to the President, who was to depart on his mission in a few days; and the exclusiveness generally characterizing Scottish celebrations was so far relaxed as to admit of a large admixture of persons hailing from other portions of the British Empire. The President was Chairman, and amongst the company were the Revs. A. Thomson and P. B. Geoghegan, Dr. Palmer (the Mayor), Messrs. W. F. Stawell, Henry Moor, and George Coppin. There was an elaborate list of toasts, the principal being "The Land o' Cakes," given by the Chairman, in one of the best convivial orations ever delivered in Port Phillip. Stawell, Palmer, Moor, and Westgarth were also extremely telling in their remarks. And the following declaration by Father Geoghegan, in responding for the Clergy, is worthy of preservation: "Unanimity amongst the Clergy produced beneficial effects in the community—and here, no matter how they may differ on doctrinal points, such a harmony did happily exist." Mr. William Clarke and some amateurs contributed much to the enjoyment, and Coppin threw in one of his comic songs, for which he was rapturously applauded.

The 30th November, 1847, witnessed a gathering of about seventy at the Prince of Wales, presided over by Mr. J. H. Ross, with the Mayor (Andrew Russell) as Croupier. Amongst the speakers were the Rev. Peter Gunn, Messrs. W. F. Stawell, G. S. Brodin, J. S. Johnston, and W. Kerr. The musical arrangements were looked after by Mr. Megson, the leader of the then theatrical orchestra, and a Mr. Ellard, a Sydney professional, was amongst the singers. Johnston's "Heather Hills" was again aired with immense success.

In 1848, the St. Andrewites seem to have been asleep, but the next year (1849) they woke up so far as to have an anniversary dinner at the Prince of Wales. Messrs. J. H. Ross, and A. Russell played first and second fiddles in Chair and Vice. The special feature of the occasion was the
welcoming of Mr. William Westgarth, not long returned from a visit to the old country. The speechifying, though not possessing the fire of previous times, was interesting, particularly the home news detailed by Westgarth; but the singing was well kept up by J. S. Johnston, Ross, Russell and others.

**SAINT PATRICK'S SOCIETY**

Is the only one of the old national Institutions that has survived all the great changes through which the colony has passed, and as it is alive to-day, a cursory memoir of its existence cannot be other than historically interesting. It was inaugurated on the 28th June, 1842, in the Royal Exchange Hotel, which stood on part of the now site of the Bank of New South Wales. The large room was crowded, and much enthusiasm prevailed. Dr. John Patterson, the Immigration Agent, was appointed Chairman, and addresses were delivered by him and Messrs. Thomas H. Osborne, John C. King, Wm. O'Farrell, W. R. Belcher, Michael Power, Thomas Robinson, Thomas Clarke, Richard Dowling, Michael Croker, J. M. Connolly, Daniel Kelly, David Boyd and John Stephen. Several resolutions were agreed to, the principal one declaring the Society to be established "For the encouragement of national feeling, the relief of the destitute, the promotion of education, and generally whatever may be considered by its members, best calculated to promote the happiness, the honour and the prosperity of their native and adopted lands."

It was designated "The St. Patrick Society of Australia Felix," and a code of laws for its government was sanctioned, Rule 1 prescribing "That any person, of whatever political creed or religious denomination, being a native of Ireland, or descended from Irish parents, shall be eligible as a member."

The following Board of Management was appointed:—President: John Patterson, R.N.; Vice-President: William Locke; Hon. Secretary and Treasurer: T. H. Osborne; Assistant Secretary: James Foley; Treasurer: Henry Campbell; Auditors: Dr. John Dickson and Thomas C. Riddle; Committee: David Boyd, Sylvester J. Brown, William R. Belcher, Thomas Clarke, John C. King, Michael M'Namara, William O'Farrell, David W. O'Nial, Michael Power, John Patterson, junr., Charles Williams, and Jephson B. Quarry.

It will be important, in order to accentuate certain doings yet to be narrated, to remark here that the nineteen individuals composing the original Directory may be religiously classified as—Episcopalians, 9; Presbyterians, 5; and Roman Catholics, 5.

It would be difficult to obtain a more representative body, except that the Roman Catholic element, likely to be largely in the majority of general members, was represented here by a minority of about a fourth. The President was an M.D., the Vice-President a merchant in high repute, the Honorary Secretary a retired Presbyterian Minister, and a more devoted son of the Emerald Isle never existed in Victoria. On the Committee was one of the leading schoolmasters (Boyd), a prominent auctioneer Williams, an Attorney (Quarry), and the first Town Clerk (King). The last-named gentleman was so enamoured of Erin-go-Bragh, and so careful that neither north nor south should have reason to complain, that he determined to be impartial in the distribution of his favours, and so having assisted in figuratively planting the Shamrock in 1842, by helping to initiate a St. Patrick Society, in the next year he good-naturedly lent a hand to the culture of Orange lilies, as one of the founders of an Institution for the propagation of certain principles, traditionally, though erroneously, said to have been bequeathed in perpetuo by William the Third to his followers.

The Society's entrance fee was fixed at 5s. per member, with 12s. annual subscriptions, and its meetings were to be held monthly. There was a capital start, and an undertaking undeniably laudable was prosecuted with much zeal. An early season of trouble, little expected, was approaching, and one, too, that would put the strongest patriotism to the test. The first Corporation Elections were fixed for the coming November. They excited much interest, and incessant ward canvassing was resorted to. The Associated Hibernians, prompted by predilections, personal and otherwise, took different sides, which by no means increased the entente cordiale anticipated for the monthly re-union. The Society, as a body, certainly held aloof; but the individual members, rank and file, threw themselves
into the conflict, and, unlike Freemasonry in time of war, the tie of brotherhood possessed no influence; so no quarter was given or taken. Patterson, Dickson, and Clarke were candidates for Civic dignity, the first-named being booked in certain quarters as the maiden Mayor of Melbourne, and King was intriguing for the billet of Town Clerk. All the early Municipal Elections were so many pitched battles, in which the Scotch and Irish Northerners were pitted against the English and South Irish. The former contingent was inferior in numbers and social influence; but the deficiency was made up by a power of combination, electioneering tact, and an interest in the issue at stake, not possessed by their opponents. And thus was engendered that acrimonious spirit of partisanship, which, under various shapes and transformations, flourishes in Victoria at the present day.

As the year advanced, and the elections terminated, Christmas saw the Society denuded of members who, under ordinary circumstances, might be regarded as its most valuable components. The Episcopalian and Presbyterian members became conspicuous by their absence from the monthly meetings, and things were decidedly in a state of retrogression. However, the next anniversary of the Irish Saint placed matters in a more encouraging condition, and a public procession on St. Patrick's Day, and the enthusiasm such an event evoked considerably swelled the muster roll of adherents. Great preparations had been made for the ovation, and no exertion was spared to render it a success. A pair of green gold-gilt banners had been made to order; green scarves and rosettes were procured, and there was such a demand for the colour that by the evening of the 16th March, the few drapers' shops were cleared out of their limited stock of finery.

THE FIRST IRISH PROCESSION

Marched through the streets of Melbourne on the 17th March, 1843. The Town Band made its appearance at an early hour, and commenced operations by striking up "St. Patrick's Day in the Morning." This was a signal cheerfully responded to from all quarters, and hundreds of people (men, women, and children), flocked to where the musicians were holding forth, and a perambulation of the principal thoroughfares commenced, with a moving mass having the politeness to pull up opposite the residences of any special Irish resident in the line of march, where the compliment of a serenade was executed in a very rough-and-ready style. The publichouses were open, and as the Irish pockets were not closed, the liquor-drinking at frequent short intervals could only yield in intensity to the cheering and boisterous merriment that prevailed. It was the pre-larrikin era, and as nothing but good humour prevailed, the few police on town duty were too considerate to interfere, and not a single Paddy or Paddyess figured on the drunkard's list at the police office next morning. At 10 a.m. the Society's members assembled in their flaring greenery at the Royal Exchange Hotel, when a procession was formed. The banners, on one of which was a large gilt emblem of an Irish harp, and the other garlanded with poorly-painted yellow shamrocks, were proudly unfurled, backed by a brace of Union Jacks borrowed pro tern. The Band, more remarkable for its noise than the measure of its music, was followed by an old Masonic Celt, well known as Hughy Cain, half smothered in ribbons, armed with a formidable-looking weapon—a hybrid of the mace cum cudgel genus, green wreathed all over—which he twirled like a fighting shillelagh in the hands of a drunken Irishman at Donnybrook fair. This operation was resorted to, to keep in order a troop of Irish school pupils (his juvenile "numbers" he styled them) whose guardianship was, for the occasion, entrusted to him. The youngsters trotted on next, proud of their green adornments, and looking forward with admiring apprehension at the wonderful aerial manoeuvres in which old Hughy and his picturesque staff were indulging. The President and Vice-President, induced from neck to heels in robes of green silk, fashioned like ladies' dressing-gowns, with capes reaching to the elbows, then advanced with measured step; and were succeeded by the members of committee scarved and rosetted, the main body similarly decorated, bringing up the rear. In a line of two deep, and keeping much better walking time than our mammoth modern processions, they paraded the streets, their minds recalled to the Shamrock Land of their nativity by the fondly cherished tunes of "St. Patrick's Day," "Garryowen," and "Faugh-a-Ballagh." Advancing along Collins Street westward, they made a circuit of St. James' Church, passing which all hats were off and the banners lowered as a compliment to the house of
prayer wherein a proportion of the members worshipped. On reaching the intersection of Bourke Street, they turned eastward, and via Lonsdale and Elizabeth Streets, drew up before St. Francis', where the well-known and well-esteemed Roman Catholic Pastor (Father Geoghegan) was to deliver a panegyric on the Apostle of the “Island of Saints." On this occasion the solemn ceremony of High Mass was celebrated for the first time in Port Phillip. The building was crowded, the banners were carried in and placed near the altar, and the event was very imposing. The reverend preacher acquitted himself in a manner that added another green wreath to his reputation as the best pulpit orator then, and for many a year thereafter, in the colony. At the conclusion of the service the Society re-formed in procession, and returning to the Exchange dispersed. This attendance at a Roman Catholic Church gave much offence to a number of the members belonging to other religious communions, and increased a secession which for a time threatened to imperil the existence of the Fraternity; but the remaining members, putting their shoulders together, made a strong rally and prevented a break up. The attendance at St. Francis' was a well-meant mistake, and never intended as alleged, to introduce any element savouring of sectarianism. An angry and recriminatory correspondence followed in the newspapers, and no impartial person, cognizant of the circumstances under which the Society was founded, and the broad un-denominational basis of its Constitution, can even palliate the extreme injudiciousness of the implied infringement of neutrality involved in the attendance at a place of worship not religiously recognized by a section of the members, who actually comprised the real originators, and were the most socially influential of the body.

The first President having retired, was succeeded by the Rev. P. B. Geoghegan, another mistake, which heated instead of cooled the religious ferment. His well-known liberality of sentiment and popularity with all classes helped him, in some measure, to steer the Institution through this early and formidable difficulty. But much of its prestige had departed, and I doubt if it was ever afterwards thoroughly recovered. Geoghegan retained office during a year blotted by extreme bigotry and bad feeling, and the blunder in question was worked to much advantage by a number of active pettyfogging fanatics, possessed, however, of just sufficient method in their madness, to use the event as a means of furthering the interests of their party in the electioneering conflicts of 1843.

Through an infatuated obstinacy, utterly indefensible, and for which the reverend President must be held in no small degree responsible, the mistake of the previous year was repeated in 1844, by an anniversary celebration in every way similar to the first. The procession was more numerous, there was a second visit to St. Francis' Church, and another High Mass, at which some Protestant amateur vocalists assisted the then small choir. The preacher of the St. Patrick panegyric was the Rev. Daniel M'Evey, and his text, Ecclesiasticus, chap. xlv., verses 1, 14 and 18. At the annual election the Rev. Mr. Geoghegan declined re-election as President, and in so doing appreciated the wisdom of the adage “Better late than never.” His original election was, under the circumstances, an indiscretion, for placing a priest at the head of an Institution in the throes of sectarian dissension was simply adding fuel to flame. Geoghegan must have been temporarily bereft of his natural tact and caution when he accepted the position; but, having done so, he was unwilling to publicly acknowledge the error by resignation, so he held on until the fateful opportunity, when he might gracefully and quietly be extinguished by what is termed effluxion of time. He was not pressed to remain, and his successor was Mr. John Robert Murphy, an influential brewer, and a member of the Independent Church. In some respects there could not be a better selection, for Mr. Murphy was well known and universally respected, was in a good position, and a favourite with all classes, but he sadly lacked certain qualifications indispensably necessary for the head of an Irish Society. Though by no means resembling the proverbial lamb in temper, and capable enough of readily flaring up when provoked, he was deficient in the bump of repressiveness, sometimes so useful in controlling certain undisciplined forces which are wont to try it on in Irish gatherings. In fact he was like a man ready and willing, and able to fight when a quarrel is thrust on him, yet who is not desirous of seeking a position which may at any moment precipitate him head foremost into a mêlée. His reign of office was one of comparative inactivity, for the Society sank into a condition of languor, which merged into absolute hibernation. In the beginning of 1845, it was a question whether the
THE CHRONICLES OF EARLY MELBOURNE.

Institution was to live or die. It was slowly approaching a state of actual extinction, and if its life were to be prolonged, it could only be by some strong rousing effort, and not only an infusion of fresh blood into the management, but a Committee consisting wholly of new blood, flesh, bone and muscle. This was resolved upon, and the next St. Patrick's anniversary celebration was a success. For the first time the visit to St. Francis' was abandoned—a step in the right direction, and the place of meeting was changed from the Royal Exchange to the Lord Nelson, a one-storey tavern, erected on the ground now occupied by Clauscen and Foley's furnishing entepot, on the north side of Bourke Street.

The annual meeting in April was looked forward to with much interest, as it would form the live or die turning point, and there was an active beating up of recruits as new members, for a majority was to be secured that would sweep away the old régime. The meeting was crowded and disposed to be rowdy, and the first act of the evening was, in a certain sense, revolutionary in itself, for not one of the outgoing officers would be accepted as Chairman—a favour conferred upon Mr. John O'Shanassy, a new member, and the acknowledged leader of the Opposition. The business was proceeded with in anything but an amicable style, and it must be recorded that the Chair manifested no conciliatory disposition. There was to be no reasoning, no parley, no trifling with either past apathy or present mismanagement. The iron hand was to do everything, and it was accordingly put forth unglowed and bare, the metallic fingers twitching to grasp and strangle any obstruction, and well it did its work. The Annual Report of the defunct management was submitted and challenged for its vagueness and misrepresentation. After a short, sharp, and stormy discussion, it was rejected. This being anticipated, a protest, ready cut and dry, was presented, but as there was no rule to authorize its reception, the Chairman requested its promoters to withdraw it, and on their refusal to do so he unceremoniously threw it into the fire. Several members became enraged at what they considered a grossly insulting and summary proceeding, and, after venting their indignation in most unparliamentary language, they dashed out of the room—a "Contempt of Court"—promptly punished by the formal expulsion from the Society of half-a-dozen of the ringleaders.

The election of a new Directory was the next business, and thus resulted:—President: John O'Shanassy; Vice-President: John Stephen; Honorary Secretary: Edmund Finn; Treasurer: Timothy Lane; with two Auditors, and twelve Committee-men—the whole team, without exception, being "new blood."

This change might be pronounced as altering the destiny of the Society. O'Shanassy had just given up squatting on a small station between Brighton and Dandenong, and commenced the drapery business in Elizabeth Street, a few yards below the well-known Clarenco Hotel corner.* He was then beginning to give evidence of the singular ability afterwards so thoroughly developed in him. He joined the Society with an earnest desire to re-animate it, and make it a fixture in the land.

Stephen, who was a Police-Court Advocate and a Town Councillor, was of small account, for, except a fine physique, and pliant and plausible manners, he had not much to boast of in the way of principle or ability. Imperturbable in temper unless terribly provoked, with an effrontery never so pronounced as to be absolutely offensive, and encased in a haze of superficiality, he attained for a time to a position and popularity, through which he was acceptable to any of the early Societies he felt disposed to join. An amusing instance of his unscrupulousness sprang out of his nomination to a St. Patrick's membership. Admission was confined to natives of Ireland, or descent from Irish parents, and Stephen was through both father and mother most undiluted Anglo-Saxon. On the question being raised, he met it by a positive declaration that, maternally, he was lineally of the posterity of Brian Boru, the great Celtic Dane conqueror at Clontarf, and promised if conditionally received, to procure from Dublin the most conclusive proof of his pedigree. Not half-a-dozen present believed one tittle of a statement put forth with a solemn seriousness which even in the Stephen face was irresistibly comical. Yet, at that particular time, it was considered such a capital move to take him in, that the stringency of the rule was relaxed, and the canard swallowed. As a member he was

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* Now the City of Melbourne Bank corner. — ED.
highly ornamental in the processions, and at meetings, celebrations, or on a deputation, his gentlemanly deportment and polished flippancy of tongue were exercised to some account.

Finn was an attache of the Herald newspaper, of which Mr. George Cavenagh was proprietor and nominal editor. Cavenagh was utterly insincere, figuratively as hollow as "the big drum," a sobriquet by which he was known; but it paid him to stand well with the Irish Roman Catholic population, and he freely permitted his employ to do as much as he liked in "cracking up" the St. Patrick Society—no small boon, for the Herald was then the leading and widest-read newspaper.

Lane was about as ignorant as a sod of turf from the far-famed "Bog of Allan;" but though roughly, still impetuously energetic and well-meaning. He was a thriving publican, and free alike with his money and his nobblers. To O'Shanassy and Finn in connection with the Society he was a kind of general lackey, and, short of committing suicide, turning insolvent, or eating meat on a Friday, there is hardly anything else he would not do for the sake of the cause in which they were now working together. The clean sweep thus made, revolutionary as it was, might be pronounced the salvation of the Society, and amongst all the Irishmen from time to time associated with it, to no two persons was it more indebted than to O'Shanassy and Finn, for they brought zeal and ability, assiduity, and unpaid patriotism, to their aid, and laboured long and anxiously for its success. It is no exaggeration to declare that but for them the St. Patrick Society instead of being one of the living realities of to-day would have disappeared long ago in the extinct world of myths, amongst which the kindred Fraternities of St. Andrew and St. George found forgotten resting-places.

The first step taken was the removal of the place of meeting from the Lord Nelson to Lane's Hostelry, situated in Little Collins Street, opposite the Herald office of that day—the site of Alston and Brown's late furnishing establishment. Tim's grogery was known as the Builders' Arms, but after the Irishmen made it their headquarters, Mr. William Kerr, the editor of the Patriot, Courier, and Argus respectively, derisively nicknamed it "The Greek and Co. Stables," for he could be sarcastically low when he liked. From him and his newspapers the Society was systematically libelled with a foul-penned ribaldry, unprecedented in the annals of decent or indecent journalism; but the Society had ample opportunity of self-defence through the Herald, and its Secretary was a rough-and-ready hand at the typographical shillelagh when his "back was up." Though he never tried to compete with Kerr in Billingsgate, the assailant, as a rule, got as much as he gave.

In the course of the year the existent code of laws underwent considerable revision. The qualification for membership was enlarged so as to render admissible not only persons born of Irish parents, but all others of Irish descent. This extension in course of time secured some valuable adherents, not to speak of validating the Stephen title, the subject of occasional sneering animadversion. A new rule was introduced intended to effectually exclude political or religious differences, and any person even introducing for discussion a subject of either kind was de facto liable to expulsion. The prohibited political element was not (as often erroneously stated) confined to what is phrased "local politics," but was intended by the draughtsmen to be interpreted in the widest meaning of the term "politics"—whether local or provincial, civic or parochial, Australian or Imperial. Though its phraseology was in after years somewhat modified, its essence was preserved, and the original intention remains unweakened in the Rules supposed to be in force at the present day. Whether this vital principle to which the Society has been solemnly pledged from its cradle was violated by the action taken in connection with the Redmond Mission, of 1883, is a question upon which a certain difference of opinion is supposed to prevail, though to any person conversant with the Society's history, and capable of offering an intelligent and un fettered opinion, no difficulty in arriving at a correct conclusion could exist. The manner in which the Redmonds were received by the general community is altogether a different issue, and should be put aside in determining whether the St. Patrick Society was justified or otherwise under the Charter of its existence, in, as a body, launching into an Irish political agitation. I have in a preceding chapter dealt, as I hope, impartially with the Orangemen, and I should be falsifying the position assumed through these CHRONICLES, if I flinched from expressing an opinion that, in officially recognizing the Redmonds as delegates from an Irish Political League, and further in appointing Representatives to the Convention springing
out of the Redmond mission, the St. Patrick Society was guilty of as gross a breach of plighted public faith as has ever been perpetrated in this or any other colony. I write so advisedly, and seized of facts to enable a just determination of the issue, possessed by few, if any, other persons now living.

To revert to my narrative. Slowly, but persistently, the members now under prudent guidance worked their way through many a storm of opposition from open foes, and the covert danger of false friends, their next purpose being the raising of funds for the erection of a suitable building, so that the Saint should be feted in a house of his own, and the Society's business divorced from a licensed tavern. The President, Vice-President, and Secretary, as a deputation, interviewed the Provincial Superintendent (Latrobe) to recommend the granting of a Government site for a Hall, but though there was a profusion of courtesy and good wishes, a way could not be seen to comply with the request.

THE FIRST HIBERNIAN FESTIVAL

Held in Port Phillip came off on the evening of the 29th September (Michaelmas Day) 1845. It was held at the Builder's Arms, to which there was annexed at the Eastern side a long room running lengthways about a dozen feet off the line of street. The affair was a marked success, and the occasion very enjoyable. Mr. O'Shanassy as President, was Chairman, and the principal guest was Mr. Henry Moor (the then Mayor). An elaborate list of toasts was disposed of with much cordiality, and capital speeches were delivered by the Chairman, the Mayor, Messrs. John Stephen, E. Finn, A. H. Hart, and Dr. W. H. Campbell.

The St. Patrick's Day procession of 1846 was an immense improvement on its predecessors, numerically, pictorially, and in other respects. The versatile J. P. Fawkner, who would be "in" and "out" with the Irish half-a-dozen times a year, was so Milesianly inclined that he asked permission to "walk" on the occasion. This could not be conceded, yet the applicant would not be baulked; so donning a predigious green cockade and rosette he trotted along as an outsider abreast with the President O'Shanassy, and such a "John" and "Johnny" as this pair were never seen so footing it together on any other public occasion. "Little John" soon after quarrelled with "Big Jack" and loudly rued the folly that thrust him into a "wearing of the green."

A few days after, the Society co-operated with the associated public bodies in laying the foundation stones of Prince's Bridge and the Melbourne Hospital, and formed an interesting feature in the ceremonials.

The Saint's anniversary dinner was also about one of the most satisfactory ever held in the colony. The landlord of the Builder's Arms had erected a spacious tent or marquee on a line with Little Collins Street, capable of accommodating several hundred persons, and this temporary refectory had not a seat unoccupied, as there were 300 persons present, including the Rev. P. B. Geoghegan, Messrs. Edward Curr, Edmund Wentby, J. P. Fawkner, and Dr. Greeves. Letters were read from the Mayor (Dr. Palmer) and others, excusing their absence. The post-prandial speechifying was never surpassed in Melbourne, for the addresses of O'Shanassy, Geoghegan, Curr, and Greeves possessed exceptional merit. The Father Matthew Society Band was in good form there; the oratory was pleasantly relieved by occasional songs; and it is on record that on this solitary occasion "Johnny" Fawkner performed as an amateur public vocalist—a feat which, ten years after, he emphatically denied in print.

A sovereign or a shilling had a much larger money value then than now, and although for its population Melbourne was generous to a degree, Societies (such as the one I am writing of) had much difficulty in raising funds; and it required much stiff shouldering to the wheel before the disciples of St. Patrick found themselves in a position to commence their projected edifice. They were fortunate in purchasing a piece of land in West Bourke Street for three guineas per foot, where St. Patrick's Hall now stands. Amongst the most liberal of their early benefactors were persons of other nationalities—English, Scotch, and French. Superintendent Latrobe sent a donation, as did also Governor Sir Charles Fitzroy, Judge A'Beckett, and several of the Port-Phillipian members of the New South Wales Legislature. Mr. Henry Moor, an Englishman, was a willing supporter both
in cash and kind, for, in addition to a handsome subscription, he presented a receipt in full for his bill of costs in preparing the conveyance of the land (a process much dearer then than now). Mr. John Thomas Smith, the proprietor of the Queen's Theatre, was Irish by marriage, and took kindly to the Society. Influenced mainly by the persuasiveness of Mr. Finn, he gave a theatrical benefit to the Building Fund, and the performance was enhanced by the gratuitous services of Mr. George Coppin and his gifted wife, a lady who has not often had an equal on the colonial stage. The event came off on the 3rd June, when the Society marched in procession to the theatre, whither they were played by the Father Matthew Temperance Band. The stage was draped with green banners, the members appeared in regalia, and the house was thronged. Master O'Farrell, a show-scholar of Mr. J. R. M'Loughlin, an eloquentary teacher, and a verse writer of considerable ability, recited an address prepared for the occasion. The result was not only enjoyment and satisfaction, but a welcome increase to the Hibernian public purse. Smith handed over the whole takings less the cost of light and printing, and for the £65 15s 6d. so netted, a special vote of thanks was accorded to the donor, and a similar compliment paid to the Coppins.

The July of this year was scandalized by the Orange rows, described elsewhere. Since its inauguration in 1843, the Orange Association endeavoured to justify its existence and make capital out of the reiterated assertion that the St. Patrick Society was an exclusively religious and political Brotherhood, which, under a pretence of nationality, was fomenting sectarian strife and animosity; but for this there could be adduced no sort of tangible proof. Its Rules, as already shown, amply provided for the elimination of such elements of discord. There was no religious or political ban of exclusion. All its meetings were open to the public without sign, countersign, or pass-word. There were no secret oaths or averments, in fact everything about it was as unconcealed as noon-day. To its festivals the principal guests, periodically invited, were English and Scotch, Episcopalian and Presbyterian; and it had the countenance and good-will of the more respectable classes of the community. The “Head-centre” of the Oppositionists was Mr. William Kerr, who, for reasons well appreciated by himself, pandered to the insensate bigotry of the Orangemen; and the newspapers with which he was connected—the Patriot, Courier, and Argus—teemed with nauseous and sensational statements, in which there was not a scintilla of truth. For years the feud raged with intense acrimony, and hard hitting from both sides. It was sought to connect the St. Patrick Society with the disgraceful riot that occurred, though it had about as much to do with it as the Man in the Moon; and when the Mayor (Dr. Palmer), in an Official Report to the Government, recklessly attempted to implicate it in the causes that led up to the lawless outbreak, the Society issued a manifesto which, to borrow a vulgarism left him “not a leg to stand upon.” In the end of the year a Bill was introduced into the Legislature of New South Wales for the prohibition of Party Processions, and as at first drafted by the Attorney-General (Mr. J. H. Plunkett), the Freemasons and Oddfellows were specially exempted from its provisions; but through the representations of the St. Patrick Society this clause was withdrawn, and when the Act passed no Society was either mentioned or excluded—the measure was general in its application to associated congregations of persons publicly marching in any display which, in the opinion of a bench of magistrates, could be considered as coming within the meaning of the phraseology employed. Though it could not be positively said that the Act applied to the St. Patrick processions, the Society, in order to set a good example, decided upon suspending their annual marching demonstrations, and from 1846 until 1850, the epoch of Separation, there was no Irish celebration of the kind.

St. Patrick's Hall.

The funds having risen to a condition to justify a commencement of the long-wished-for building, Mr. Samuel Jackson, the earliest of Melbourne architects, was commissioned to prepare plans, and St. Patrick's Day (1847) was fixed as a most appropriate time to make the practical
beginning. Accordingly towards noon of that day a movement, or rather procession, sans band, banners, or spectacular display, started from the Builders' Arms to the building site, where everything was in preparation. There were about 500 persons present. The stone was laid according to the customary formalities, and in the cavity prepared for such mementoes was buried a bottle, enclosing a parchment scroll, with this

INSCRIPTION.

THE FOUNDATION STONE
Of this Building,
Dedicated to the Memory of Ireland, and intended to form an Educational Institute
For all Children of Hibernian descent,
Was laid on the 17th March (ST. PATRICK'S DAY), A.D. 1847,
In the tenth year of the Reign of VICTORIA THE FIRST,
By JOHN O'SHANASSY,
President of the St. Patrick's Society of Australia Felix.
CHARLES A. FITZROY, Governor of New South Wales.
CHARLES J. LATROBE, Superintendent of Australia Felix.
SAMUEL JACKSON, Architect.
JOHN O'SHANASSY, President of St. Patrick's Society.
JOHN STEPHEN, Vice-President, ditto.
EDMUND FINN, Honorary Secretary, ditto.
TIMOTHY LANE, Treasurer, ditto.

The ceremony concluded with brief addresses from the President, the Vice-President, and the Secretary, after which three cheers were given for the Queen, three for Old Ireland and St. Patrick, and three for Australia Felix.

The dullness of the open-air ceremony was amply made up for by a banquet at the Queen's Theatre, where there was quite a jolly gathering. The Office of Chairman was filled by Mr. O'Shanassy, Vice, Mr. John Stephen, and the speakers were the gentlemen named, with Messrs. Daniel Kelly, William O'Farrell, Bernard Reynolds, A. H. Hart, and Robert Hayes.

The building was an oblong, substantial, two-storey brick structure, approached by a flight of steps, and with some slight effort at ornamentation over the doorway. For several years it was the most capacious hall in Melbourne.

A most unusual occurrence was that the merriment was kept up on the following night at the same place, when, for the especial behoof of the ladies, there was a grand ball.

In 1848 the most enthusiastic of all the old celebrations took place, in the form of a Patrick’s Day dinner, which was well attended, well served, and well sustained. The theatre was the scene of the feasting. Megson’s theatrical band attended, and the ladies were admitted by ticket to the galleries, to have the pleasure of looking at the Irish lions feeding beneath. The Mayor, (Mr. Andrew Russell), was present, and the Chair very efficiently filled by O'Shanassy, the speechifiers being the Chairman and Mayor, with Dean Coffey, Messrs. E. Finn, P. Miller, G. Cavenagh, T. Forsyth, Dr. James Martin, et alii. At the ensuing annual meeting Mr. John Stephen retired from the Vice-Presidency, to be succeeded by Mr. Finn, whose place as Secretary was taken by Mr. Peter Miller. There was no paid officer until ten years after. In those times everyone worked gratuitously, for personal emolument was not thought of. The Building Fund was liberally supported, and contributions were forwarded from Geelong, Belfast, Kilmore, and other outside parts. Public buildings were not rushed up as now, and it took years to crawl on even with the erection of a church. The remainder of 1848 was employed by the Society in raising money and putting it in the work as it dropped in. In 1849 the hall showed evidences of approaching completion, and as the sabbath of the Irishman’s year whisked round, it was deemed advisable to postpone the Anniversary Festival until the opening of the building, and thus make it what is familiarly known as a “house-warming.” On the 5th of June everything was ready, and the new Hall was formally dedicated to its public purposes by a ball, at which 350 persons put in an appearance.
THE CHRONICLES OF EARLY MELBOURNE.

The first meeting for business was held in the Hall on the 7th July. The members had a farewell gathering at the Builders' Arms whence they were played by the Father Matthew Band to the Hall, of which possession was taken amidst loud cheers. The building was crowded, and addresses were delivered by the President (O'Shanassy), the Vice-President (Finn), Alderman John Stephen, the late V.P., his brother Mr. Sidney Stephen, a non-member and Barrister, afterwards a Judge of the Supreme Court of New Zealand, Mr. W. C. Conroy, now an esteemed Carlton J.P., &c, &c. The recent ball yielded a surplus of £50 to the funds, a very welcome addition. Special thanks were voted to the office-bearers for their exertions, and particularly to Mr. Tim. Lane, the Treasurer. After the meeting the band played a large contingent of the members back to Lane's, where they "whiskeyed" and otherwise refreshed themselves without stint and without charge until long past midnight.

A special meeting was held in the Hall, on the 11th September, to adopt a memorial to the Secretary of State on the subject of emigration from Ireland, and praying that a fair proportion of Irish emigrants should be sent to the province. All Irishmen were invited to be present, but the wetness of the evening operated so unfavourably that the rain prevented the Father Matthew Society's Band from playing through the streets. Nevertheless the attendance was as numerous as the Hall could hold. Mr. O'Shanassy presided, and addresses were delivered by the Chairman, Dean Coffey, Messrs. John Stephen, H. Hickey, E. Finn, R. P. Mervin, W. O'Farrell and others. The memorial was adopted, and a deputation nominated to present it to the Superintendent. Mr. Latrobe received them very courteously, a couple of days after, intimated his concurrence with the object in view, and promised to transmit the memorial to England by the earliest opportunity.

In January, 1850, the St. Patrick school was opened, under the management of Mr. and Mrs. J. R. M'Laughlin, two very competent teachers, who conducted it for some time, and it underwent more than one change of masters during the ensuing eighteen months, when the Hall was temporarily rented to the Government under circumstances to be hereafter described.

The annual celebration this year was an Hibernian ball on the 18th March, whereat 500 persons congregated, the music was supplied by Hore's Saxehorn Band, and the supper catered for by Mr. Ewers. The arrangements were faultless, and the enjoyment unqualified. A great attraction to the decorations was the loan of a tasteful white and red banner from the St. George's Club, which, varied by the green, presented an agreeable and picturesque contrast. At the anniversary meeting on the 2nd April, the financial condition of the Institution was pronounced to be all that could be reasonably desired. Though the President and Vice-President wished not to be re-elected, they yielded to the generally expressed feeling, and went in for another year. Mr. Michael O'Connell withdrew from the Secretaryship, to which he had been nominated during the year, to be succeeded by Mr. Richard Dalton.

The unwarrantable action of the City Council in petitioning the Queen for a discontinuance of Irish Orphan Immigration caused the Society to take up arms on behalf of a number of girls most wantonly assailed, in the first instance, by the Argus newspaper, and subsequently by the Corporate Representatives. They were represented as so many dishonest and immoral hussies, who swelled the ranks of street prostitution, and were a plague instead of a benefit. Not an atom of reliable testimony was adduced to sustain such cowardly and outrageous slanders, and to rebut them a special meeting of the Society was held on the 9th May, when Mr. E. Finn, as V.P., presiding in the absence of the President, officiated as Chairman.

The Society engaged actively in the Separation rejoicings of 1850, and a splendid new banner procured for the occasion, formed one of the attractions of the national procession. On the 9th November, there was a great jubilation at a Separation ball given in the Hall. St. Patrick's Day of 1851 was kept up by a dinner at which three rattling speeches were delivered, by the President, Vice-President, and Mr. John Stephen, and it was followed by a ball next evening. At the annual meeting in April, Mr. O'Shanassy retired from the Presidency he had for six years ably filled, and peremptorily declined re-election. Two candidates were nominated for the office, viz., the V.P. (Finn) and Mr. J. W. Dunbar, a Solicitor; but the latter withdrawing, Finn was elected without opposition, held it by renewal for seven years, and also at a later period.
Mr. John Bourke, a well-to-do hotelkeeper, was appointed Vice-President, and Mr. Timothy Lane was always regarded as a sort of Permanent Treasurer. Mr. P. J. Cregin was appointed Secretary. A special vote of thanks was accorded to Mr. O'Shanassy, as a recognition of his valuable services; and a Sub-Committee appointed to organize a memorial presentation to him. This was subsequently carried to a successful issue by means of a subscription, and Mr. O'Shanassy was the recipient of a silver tea service, not procurable in Melbourne, but which was purchased in Sydney.

There was much difficulty in finding a building capable of accommodating the first Victorian Legislative Council to be called together before the year was over. On the 9th May, 1851, St. Patrick's Hall was rented for the purpose for three years at the rate of £300 per annum. Such a temporary tenancy offered pecuniary advantages to the Society that could not be prudently overlooked, so the Government went in, and the members went out, and had to put up as well as they could with the accommodation provided at hotels. When the three years' tenure expired the baby Parliament had no better place to go to, and it remained there at a yearly rent increased to £400 (justified by the enormously enhanced value of town property) until the end of 1856, when two branches of Legislature were created, and the present Parliament House occupied. When the Society returned to their old roof-tree they re-entered an edifice so altered as to be unknown, except by the outer brick shell, for public money had been profusely spent in improvements and alterations, much required, but which the state of the Society's purse would have rendered simply impossible.

The members were now well in funds from the Government rental, and their Institution progressed and prospered. In 1862, Mr. Finn was again President, and it was considered desirable (if practicable) to bring the Society under the operation of the Friendly Societies Act then in force, and to affiliate sick and funeral benefits. There were formidable legal difficulties in the way of doing so, arising out of the advanced age of the majority of the members, and their individual interest in the common fund. The President, however, grappled with the obstacles, and with the valuable co-operation, freely afforded, of Mr. W. H. Archer, the then Government Actuary, the Society was duly registered. From a reserve capital of £3000 one-third was appropriated as the nucleus of a Benefit Fund, and the residue for the Incidental Fund, the whole to be administered under an equitable, and stringently revised, code of laws. On Mr. Finn's final retirement from the Presidency, he was testimonialized in a very special manner. His fellow-members presented him with a massive silver cup, the Society, in its corporate capacity, endowed him as a Life Member of the Melbourne Hospital, and elected him an Honorary Life Member of St. Patrick's. The Society is still in existence; it has a grand opportunity, and an important part to play in the future. It was the only one of the Old National Fraternities which by perseverance, sagacity, and a broad and enlightened patriotism, tided safely over innumerable difficulties, financial, factious, sectarian, and political; and should it ever collapse, it will be only through the absence of the managerial tact and other gifts, to which it owes a prolonged existence denied to contemporaries inaugurated for purposes equally as praiseworthy.

SAINT GEORGE.

The Englishmen of Port Phillip, though in number and otherwise the most influential segment of the early colonists, manifested little disposition to honour their great traditionary Apostle, until stimulated by the examples of the Scotch and Irish, when they shook off their apathy. On the 29th January, 1845, a public meeting was convened at the Royal Hotel in Collins Street for the founding of a Society of St. George. Some preliminary consultations had previously been held in the chambers of Mr. E. E. Williams, a leading member of the Bar, whereon a Code of Rules was prepared, and an enrolment made of thirty-seven individuals, who were consequently taken to constitute the original members. The Mayor (Dr. Moor) was appointed Chairman, a progress Report was submitted, and the Rules were agreed to, one of them prescribing that all future candidates for membership should be ballots for at the monthly meeting of the Committee.
THE CHRONICLES OF EARLY MELBOURNE.

The following Board of Management was elected:—President: Mr. James Simpson; Vice-President: Mr. Edward Curr; Treasurer: Mr. Edmund Westby; Auditors: Messrs. William Hull and Charles Bradshaw; Hon. Secretary: Mr. G. A. Gilbert; Committee: Messrs. Edward E. Williams, Thomas Wills, William Firebrace, George Shaw, F. B. St. John, J. D. Pinnock, W. H. Campbell, W. B. Wilmott, Henry Moor, J. F. Palmer, A. H. Hart, Thomas Strode, W. F. Splatt, George Barber, and C. J. Sanford.

This was about as decent a team as could be well found, yet strangely enough its component parts did not pull together. Whether through too little enthusiasm or too much apathy, or dissension, was not known, but it is certain that nothing was done, and the ensuing April Anniversary of the Knight of the Dragon was suffered to pass in solemn silence. The Society may be said to have died prematurely, and with it for a time the memory of the great Mythical Saint was "sent to Coventry," one of his apocryphal birth-places.

In 1846 steps were taken for a veritable celebration of the National Anniversary, and a St. George's Club was hastily organized. A dinner was determined upon, and to give it proper spectacular effect, Mr E. Opie, a painter of the period, was commissioned to supply a banner of white silk with a red cross and blue satin border, and emblazoned with a central group of St. George and the Dragon. Opie turned out a work of art, tastefully designed, and happily executed. The entertainment came off on the 23rd April at the Royal Hotel, with Mr. Henry Moor presiding, and the new standard unfolded over him. The Vice-Chair was filled by Mr. E. E. Williams, and about eighty persons collected to partake of good fare, and hear a few excellent speeches. It was intended that this spread should be the prelude of a re-organized Society on an enlarged and enduring basis, but the wish was father to the thought, for little or nothing was done to produce the desired effect.

St. George's Day 1847 was treated to an almost fac simile compliment at the same place, under the same banner, with the same Chairman and Vice, and only 60 instead of 80 convives.

1848 witnessed the smallest National Festival ever held in the colony, for the 60 Anglo-Saxons of the preceding year dwindled to 17. As St. George's Day fell on Sunday, the fête was kept up on Saturday, 22nd April, at the Royal, with Messrs. Henry Moor as Chairman, and Edward Curr as Vice-Chairman. With such a damper as paucity of attendance is upon an occasion of the kind, a Melbourne newspaper thus writes consolingly:—"But there was never a better dinner served, and the evening was very pleasant."

The year 1849 was an annus non with the St. Georgians—a blank which doubtless shamed the Melbourne Englishmen into an effort in the following year, thus making up in a large measure for former failures. The movement was taken out of the hands of a select coterie, and enlisted a wider circle of supporters, and therefore it was a tremendous success. It was held at the Queen's Theatre on the evening of the 23rd April, when the interior of the building was extensively decorated with laurels, emblems, and banners. No less than three hundred and thirty-five persons were there, the Mayor (Mr. Wm. Nicholson) presiding, with Messrs. H. Moor and D. S. Campbell on his right, and Messrs. J. D. Pinnock and W. Hull the left-hand supports. There were no less than three Vice-Chairmen, viz., Messrs. C. W. Rowling, W. K. Bull, and — Norman. Hore's Saxhorn band was present, and the toasting and speechifying were good. Messrs. Collier, Heales, Ashley, Bailey, Best, and Carter treated the company to a number of glees and songs. The three best speeches were delivered by Dr. Greeves, Messrs. W. Hull, and H. Moor, and more songs were sung that night than at any previous public dinner in Melbourne.

Unquestionably the largest National Demonstration on record is a St. George's dinner which came off on the 23rd April, 1851. There was none of the former cliquism in it, and through the manner in which the shop-keeping element of Englishmen went to work, it was a thorough carousal. Ample preparations were made, and so numerous were the applications for tickets of admission, that it was feared no place could be found available in town of sufficient capacity to hold the intendant diners. After considerable searching a large store in Queen Street, belonging to Mr. Isaac Hinds, was obtained. It could seat seven hundred, though from its external appearance one would imagine it an impossibility to stow away more than half the number there. The interior was, considering
that time, very appropriately fitted up, the walls covered with green foliage, and from the evergreens peeped forth many samples of bunting. The lighting consisted of some lamps, and "hundreds of wax tapers," and here and there were framed portraits of the most puissant Saint, whilst over the Chair smiled a full-length figure of the Queen. The only drawback (and no small one) to the thorough enjoyment of the occasion was that several of the company got prematurely more than "half seas over," a contretemps good-naturedly attributed to the potency of the fluids. The Chair was taken by the Mayor (Mr. W. Nicholson) with right hand supporters in Dr. Greeves and Mr. B. Heape, and on the left Messrs. J. D. Pinnock and W. Hull, whilst Mr. George Kirk acted as Vice. Over seven hundred individuals were accommodated in some way or other, and there can be no doubt that such full stowage led to much of the confusion that followed. There was an excellent band in attendance, a great acquisition, and they had no idle time of it. At the conclusion of the dinner Non Nobis Domine was sung, the company standing. An agreeable variation was made in the toasting in consequence of the creation of the new colony by the inclusion for the first time of "His Excellency the Governor of Victoria," after which the band played the "Victoria March," and a Mr. Hobson and others followed with the glee of "Chough and Crow." Mr. George Kirk proposed "Our Army and Navy," which was drunk in a "three times three," the band striking up "Rule Britannia," the amateurs giving alternate verses, with the company chorusing, hiccupping, and applauding. Mr. W. K. Bull (appropriately named for the purpose) in a lengthy address proposed "Old England, Our Native Land," which was drowned in bumper's "nine times nine," to which Mr. Hobson sang "Old England for Ever." Dr. Greeves, in his accustomed happy style, introduced the toast of "Victoria," and Mr. Francis Bryant was sponsor for the "Commercial, Pastoral, and Agricultural Interests." (Mining was not then dreamed of.) Mr. J. Mason, in proposing "The Mayor and Corporation," "felt assured that the blessings of Separation would never have been attained—at least the boon would have been procrastinated to an indefinite period—but for the Corporation." The toast was received with "three times three," "amidst combined cheers and hisses." It was replied to by Cr. Richard Hesles. Mr. W. U. Tripp proposed "Absent Friends," in which he was occasionally tripped up by drunken interjections from several of the company. Mr. J. A. Marsden invoked a compliment for the sons of Saints Patrick and Andrew in his accustomed pleasantry of manner. Mr. Isaac Hinds did battle for the "Ladies of Victoria," but the only passage of his oration that could be heard was a loud and emphatic declaration "that they could not be surpassed for their beauty, affability, and interesting appearance in any part of the world." The band played "I would like to marry," which was "ayed" by scores of the Saint worshippers in loud tipsy merriment, and then followed by a glee of "Here's a Health to All Good Lasses." Mr. Lightfood, a theatrical scene painter, mounting a chair, and in a voice as if rushing through a speaking trumpet, proposed the memory of Shakspeare—"the great Magician of the North, the great Bard of Avon," and indulged in the following gushing rhetorical flourish:—"The name of Shakspeare like the lustre of a candle, sheds a brilliant light around it, when held in the hands of an infant, as if borne in the outstretched arms of a giant—Soul of the Age! The applause, delight, and wonder of the stage—is the divine Shakspeare; he has shed happiness and delight around ten thousand fire-sides—Ever fresh, ever new; and we read him for the twentieth time with the same pleasure that we welcome the return of the summer sun, which affords us the same amount of warmth in our old age, as it did when we made a puddle around the pump in the days of our boyhood." This was too strong a dose of the sublime and ridiculous for the company now "liquified" into something akin to an inebriated rabble, and the Shaksperean panegyrist was so beleagured with screeching and yelling from Bacchanalian throats, that he was obliged to give up with only a twentieth part of a studiously prepared oration delivered. It was before the appearances of public gas-lights, and as the confusion became general, candles, glasset, and bottles were getting knocked over. So to spare St. George the anachronism of a monster holocaust on his anniversary, the Chair was vacated, and through the exertions of those who retained sufficient wits for the purpose, the revelry was terminated, and the place cleared, luckily without accident, but only after an expenditure of much patient good humour, persuasion, and perseverance.
THE CHRONICLES OF EARLY MELBOURNE.

The Burns' Festivals.

The poet of Ayr, in a letter written by himself, declares, "The poetic Genius of my country found me as the prophetic Bard Elijah did Elisha—at the plough; and threw her inspiring mantle over me. She bade me sing of the loves, the joys, the rural scenes and rural pleasures of my native soil in my native tongue; I tuned my wild, artless notes as she inspired," and certainly there is an inspiration of homeliness, merriment, and patriotism in his melody that will secure for it an immortality, at least so long as the Scottish land and Scottish tongue have an existence. The inauguration of Burns' anniversary celebrations at home communicated its influence to Port Phillip so early as 1845, and on the 24th January of that year the Melbourne Scots—

"With love that scorns the lapse of time,
And ties that stretch beyond the deep,"

Held their first Burns' Festival at the Caledonian Hotel, in Lonsdale Street, where the smallness of the room (50 feet by 15 feet) interfered considerably with the comfort of the arrangements. There were the usual decorations of green boughs and flags, and the tables groaned under the weight of an orthodox Scotch feed, including haggis—"great chieftain of the pudding race"—hotch-potch, cock-a-leekie, and sheep's-head broth. There were a hundred and fifty persons present, and they went into the good things to their hearts' content. In the verandah were posted a Highland piper in full costume, and the ordinary town band, both playing together; but the piper struck out a tune of his own, and the inflexibly loud manner in which he stuck to it interfered much with the efficiency of the lesser instruments. There never was such a melange of inharmonious music—or rather sounds—for it was simply a scramble where pibrochs, strathspeys, marches, quadrilles, and waltzes, enjoyed a general run-a-muck, knocking each other about in, if not the most admired, certainly the most amusing disorder. Mr. William Kerr was the chairman, Mr. J. S. Johnston, the Vice, both of whom delivered very excellent speeches. The principal toasts were—"The Memory of Burns," "Bonnie Jean," and "The Rev. Dr. Lang," for the star of the last-named celebrity was then in the zenith, through the political services he was rendering the province. There was some capital singing by Messrs. Johnston, W. Clarke, Philip Anderson, Lumsden, and Mann; whilst a Mr. Elder favoured the company with a recitation. The event was in every way as pleasant and successful as could be reasonably desired.

On the 26th January, 1846, the second celebration came off at the Queen's Theatre, and in consequence of the presence in Melbourne of Dr. Lang, it assumed the shape of an important Separation Demonstration, and was very numerously attended, for no less than three hundred and fifty persons (Scottish, English, and Irish) responded to the call. Over the Chair was shown a large bust of Burns, and at the opposite end were "Tarn O'Shanter and Souter Johnny." When dinner was over, ladies were admitted by ticket to the dress circle, to witness the remainder of the performance, which mainly consisted of a long, eloquent, political, and pre-Separation Address from Dr. Lang.

The Festival for 1847 was held in the same theatre, where the principal performers were Mr. W. M. Bell and Mr. J. S. Johnston. The songsters were Messrs. Johnston, P. Anderson, "Tom" Forsyth, and G. Kirk. When the night was well on a Scotch guard, headed by a gentleman known as "The Honourable Mr. Kennedy," a well-known participant in some of the old outdoor frays, who, with some "brothers" fresh from over-indulgence in some other place, arrived and on being refused admittance, attempted to force a way into the building. They were resisted, and in the scrimmage ensuing Mr. J. T. Smith (the theatre proprietor) received a head-punching, for which he handed Kennedy over to the police, and the "Honourable" was fined ten shillings by the magistrate next day.

For the 1848 celebration, a pavilion was pitched on an unused area of land adjoining the Auction Mart of Mr. J. W. Bell, a knight of the hammer in Collins Street, somewhere about the recent establishment of Messrs. Detmold, the bookbinders. The place was arranged with some
attempt at the picturesque in the adjustment of a small forest of evergreens, and according to a scribe of the day, "it was lit up by a stream of chandeliers." The entertainment (on the 25th January), was presided over by the Mayor (Mr. A. Russell), with Mr. Wm. Kerr as Croupier; and the number present including a large sprinkling of English and Irish, was 250. Some of the speeches were much above the average, and the "Heather Hills" song of Mr. J. S. Johnston vociferously applauded. Mr. Timothy Lane, "from the beautiful city called Cork," lilted out in a brogue as unadulterated as genuine potheen, and as loud as he could screech—the time-honoured poly-glotted Irish lay of "The Shan Van Voght." Any deficiency in "Tim's" vocal ability was made up for by a pantomime of grinning, grimacing, head-scratching and shoulder-shrugging.

The Protestant Hall was selected as the arena of the festive gathering of 1849, when it was a sad failure, compared with its predecessors. Mr. Thomas M'Combie was master of the revels, assisted by Messrs. William Kerr and James Watson. The evening passed off with the usual exhilarating, stimulating, self-satisfying overdoses of eating, drinking, orating, singing, and all-round cheering, until a Mr. James Swords, a reporter of the Argus, who had been sharpening up the whole night, fell foul of Mr. J. C. Passmore, the caterer, who refused to pass any more of the good things to an individual whom he believed required no further edging on to something he would afterwards regret. The "Sword," consequently turned rusty, and took to abusing the purveyor, who turned on the edged tool and pummelled and blunted it considerably. This shindy spreading, brought the frolics to a somewhat premature wind-up, and though a Police Court prosecution was vehemently threatened the next day, the unpleasant rencontre was prevented by friendly intercession from going further.

THE GERMAN UNION.

As Port Phillip acquired some degree of stability, the German portion of the community began to show itself, especially in what is known as "the Separation Year." Though they hailed from a land traditionally Sainted, the German's love of home was not of so romantically gushing a character as the British or Irish. This may be accounted for possibly by the fact that Saint No. 1 was Boniface "The Apostle of Germany," whose feast-day was the 5th June, but as he was an English Devonshireman, the halo of his Saint-ship was not as enduring as if native-born. No. 2 was St. Martin, known in history as the Patron of Inebriates, caused by a coincidence, unfortunately for his reputation that his day was the nth November, the period of the Vinalia, or feast of Bacchus, and the Early Christians so mixed the double event that St. Martin had to bear the consequence with posterity. However this may be, the Melbourne Germans seemed to have kept both 1 and 2 Saints at arm's length, and in associating for mutual advantage they disregarded all other than terrestrial patronage and in July, 1850, formed a Society under the plain though comprehensive appellation of THE GERMAN UNION.

Certain preliminary details were quietly arranged, and the first public appearance of the Germans assumed the shape of a very enjoyable re-union at the Bull and Mouth Hotel, in Bourke Street, on the evening of the 21st October, 1850. It was under the Presidency of Dr. Gumbinner, a well-known Melbourne Vaterlander of the period. During the proceedings strong objection was taken to the proposed appointment of a Germanic Consul in Melbourne without consulting the Society, and it was determined to ascertain if the German Immigration Committee had anything to do in the matter. On the suggestion of Mr. Sholbach, the formation of a library of German literature was agreed to, and several presents of books were promised. A Singing Committee was likewise resolved on. The 1st and 2nd verses of the German Air "Was ist des Deutschen Vaterland" were rendered in a very creditable manner by some of the members, after which a magnificent German banner, black, red, and yellow, was presented by Mr. Schmidt. This, it was agreed, should be unfurled by the Germans in the approaching Separation procession. Though the Society had been only four months in existence,
it had already forty-three members on its books, and every prospect of a considerable increase. The proceedings terminated with the concluding verse of the National Air already mentioned, to which Dr. Gumbinner added two stanzas, declared to be extemporary, and of which the following is an English translation:—

"But now we've quitted our dear Fatherland,
O, let us form a strong fraternal band;
And our new brethren will the hand extend,
For the brave Briton is the German's friend;
For fair Australia is the German's home!"

"Yes, fair Australia our new home shall be;
Sing, brothers, sing, loudly and joyfully.
In this fair land let no man for freedom sighs—
In this fair land the flag of Freedom flies.
This land call yours,—
O, bless, Great God, O bless the German's home!"

THE CHRISTMAS FESTIVAL

Was the first celebration of the kind in the colony. It was held at St. Patrick's Hall, on Christmas Eve, and was a great success. Two large trees, illuminated by candles, and adorned with fancy articles, presented by a German gentleman, contributed very much to give to the whole a lively and agreeable aspect. Between the trees upon two large tables the Christmas Boxes for orphan distribution were exhibited; they consisted of bibles, clothing, schoolbooks, and other useful articles. At a quarter past eight, the ceremonial commenced with the singing of the hymn "Allein Gott in der Hoh sei Ehr," and followed by a prayer, in which the Rev. A. Morison, Independent minister, invoked the Divine blessing upon our German fellow-colonists. The hymn "Hosannah!" was well executed by the children. Mr. Markert (Chairman of the German Union) then addressed the meeting. Master Rupp, a German orphan, twelve years of age (who with his sister lost their parents when embarking at Hamburg), in alluding to the fact of their having found another home here, thanked in a German poem the friends present that evening, and expressed a wish that the colony might flourish and prosper. After a German hymn "Ihr Kindlein Komt," sung by the children, Miss Mary Vorwerg, the daughter of a cabinet-maker, residing at Richmond, recited the English hymn "Come and worship Christ the new-born King." Mr. Schmidt (the Secretary of the Union) in a German speech pointed out the blessings we had received, and said that all should be happy and joyful on the day on which Christ the Saviour was born, not for single individuals, but for all, for present and coming generations. He hailed the day on which young and old rejoice, on which the beams of happiness are shed on the rich as well as the poor. The Germans were as happy in commemorating this joyful event in their new home as in their native country, and thankfully acknowledged the services of their fellow-colonists in enabling them to make presents to the orphans and to the poor. He wished the children to bear in mind that they should consider the presents as merely in remembrance of the great gift received on the day of which the present was the anniversary, as being an agreeable reminiscence to grown-up persons of the happy days spent in a similar way in their childhood. Mr. Schmidt wished for an intimate association of the Germans with their fellow-colonists, and concluded with a poem. The song, "Oh du Froliche," preceded the distribution of Christmas Boxes, which occupied half-an-hour. Mr. Wanke afterwards repeated the Lord's Prayer in German, which was followed by the hymn "Nun danket alle Gott," and "God save the Queen" concluded the whole.

This German Union continued in existence for some time, and conferred much advantage upon the German section of the community.
CHAPTER XLIX.

A MIXED FREIGHT.

SYNOPSIS: Brickmakers and Sawyers.—Benefit Societies.—The Port Phillip Club.—First Public Appearance of Meares, Gavet, Hull, and Co.—A Yarnamby Corps.—The Squatters' Franchise.—The First "Protection" Meeting.—The Squatters' Grand Ball.—Australion Quota.—The Waste Lands.—Dr. Ludwig Leichardt.—Death of Daniel O'Connell.—Cattara in Sheep.—The Sanitary Condition of Melbourne.—Proposed Annual Fair.—Proposed Female Friendly Society.—Relief of Irish Home Distress.—Irish and Scotch Home Relief.

From the earliest period the open meeting was regarded by the Port Phillipians as the most effective and legitimate mode in which to make the public sentiment known either in redress of grievance or a demand for justice. The first recorded gathering or "Folk-Mote" was held in 1836. Meetings to establish races, and to build a church took place in 1838, and in February, 1839, a commercial demonstration was made to have Melbourne declared a free warehousing port. These several movements are treated with more detail in other chapters, and are only now re-introduced to prepare a way for grouping some of those public assemblages from time to time witnessed in Old Melbourne.

BRICKMAKERS AND SAWYERS.

The first hand-made bricks used in the province were manufactured upon the swampy land between the Yarra, and what was subsequently named Emerald Hill and the Government House reserve. The brick-field was in part close to and took in some of the historical 30 acre paddock which "Johnny" Fawkner annexed in 1835, and enclosed and planted for a wheat crop. Brick-making, though like bread-making, one of our earliest and local enterprises, was heavily handicapped by the absentee Government with exactions in the shape of fees and charges. In 1838 an Act of Council was passed which impeded the operations of not only brick-makers but sawyers, the two most useful handicrafts in an infant colony. It was enacted among other provisions that no person could legally follow either calling without taking out an annual £10 license, and this operated in such a prohibitory manner as to interfere materially with the progress of house-building, not only in Melbourne, but at Williamstown and Geelong. In fact, it led to the departure of several persons, who could not be easily spared, to Adelaide. To protest against such shallow-minded injustice, a public meeting was held on 17th January, 1839, at Sharp's Ship Inn, Little Flinders Street. Several resolutions were adopted, the principal being one denouncing the Act of Council, and authorising the presentation of a petition to the Governor praying for the cancellation or suspension of the pernicious imposition.

UNION BENEVOLENT SOCIETY.

An Institution with this designation was inaugurated at a meeting held in the Lamb Inn, Collins Street, on the 14th February, 1839, Mr. T. H. Price was appointed Secretary, and it was resolved to hold periodical meetings at the Builders' Arms Hotel, in Little Collins Street. Before the year expired the following rather meagre prospectus was issued:
THE CHRONICLES OF EARLY MELBOURNE.

Melbourne Union Benefit Society,

"United to Relieve, Not Combined to Injure."

Patron : Captain William Lonsdale; President (Vacant); Vice-Presidents : Messrs. J. S. Lambard and J. L. Lake; Treasurer : Mr. John Caulfield; Secretary : Mr. William Brown; Physician : John Sproat, M.D.; Stewards : Messrs. John Johnson and James A. Clarke.

The institution had not quite arrived for the working of such a project, and the Institution quietly and gradually dissolved.

The Port Phillip Club.

The comparatively few people in Melbourne whose position rendered them in any way "clubable," were somewhat difficult to please, and one "House of Call" of this kind was found to be insufficient to provide for the requirements of, or rather to fall in with, the whims of the would-be-fashionables and gentry of the period. Consequently a few of those who affected discontent with the management or surroundings of the Melbourne Club, assembled in private conclave in January, 1840, and determined upon opening an opposition shop, which was started accordingly, and thus officered :—President : Thomas Wills, Esq.; Vice-President : Andrew M. M'Crae, Esq.; Secretary : Archibald M'Lachlan, Esq.

This Club commenced business in a small two-storey house in Lonsdale Street West, at the corner of the right-of-way now known as Wright's Lane; but it soon moved to the then large premises in Flinders Street, known as "Yarra House," and derisively nicknamed "Hodgson's Folly," because erected by Mr. John Hodgson, for which a rent of £600 per annum was agreed to be paid. The Club's opening dinner was given on the 17th March, 1841 (the first St. Patrick's celebration in Port Phillip), when about thirty persons sat down. Mr. Thos. Wills officiated as Chairman, Mr. Richard Ocock did the "Vice," and it was declared that the evening passed off most agreeably.

Though this Institution enjoyed but a short life, it was not a very merry one. The members were too sedate and slow for the convivial clubism of the time, and they wanted a spice of the dare-devil "go" of the young bloods who favoured the other establishment. It vegetated quietly for a couple of years, and placidly withdrew from the world of pleasure, leaving behind only as much of a memory as may attach to the well-known Port Phillip Club Hotel, which now flourishes in its place.

Excessive Taxation.

In May, 1842, it was stated to be the intention of the New South Wales Executive to introduce a measure of legislation which would ruinously oppress the industrial energies of the infant settlement, and steps were taken to enter into an urgent protestation against such iniquity. The proposals contemplated the imposition on the province of the responsibility of the sole maintenance of the police force, and the cost of roads, bridges, &c., and to remonstrate against such a preposterous intention a public meeting was held in the Bourke Street wooden theatre on the 17th of the month. The Chair was filled by the Deputy-Sheriff, several vehement addresses were delivered, and resolutions with a Petition adopted against the obnoxious Bill. This event was rendered remarkable as the first appearance on a public platform of Dr. Greeves, Mr. William Hull, and Captain G. W. Cole, three men who played a prominent part in the political future of the colony.

Formation of a Yeomanry Corps.

The capture of the bushrangers by the gentlemen amateurs in 1842, and the impunity with which other outrages were perpetrated, by both black and white depredators, started a notion as to
The expediency of organizing a troop of mounted yeomanry, and a meeting to consider the question was held on the 3rd June at the Lamb Inn, now Scott's Hotel, Collins Street. The enthusiasm kindled by the idea was up to boiling heat, but it was not long before the cooling process set in. After Major St. John was voted to the Chair, a resolution was adopted to the effect that it was necessary for the protection of life and property that an association be formed by the settlers and holders of farm stock under the style and title of “The Port Phillip Volunteers”—that all settlers, &c., be invited to co-operate, and that the corps be under the military direction of a competent gentleman to be appointed by the meeting and approved by the Governor. It was suggested that this post should be given to Major William Firebrace, but it was objected to by some, who considered that such a responsible office should be filled by the general body of volunteers. Major Firebrace, however, was appointed forthwith. It was also resolved that the district be partitioned into twelve divisions, each to be under the command of a captain and two lieutenants, to be selected by the corps. The divisional boundaries were also determined, and a code of Rules for management and equipment was adopted. A Committee was nominated to promote the objects sought to be attained, and the meeting adjourned rather appropriately sine die—for nothing ever came of it beyond much talk and a few newspaper paragraphs. It was a mere flash in the pan, and as such there was a speedy end of it.

SQUATTER FRANCHISE.

The Pastoral Tenants of the Crown, as they were called, made several attempts to obtain an extension of the Electoral franchise, and were as often baffled by adverse circumstances. They made a strong muster at the Royal Hotel, on the 14th of July, 1843, when their advocates came out in great force. The purpose of the gathering was to adopt petitions to the Legislature of New South Wales and the Imperial Parliament to extend the legislative franchise to the pastoral tenants of the Crown. Major Firebrace was voted to the Chair, and speeches were delivered by Messrs. J. L. Foster, James Simpson, J. C. Riddell, A. Cunningham, F. Riley, G. S. Airey, F. A. Powlett, C. H. Edben, James Manning, Alfred Langhorne, Major St. John, Captain Webster, and Dr. Playne. Draft petitions were submitted and approved, when a Committee was nominated to promote the object in view.

THE FIRST “PROTECTION” MEETING.

It is singular, considering the turn taken by events in after years, that the earliest cry for the protection of native industry should have originated with the agriculturists; yet so it was. In the year 1843 there was much depression in every branch of business, wholesale and retail, and the prices obtained for farm produce ruled at a very discouraging figure. It was accordingly determined to give expression to public opinion as to the most desirable source from which to seek a remedy for the evil, and a requisition was presented to Mr. Henry Condell, the Mayor, to convene the inhabitants for the purpose of taking into consideration the best means for averting the ruin which threatened the cultivator of the soil, owing to the prevalent unremunerating prices of farm produce. The Mayor complied, and the gathering took place on the 12th October, in the large room of the Royal Exchange Hotel, Collins Street. The attendance was not numerous, and though a desire was expressed that the Chief Magistrate should preside, he begged to be absolved from doing so on the modest plea that though a brewer, he was unacquainted with agricultural subjects. Dr. F. M’Crae was consequently voted by acclamation to the place of honour. Addresses were delivered by Messrs. J. P. Fawkner, J. Williamson, W. Highett, J. M. Ardlie, and J. B. Kirk, and resolutions were passed nem. con.—viz., (a) Affirming the necessity for protecting the agriculturists by the imposition of a duty upon grain, not the product of a British settlement, sufficiently high to render farming profitable, but not too high for the consumer. (b) Affording protection to the legitimate farmer, the proprietor or occupier of purchased land against competition from squatters on Crown lands whose tenure was a mere depasturing license; and (c) The prohibition of distillation from ought but grain. The draft of a Petition to the Legislature of New South Wales was also agreed to, and
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ordered, when signed, to be transmitted to the Rev. Dr. Lang, M.L.C., for presentation. A motion was also passed to solicit the co-operation of the residents in the Geelong District, and Messrs. A. McKillop, D. Cameron, W. Kerr, F. Cooper, J. P. Fawkner, W. Highett, and J. Williamson were constituted a Committee to promote the purpose of the meeting. The Committee subsequently did, or pretended to do, a good deal of work in the matter, but beyond the transmission of the petition to Sydney, nothing further was for a long time heard of what was then considered by the majority of the colonists to be something not far removed from a chimerical craze.

The Squatters' Grand Rally.

The greatest Squatting Demonstration ever witnessed in Old Melbourne, was on the 1st June, 1844. The regulations affecting the tenure of the pastoral stations throughout the colony were in a very unsatisfactory condition, and liable at any moment to be rendered more so—a look-out the reverse of encouraging. To agitate for some improvement was the purpose of this gathering, for which elaborate and costly preparations were made, and much was expected from a becoming display of public spirit on the occasion. The accessories of optical effects were considered, and the result was the introduction of certain novelties not resorted to in the public meeting line. The turn-out took the form of a Cavalry Review on Batman's Hill, and after a march through Melbourne with band playing and colours flying, the meeting came off in the open-air on the hill side in Collins Street, between the Mechanics' Institute and the Argus office. There was then in town a clever painter named Opie, and his services were secured to get up a banner worthy of the cause, a design for which was supplied him, and a really clever piece of canvassing was executed without loss of time. The flag ground was of deep crimson-coloured silk, and measured 7 feet by 5. In the centre were five white stars, emblematic of the then five Australasian settlements. A sheep was suspended at the top over a crown, and under was a large gold-lettered scroll, legended "Squatters, Guard your Rights." One side was a pillar based on a block of Honour representing Commerce, and on the other a similar adornment springing from Truth, and symbolical of Agriculture, whilst on the apex of the flagstaff was a gilt kangaroo. This artistic specimen was on show for a few days, and some ultra-loyalists professed to be so shocked with its treasonable tendencies that it was actually subjected to some slight modification. The day was fine, the squatters assembled on horseback at their place of starting, where a mounted procession was formed, and set forth in this order of march:—

A Highland Piper in full National Costume.
Squatting Cavaliers, two deep.
The Banner.
The Town Band.

The townsmen took no further part in the proceedings than as spectators, and the procession moved on from west to east of Collins Street. Arriving on the Eastern Hill,Mr. A. F. Mollison was called on to preside, and determined speeches were delivered by the Chairman, Messrs. Edward Curr, Isaac Buchanan, Wm. Hull, A. Cuningham, Claud Farie, C. H. McKnight, Dr. Kilgour, Captain Hepburn, and one or two more. Resolutions were passed (a) Affirming as remedies for the uncertain nature of things, the granting of leases, and a preferable right of future purchase to the squatter; and (b) An allowance for improvements, and the extension of the Electoral franchise. It was also emphatically declared that no settlement could be deemed satisfactory that was not based upon the separation of Port Phillip from the Middle District (New South Wales).

On the 11th October, 1845, a meeting was held at the Royal Hotel, "To consider the propriety of petitioning the Imperial Parliament for the admission of Australian grain into British ports upon the same terms as those on which the importation of Canadian grain is allowed." The Mayor (Mr. H. Moor) was appointed Chairman; resolutions approving the object in view were adopted; and a Committee nominated to give them effect in the preparation and transmission of a
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Petition. The speakers were Messrs. E. Curr, J. P. Fawkner, John Bear, Geo. Annand, Jas. Malcolm A. Cunningham, Major Firebrace, and Dr. P. M'Arthur.

THE WASTE LANDS.

Two rival meetings were held at the Royal Hotel, Collins Street, on the 9th February, 1848. The first was promoted by the squatters, and the Chair was taken by Major Firebrace. Its purpose was to protest against the action of the Government, in proposing to put up to auction, or dispose of by tender annually, certain waste lands of the Crown, located in what was known as "The Settled Districts." Alderman W. M. Bell, Messrs. Henry Moor and J. C. Riddell, were the chief speakers. A resolution was passed in opposition to the intended project of unlocking the lands, and a Petition ordered to be transmitted to the Governor.

When one meeting had closed another was opened. This was a counter-demonstration, or what was designated a "Meeting of Agriculturists," and the Chairman was Dr. Peter M'Arthur. Messrs. Alexander M'Killop, J. P. Fawkner, J. O'Shanassy, and others, supported the movement, and resolutions were passed. (1) That the agriculturists viewed with alarm the vexatious opposition offered by the squatters to the anticipated regulations of the Executive respecting the Settled Districts; and (2) The appointment of a Committee to prepare and transmit a Petition to the Governor, declaring the views of the meeting.

DR. LUDWIG LEICHAIRD.

The safe return of the above-named celebrated Australian explorer, Dr. Ludwig Leichardt, from his first North Australian expedition, suggested the propriety of a movement to present him with some pecuniary recognition of the services he was rendering the colony by his adventurous enterprise spirit. Sydney had already done its duty in this respect, and Melbourne was resolved not to be backward. And so on the 17th April, 1846, a public meeting was held at the Royal Hotel in Collins Street, with the Mayor (Dr. J. F. Palmer) as Chairman. The speakers were his Worship, Messrs. E. J. Brewster, W. Hull, James Simpson, Benjamin Heape, T. M'Combie, W. Westgarth, and others. Resolutions were passed declaratory of the courage and resolution with which Leichardt's expedition had been projected and carried out, and the immense advantage to Australian colonisation which would result therefrom; and that a testimonial in the form of a golden offering ought to be presented to the Doctor. A Committee was appointed to collect subscriptions for this purpose, and £50 was raised in the room. The net proceeds finally amounted to £150, which was entrusted to Mr. Westgarth, who was starting for Sydney, and by him the sum converted into sovereigns was handed to Dr. Leichardt and accepted with a warm expression of thanks and gratitude. Towards the end of 1847, the indomitable German started on his second and last exploring expedition, from which he never returned, and a terrible mystery has shrouded his fate from that time to this. Sensations are occasionally caused by the supposed discovery of the remains of the ill-fated party, of whose destruction there can exist no reasonable doubt, though anything like absolute certainty is as yet impenetrably entombed in the womb of the past. Under such circumstances it may not be uninteresting to reprint from the Moreton Bay (now Queensland) Courier, 19th February, 1848, the record of the last departure from Brisbane of those "Wanderers of the Wilds," who went forth bravely into the wilderness; and whose bones are now, in all probability, bleaching in that untrdden portion of the far interior known as Sturt's stony desert—"Dr. Leichardt and party arrived here on Sunday last, and left the settlement on Wednesday, on their return to the Darling Downs. The principal object of his visit to Brisbane was to obtain delivery of thirty fat bullocks from the Government herds at Redbank, which had been presented to him by Sir Charles Fitzroy. We understand that the following individuals form the expedition to Swan River, viz.—Mr. Hentig, formerly of the Hunter River; Mr. Classen, a relative of Dr. Leichardt, lately arrived from Hamburgh; Donald Stuart, formerly in the service of Messrs. Leslie, at Canning Downs; a man named Kelly, and two Aboriginal natives—
Wonnai and Billy. The Doctor takes with him fifty fat bullocks, twenty mules, and six horses, with a very complete equipment for his adventurous journey. He, purposes to follow the Cogoon to the Victoria River, pursuing Sir Thomas Mitchell's outward track to a certain distance, where he will bear off, in order to ascertain the Northern waters; having accomplished this he will then take the most practicable direct route to Swan River. The whole party appear to be in excellent health and spirits, though we regret to learn that the worthy leader suffers occasionally from palpitation of the heart."

In connection with this subject, I have before me a supplement to the Port Phillip Herald, issued 2nd June, 1846. The centerpiece is a faithful and well-executed likeness of Leichhardt, drawn on stone by Joseph Pittman, and lithographed by Thomas Ham, two well known Melbourne artists of the period. As framework to the picture four poetical Leichhardtian effusions (two from Sydney and two from Melbourne) are presented, encased in a typographical border, creditable to the mechanical taste of Mr. William Clarke, a once Herald overseer, widely and deservedly esteemed. One of the contributions should possess a special interest for Victorian readers of every age, as it was from the pen of Sir William A'Beckett, the fourth Resident Judge of Port Phillip, and the first Chief Justice of our Supreme Court. Sir William, as stated in another chapter, was wont to indulge in occasional dalliance with the Muses, and the Herald was the medium selected for communicating with the public. For obvious reasons he adopted a nom de plume, but the anonymity was by some means penetrated by the Argus, in its infancy petulantly hostile to the Judge, with or without reason; and that journal, in a fit of temper one morning, disclosed the alias, and the votary of the "Tuneful Nine" tuned in print no more. As the secret was thus dissolved it can be no breach of faith on my part to refer nominally to the authorship after the lapse of so many years. The poem also appears to well merit exhumation, and I, therefore, trust to be excused for reproducing it as under:

**LEICHRADT'S RETURN.**

And Leichardt is returned again— the good man and the brave,
Safe from the unknown wilderness, we deemed had been his grave;
For not long had he gone from us, before dark rumours spread,
That made us all but think of him, as one among the dead.
And, though such tidings, afterwards, by anxious friends were brought,
As shed a light, in sanguine minds, upon that mournful thought,
Most of us feared those friends had found his latest earthly track,
Or that he had but further roamed to never more come back!

Fols were our fears—he is come back—come back triumphant too:
Though this we will not ask of yet—tis selfish so to do;
We will not stop to ask him now, what for us he hath won,
Not coldly pause to weigh the worth of all that he hath done.
'Tis joy enough to look on him; yet, what if he had failed?
Should his return amongst us be with colder feelings hailed?
No, Heaven forbid, such high attempts, because without success,
Should make us for a moment prize the brave who's made them, less!

Then honour unto Leichardt now, the man and not his deed,
Tho' that shall have its due reward, when he hath had his meed.
A welcome let us give him, which nor he nor we'll forget,
A welcome such as, on these shores, none other hath had yet;
A "monster meeting" let us have, where all may crowd around,
And "hero-worship" find its vent in one commingled sound;
The green earth for our altar-place, the blue sky for our dome,
Why greet him elsewhere who, so long, hath known no other home?

His mission was not to destroy, nor comes he back to tall
Of fields, in which, though nobly won, our best and bravest fell;
For higher conquests his than these—and well he knew his God
Would watch him all along the way his trusting footsteps trod.
He knew too that, if, after all, his labour should be lost,
A nation would not have to bear the suffering and the cost;
That if triumphant, 'twas success might greet each listening ear,
Nor cause a single broken heart, nor one upbraiding tear.

Then hail him on his safe return, with one applauding voice,
Who brings us news to sadden none, and all may make rejoice,
Who comes to tell that, 'spite one fear, the grass does not yet wave,
O'er any spot the desert holds that leads to "Leichardt's grave:"

No, happily, that mournful lay was prematurely sung,
Though every heart that heard its tones was by it deeply wrung:
Enough—thank Heaven, the Muse's tears have flowed in vain, and now
The garland woven for his tomb, will twine around his brow!

Melbourne 14th April, 1846.

MALWVN.

In June, 1845, a rumour reached Sydney that Leichardt and his party had been overpowered and murdered by a mob of Aborigines. Though it was ultimately proved to be groundless, for a time it created a feeling of profound regret, and during the paroxysm the then Barrack-master of New South Wales, an intimate friend of the supposed dead Doctor, composed a beautifully pathetic lyric, which was published in the Sydney Herald. It was one of the four above referred to. It was written when there was some intention of despatching a search party, and now, as there can be no longer any question as to the terrible finale, it is wreathed in a mournful and no uncertain interest.

LEICHARDT'S GRAVE.

Ye who prepare with pilgrim feet
Your long and doubtful path to wend;
If—whitening on the waste—ye meet
The relics of my murdered friend—
His bones with reverence ye shall bear
To where some mountain streamlet flows;
There, by its mossy bank, prepare
The pillow of his long repose.
It shall be by a stream whose tides
Are drank by birds of ev'ry wing;
Where ev'ry lovelier flower abides
The earliest wak'ning touch of Spring.
O meet that he—(who so carest
All beauteous Nature's varied charms)—
That he—her martyr'd son—should rest
Within his mother's fondest arms!
When ye have made his narrow bed,
And laid the good man's ashes there;
Ye shall kneel down around the dead,
And wait upon your God in prayer.
What, though no reverend man be near;
No anthem pour its solemn breath;
No holy walls invest his bier
With all the hallow'd pomp of death!
Yet humble minds shall find the grace,
Devoutly bow'd upon the sod,
To call that blessing round the place
That consecrates the soil to God.
And ye, the wilderness shall tell
How, faithful to the hopes of men,
The Mighty Power, he served so well,
Shall breathe upon the bones again!  

* The poem of that name by Mr. Lynd is here alluded to. It is also now reprinted.
THE CHRONICLES OF EARLY MELBOURNE.

When ye your gracious task have done,
Heap not the rock above his dust;
The angel of the Lord alone
Shall guard the ashes of the just!
But ye shall heed, with pious care,
The mem'ry of that spot to keep;
And note the marks that guide me where
My virtuous friend is laid to sleep!

For Oh! bethink, in other times
(And be those happier times at hand)
When Science, like the smile of God,
Comes bright'ning o'er that weary land;
How will her pilgrims hail the power,
Beneath the drooping myall's gloom,
To sit at eve, and mourn an hour,
And pluck a leaf on Leichardt's tomb!

—B. LYND.

Sydney Barracks, 2nd July, 1845

DEATH OF DANIEL O'CONNELL.

The intelligence of the demise of this distinguished Irishman reached Melbourne on the 18th September, 1847, and the Herald immediately issued an extraordinary in deep mourning communicating the fact, which caused a profound sensation among the Irish residents. The two Roman Catholic clergymen then here (the Revs. P. B. Geoghegan and N. J. Coffey) convened a public meeting at St. Francis' Schoolrooms on the 22nd "to determine the best means of testifying reverence for the memory of the Liberator of Ireland." There was a very large attendance, principally of the Irish residents, though many English and Scotch were also there. The Rev. Mr. Geoghegan who presided, pronounced an eloquent and impassioned eulogium upon the deceased, and was followed by the Rev. Dean Coffey and Mr. John O'Shanassy. The other speakers were Messrs. Wm. O'Farrell, Robert Hayes, Bernard Reynolds, James Wallace, and M. J. M'Culla, and the following resolution was agreed to:—"That as a mark of our solemn reverence for the memory of our deceased illustrious hero, we adopt, for the present, simple crape mourning for three months commencing on the 28th instant, the day of solemn dirge to be celebrated in St. Francis' Church." The Obituary Demonstration in the church was conducted with all the gloomy solemnity of such occasions. The interior was shrouded in black drapery, and long before 11.30 the period of commencement, standing room could not be found within the edifice. More than two thousand persons had congregated inside and outside, and amongst them were some members of other religious persuasions—Episcopalians and Wesleyans, Jews and Presbyterians. A large number of the deceased's countrymen wore the mourning crape prescribed at the recent meeting. A requiem mass was offered, Dean Coffey officiating as celebrant, and Fathers Geoghegan and Kenny (of Geelong) as Deacon and Sub-deacon. The musical arrangements were presided over by Mr. Megson, the theatrical orchestra conductor of the time, assisted by Mrs. Clarke, one of the corps dramatique of the Queen's Theatre, and several amateurs. Mrs. Clarke's singing being described as "singularly pathetic." The panegyric delivered by Father Geoghegan, of more than an hour's duration, has not been since excelled, as an effort of pulpit eloquence, in the colony. It was a comprehensive and luminous résumé of O'Connell's life and labours on behalf of the Irish race and the Roman Catholic faith from a compatriot's point of view; and as the preacher was an orator as well as an Irishman, speaking straight from the heart, for point and pathos, rhetorical adornments and logical solidity, historical illustration, ancient and modern, interwoven with consummate skill and girted in language of classic beauty, this was an intellectual feat, which, from its rarity, even in a temple of religion, might be not inaptly classed with those "Angels' visits" of which the poet sings as appearing "few and far between." The posthumous homage so paid to O'Connell by those to whom he was an object of true hero-worship, can find no parallel in the annals of Victoria.
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Catarrh in Sheep.

The prevalence of catarrh, and the losses caused thereby, were a source of much disquiet to the early flock-masters, and many were the nostrums propounded and remedies suggested to avert or eradicate this dreaded sheep plague. On the 1st June, 1850, the stockowners attended in large numbers, a meeting held at the Royal Hotel, convened "to devise the best means to prevent the spread of catarrh, and to establish an Insurance Company, for the protection of those whose flocks might be visited by this pestilence." It was called on requisition to the Mayor (Dr. Greeves), who, though a stockholder, was not a squatter, and Mr. Henry Moor, M.L.C., was elected Chairman. Addresses were delivered by Drs. J. F. Palmer and S. Martin, Messrs. J. C. Eddell, James Moore, W. F. Stawell, W. M. Bell, G. S. Brodie, W. F. Splatt, John Hodgson, and Captain Stanley Carr, a recent arrival, of large experience of sheep and who was about to become a settler in the Province. Resolutions were agreed to (a) Declaring that upon the prompt destruction of infected flocks mainly depended the prevention and eradication of the disease; and (b) That the urgency of the case and the large amount of property directly and indirectly involved, called for the interference of the Legislature as the only means by which the cost of the necessary measures could be saddled on those who ought to bear it.

Mr. Stawell submitted the draft of a Bill based upon the Report of a Select Committee of the New South Wales Legislative Council, and a Bill rejected by that body. He moved a resolution affirming the desirability of having introduced in the Legislature during the current session a measure to be limited in its operation to Port Phillip, and that the Chairman be requested to bring in the same. This was agreed to, as was the draft of petitions on the subject for presentation to the Governor and to the Legislative Council. Messrs. Stawell, Palmer, and Bell were constituted a Committee to prepare a Bill in conformity with the wishes of the meeting, which terminated with a resolution pledging the utmost co-operation with the catarrh Committee of settlers recently formed at Geelong and Trawalla.

The Sanitary Condition of Melbourne.

The fear of an epidemic and the uncleanly state of the City caused much uneasiness in the public mind in 1850. In the early part of May a preliminary meeting was held and a Committee appointed to report upon the best means to be adopted for the preservation of the public health. Another meeting was held at the Mechanics' Institution on the 18th June. The Mayor (Dr. Greeves) presided, and an elaborate Report was submitted. The paramount wants appeared to be a thorough system of drainage and an abundant supply of good water. The preliminary Committee had interviewed his Honor the Superintendent, who fully recognized the claims of the City for aid from the land fund to enable the Corporation to carry out some effective scheme of sewerage. The Committee suggested that application should be made to the Governor to place a sum on the Estimates for the purpose, and that an approximate statement of the probable cost be supplied. The City Surveyor (Mr. James Blackburn) had supplied a Report in which he dealt exhaustively with the scavenger and sewer branches, and this the Committee appended to the other document. It was considered that as a temporary measure, the Corporation should be empowered to levy a scavenger rate, and to remove all noxious matter from the streets "as a preliminary measure of Sanitary Reform." The Towns Police Act, and the powers vested in the Corporation to make bye-laws, rendered unnecessary any special legislation in this particular. Resolutions were passed for the adoption of a Petition to the Queen praying for the appropriation of a sum of money from the land fund towards City improvements; and for the presentation of a memorial to the Government to procure the enactment of a sanitary law by the Legislative Council of New South Wales.

An Annual Melbourne Fair.

During the Separation rejoicings Dr. Palmer suggested the founding of an Annual Fair in Melbourne as a mode of perpetuating the great Separation movement, but the idea did not catch the public
mind as the would-be projector expected. He was not, however, a man to be thrust off a hobby which he had once mounted, and he accordingly went to work with a requisition to the Mayor to convene a public meeting of the inhabitants for the ventilation of the question, and an event of this kind came off accordingly at the Mechanics' Institution at 1.30 p.m. of the 25th October, 1850, but it was very poorly attended. The specified purpose of the gathering was "to consider the expediency of establishing an Annual Fair for the sale of live stock, colonial produce, and general merchandise, in commemoration of the Separation of Port Phillip from New South Wales." The Mayor was voted to the Chair, and Dr. Palmer, in an address of some length, proposed a resolution declaring it to be conducive to the advancement and prosperity of the colony to establish an Annual Fair for the purposes set forth in the requisition. This was seconded by Mr. William Hull, when Mr. John Tankard appeared, as he said, on behalf of the working-class, to object to the holding of day meetings, which it was out of the power of artisans and other operatives to attend. He moved an adjournment of the proceedings until seven p.m. of the 28th instant, and on a division it was carried by 14 votes against 11.

At the adjourned meeting Messrs. Hull and Palmer advocated the original proposition, from which they augured most substantial benefits to the community.

The Rev. James Clow expressed his decided opinion against the project, which he considered would do much more harm than good, a point of view strongly endorsed by Mr. W. M. Bell; whilst Mr. John Bear, a cattle salesman, was as emphatic on the other side.

Mr. Tankard was vehement in denouncing any attempt to supply "grog" refreshments on the Fair Ground, and moved as a rider to the original motion:—"That it was highly expedient that no temporary licenses for the sale of fermented or spirituous liquors should be permitted where the Fair was to be held." This was lost, amidst some uproar, and the Fair-holding was affirmed.

Resolutions of the following purport were also discussed and approved:—(1). That an Address be presented to the City Council soliciting its concurrence, inasmuch as that body only had the legal power to establish markets, and receive market dues within the City boundaries. (2). That the Mayor, Messrs. J. F. Palmer, W. Hull, J. Bear, and A. Thorpe be commissioned to frame an Address for presentation to the Council. (3). That the most convenient season for holding the Fair would be on the first Wednesday in December in each consecutive year, to be continued for two days, and be called "The Separation Fair." (4). That an Address be presented to His Honor the Superintendent, asking his co-operation, and praying him to procure the necessary authorization, and a Charter from the Crown legalizing such an establishment. So far for stage No. 1, but it never reached No. 2, for the project collapsed in consequence of the Superintendent being of opinion "That the question can hardly with propriety be satisfactorily disposed of before the Executive Government of the new colony is in a position to entertain the proposal, and weigh the advantages and disadvantages to the colony which may result from its adoption."

The Victoria Female Friendly Society.

Like Dr. Palmer's projected Melbourne Fair, this was another of the half-dozen notions generated at the period of the Separation rejoicings to eternize that event, and it shared something of a similar fate. It owed its paternity to Mr. (now Sir) W. F. Stawell, at whose instance a public meeting was held on the 20th November, 1850, at the Mechanics' Institute. The Chair was taken by the Right Reverend Dr. Perry, Anglican Bishop, and appropriate addresses were delivered by him, Messrs. W. F. Stawell, H. G. Ashurst, A. Mackenzie, G. Nicholson, John Lush, J. S. Johnston, and others. Several resolutions were adopted, by which it appeared that the Society was to be known as "The Victoria Female Friendly Society," and the building of the Society "The Victoria Friendly Home."

Its objects were to be:—(1). To provide a Home for the reception of females of all ranks seeking employment, and to aid them in obtaining the situations most suitable to their views and position. (2). To afford facilities for religious instruction and consolation to the inmates of the Home. (3). To co-operate with kindred Societies in this country, and with Societies established in Great Britain, for
the furtherance of female immigration to this district. The Management was to consist of a President, Vice-President, Treasurer, and a Committee of gentlemen, assisted by a Committee of ladies who are members of the Society; the Secretary and other paid officers being elected by the Committee. Three Trustees were to be elected, in whom was to be vested the Trust ownership of all lands either granted by the Crown or purchased. The Board of Management was to be elected annually. The subscription was fixed at £1 per annum (ladies and gentlemen), and a Life Membership was to be conferred upon every £10 donor, or the unpaid collector in any one year of £20 from persons not claiming membership on account of any portion of such contributions. The Right Rev. Dr. Perry was requested to accept the office of President.

At a meeting held on the 31st January, 1851, the Society's functions were enlarged so far as to establish a Friendly Home, not only for immigrants on their arrival in the colony, but for any females of respectable character requiring a temporary abode. Some progress was made with the good work, but the year had closed the chaos evolved by the gold discoveries swept it and other well-meaning projects away.

RELIEF OF HOME DISTRESS.—THE FIRST IRISH MOVEMENT.

In 1846, the Black Famine, like an angel of death, "spread its wings on the blast," and swept as a simoon over the green hills of Ireland, strewing its path with the darkness of desolation; and a cry for help from a famishing people went forth to every part of the civilized globe, to which substantial aid in cash and kind was the ready response. At so terrible a crisis the inhabitants of Port Phillip could not shut their ears to such an appeal, and prompt measures were taken to enable the colonists to do their part in the good work of feeding the hungry. As the delay of even a day was a matter of importance, the Rev. Dr. Geoghegan, Roman Catholic pastor, assumed the responsibility of convening a public meeting to adopt measures "towards the relief of the frightful famine and disease afflicting the people of Ireland." This call of duty was cheerfully answered, and the gathering took place at the Roman Catholic School-room in connection with St. Francis' Church, Lonsdale Street, at 6 p.m., of the 12th August. Dr. Geoghegan was voted to the Chair, and effective addresses were delivered by him, Sir (then Mr.) John O'Shanassy, Dr. John Patterson, R.N. (the Immigration Agent), Mr. J. C. King (the first Town Clerk of Melbourne), and others of lesser note. Resolutions were passed, the principal of which is worth transcription, viz.:-"We (the meeting) disclaim the remotest connection with sectarianism of any sort, and, consequently, unanimously resolve that all remittances of the Relief Fund shall be forwarded to the Protestant and Roman Catholic Archbishops of Dublin (Whately and Murray) with special instructions to adopt such steps as shall secure their equitable appropriation in the relief of all sufferers in all parts of Ireland." A subscription list was opened in the room, and what was deemed a remarkable presage of success, was filled in a few minutes to the extent of £250, including donations of £20 each from the St. Patrick Society, and the brewing firm of J. R. and J. Murphy, Dr. Geoghegan £10, and Dr. P. Cussen (Colonial Surgeon) £5. Though seemingly insignificant amounts when contrasted with modern contributions, those sums were considered strong tests of liberality in the then circumstances of the community. It was thought that if £1,000 could be raised, it would be a substantial testimony to the generosity of the province; but in three months after, the total sum sent home was £1,362 17s. 3d., a marvellous effort of benevolence, when the conditions and resources of the people of the small settlement were taken into consideration.

On the 19th August the adjourned meeting was even an improvement on its predecessor, for the enthusiasm and practical results of the first were exceeded. The speakers, too, included some men whose adhesion to the cause was a source of much gratification. They were Messrs. Edward Curr (the well-known politician), J. C. King, J. C. Riddell, an eccentric but well-meaning wine and spirit merchant, J.P. ("Johnny") Fawkner, and the Venerable Father Therry. In the course of his remarks Father Therry compared "benevolence to the pure water of the Yarra, contributing its streams to the sea, therefrom to emerge to heaven in vapours, which would in turn pour forth their blessings in fertilising the country." Poor simple soul! If he had lived to see that
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once pellucid stream the sickening sewer it is now, it is about the last object in nature to which he would resort for a simile to exemplify anything pure or celestial.

Professedly to help the movement so auspiciously commenced, a requisition was presented to the Mayor (Dr. Palmer), in virtue of which another public meeting was held at the Royal Hotel, in Collins Street, on 21st August. Many regarded this counter movement as not only unnecessary, but extremely injudicious, and some went the length of saying as much. The attendance was small, the state of feeling cool, and a dash of cold water was thrown on the proceedings by the Mayor's absence. The Clerk of the Police Court (Mr. W. R. Belcher) was there to announce that the Worshipful Convener was sick. Dr. Palmer, though an accomplished and able man, was never popular. Subsequently he sent the fund a £5 note as a clumsy amende. Mr. Edward Curr was appointed Chairman, and the principal speakers besides him were, Messrs. J. O'Shanassy, D. C. M'Arthur, T. M'Combie, and J. A. Marsden. On this occasion "Big Marsden," an experienced master in the art of what is known as "taking round the hat," propounded the important dogma, "that the great arana of raising subscriptions were good humour and perseverance." He might have added promptitude as a third element, for, in my experience in public money-hunting, the best cause may be irretrievably damaged unless you "strike while the iron is hot."

A fourteen days' adjournment ensued, but this second move eventuated in an abortion, and £26, the sum resulting from it, was transferred to the original or St. Francis' Fund. The ladies also showed a disposition to co-operate, and a "Lady Convention" was held at the Catholic Schoolroom, on the 30th August. History is silent as to the Chairman (or Chairwoman) on the occasion, but the orator of the evening was Mr. James Wallace, a well-known schoolmaster, who was recently still residing near Geelong. One specimen of his eloquence is worth pickling as a preserve:—"Ladies (exclaimed he) don't think I am going to flatter you—for I am not—as flattery is not my forte. Surely I am not flattering the fair sex when I assimilate them to angels, only they have got no wings. (Screams of lady laughter). But the fact of Nature having formed them minus wings is a matter of rejoicement more than anything else, for if they had been gifted with the wings of angels, they would immediately put their wings in motion, and speed their way to the pure ethereal realms, which are better adapted for their virtue than this earthly sphere." (Renewed laughter). With all due deference to Mr. Wallace, I doubt much whether the ladies, if so "pinioned," would (particularly the young ones) be so very ready to fly out of this world; and I am as certain that instances have frequently occurred since the date of the oration, where the "unfair" sex would be only too glad if particular ladies could fly like ring-doves, provided they soared out of sight and never reappeared. However, at this ladies' meeting more than £100 was unpursed. Mr. J. T. Smith, proprietor of the Queen's Theatre, gave the Fund a benefit. Theatrical demonstrations of this kind have been so modernized as often to partake much of a managerial "spec;" but it was not so at the time I write of. A benefit then was a real tangible affair, though the takings would be in the nature of things insignificant as compared with those of a leading theatre of to-day. The gross proceeds were £46 6s., from which Mr. Smith deducted £6 4s. 6d. as light and printing expenses, and in forwarding a cheque for the balance (£40 15s. 6d.) to Mr. O'Shanassy, he thanked his company "for the ready and cheerful manner in which they rendered their services on the occasion."

The Sunday meetings were continued hebdomadally until the 3rd November, when the lists were closed. An instalment of £500 had been transmitted home within a fortnight of the commencement of the collection, and the residue now followed, the Bank of Australasia remitting exchange on the whole amount. As a coincidence which ought to be noted, singularly enough the mail packet that conveyed the first instalment to Sydney was known as the "Emerald Isle." One feature of the movement was very gratifying, viz., that some of the largest subscriptions were received from persons differing in religious belief from the Roman Catholic Communion, and Protestant, Presbyterian, and other Dissenting Ministers sent contributions. The mass of suffering in Ireland showed an immense preponderance of the Roman Catholic element, and the same year in Melbourne witnessed a 12th of July Orange celebration, which engendered the most acrid party feeling, and produced much dissension. Yet it was creditable to the benevolent sympathies of the
public, that such infatuation did in no material degree affect the excellent object sought to be attained.

It is very amusing to compare the subscription lists of 1846 with those of 1880, the last occasion of the colony holding out a helping hand in aid of Irish destitution, and when it performed a noble duty in a manner so munificent as to redound eternally to its credit. It presents an amazing contrast to the advantage of modern times, and speaks a trumpet-tongued volume as to the immense material advancement of Victoria in the interval. In 1846, the largest donation was £20 from the Murphys, of brewing celebrity; whilst in 1880, Mr. J. R. Murphy, one of the ex-copartnery, personally contributed one hundred guineas. The half-sovereign, pound, and two pound donors on the first list, figured for £10, £20, and £50 on the second; and the £20 of Mr. W. J. T. Clarke is represented in 1880 by £500 from one, and £50 from a second of his sons. Such was an unquestionable proof of the astounding financial changes which had come to many of the old settlers. Amongst the remarkable incidents with which the annals of Old Melbourne are interspersed, not one of them shines with brighter lustre than the first Irish Relief Movement of 1846.

Irish and Scotch Relief.

Towards the middle of the following year, 1847, it was known that intense destitution prevailed not only in Ireland, but in the Scottish Highlands, public sympathy was again awoken, and a relief movement initiated by a public meeting at the Royal Hotel, on the 19th July. The Mayor (Mr. Henry Moor) presided, and several speeches were delivered, strongly in favour of rendering assistance; but there was a diversity of opinion as to the mode in which any funds raised should be distributed, some advocating direct aid, i.e., transmitting the bounty to the authorities at home charged with the relief of the distressed, for local application as required; whilst others as strongly urged that it should be expended in the promotion of Immigration, and thus, whilst removing some of the victims of want, benefiting Port Phillip by the acquisition of as many new colonists as the money would pay for.

Resolution No. 1 was moved by Mr. James Simpson, and seconded by Major St. John, viz:—

That this meeting being deeply concerned by the distress prevailing in Ireland and Scotland, consequent upon the unprecedented scarcity of food, resolves to make every effort in its power towards alleviating the same. Agreed to.

Mr. Sidney Stephen proposed, and Mr. Thomas M’Combie seconded No. 2:—

That as the best means of relieving that distress, a General Committee be now appointed, with instructions to open subscription lists, and take all other necessary steps for bringing out Immigrants to Port Phillip, selected from the sufferers of Ireland and the Highlands of Scotland, according to the sums subscribed.

Upon this an amendment was moved by Mr. Alexander M’Killop, viz:—

That the subscription list comprise two columns, in order to meet the views of those persons who feel inclined to contribute towards the purposes of Immigration, and also to suit the wishes of such as may prefer to have their donations applied in the relief of the destitute by transmitting such sums for expenditure in the different localities at home, the amount so received to be forwarded for distribution to the General Relief Committee, London, the Lord Provost of Edinburgh, and the Archbishop of Dublin.

This was seconded by Mr. Benj. Heape, and carried. A Committee was nominated to collect and receive subscriptions, and the work was thus well commenced. But it was harmed by the adoption of two modes to give it effect, and the end was a miserable failure. A good purpose like this is attainable only by persevering, straightforward exertion. It is not dissimilar to reaching a goal beset with obstacles, and only to be approached with certainty by some single direct route. If there be any deviation from the main track, any straying into another highway, it is a waste of power, and the probable result a collapse. In the present instance the collection was undertaken to promote a most praiseworthy purpose, the proceeds to be disposed of according to two several plans, the evil
effect of which soon become apparent, for many lukewarm persons disposed to subscribe to the general
fund, found fault, some with the one and others with the second mode of appropriation, and so
wavered between both, the consequence being that they subscribed to neither. Several liberal
contributions were nevertheless received, especially for the Immigration branch. The Committee was
enlarged, and town and country collectors were appointed. A proposition was made to coalesce with
a movement started at Geelong, but it fell through.

The spontaneous enthusiasm so characteristic of the proceedings of the year before, were
absent now, and the matter was kept dawdling for seven months, when on the 10th February, 1848,
another public meeting was held for "the closing of the subscription lists, and the appropriation of
the proceeds to their legitimate purposes." A statement of accounts was submitted, showing the
receipts to be—For Immigration, £830 19s. 7d.; For Immediate Relief, £168 1s. 6d. Total, £999 1s. 6d. Of the Immigration item £671 was only conditional upon £2000 being raised. In
addition there were promises of £313 4s. for Immigration, i.e., £163 4s. unconditionally, and £65
conditional on the raising of £2000, and £85 provided the fund realized £5000. With the middle
and lower grades of the population, it may be remarked, the immediate relief proposition found
most favour, and it was by their aid that the movement of 1846 was a success.

As the destitution at home had in a considerable degree abated, a question arose that after disposing
of what was in hand, what was to be done with the sums still expected. Mr. W. R. Belcher
proposed that, "Inasmuch as the distress had passed away, the entire amount be handed over to
the Melbourne Hospital and the other Charities," but such a preposterous notion obtained no
encouragement. Mr. O'Shanassy advocated the transmission of the immediate relief portion to the
Central Relief Committee in London, as it was too small to divide it as originally decided. The
outcome of the Melbourne movement was to a great extent a breakdown, for the cash in hand was
thus disposed of:—£168 1s. 6d. sent home for immediate relief; £97 returned to the conditional
donors; and £753 19s. 7d. paid in for Immigration, ordered to be returned to the contributors, less
2½ per cent for expenses. The resolution passed at the first meeting, applying the amount to
immediate relief, was rescinded, and another authorizing the transfer of any unclaimed balance on the
termination of twelve months, to the Melbourne Hospital, was carried. That it was all claimed I
believe, for I never heard of a shilling of it going into the Hospital funds.

THE GEELONG MOVEMENT

Was managed in a much more rational manner, and some substantial benefit was reaped from it, if not by
Ireland and Scotland, certainly by Geelong. It was also much more of a success, and for once at
least the superior manner in which the Corioans transacted their charitable business should have
made the Melbournians blush. The "Geelong and Country Fund," as it was termed, yielded
£944 10s., of which £352 9s. 8d. was for immediate relief (nearly double the Melbourne amount).
The latter was forwarded to its destination, and the Immigration proportion entrusted to an agent in
London, who invested it in what were known as "land orders." By virtue of the existing Land and
Emigration Regulations, he was empowered, not only to select a certain number of persons at home,
and frank them with free passages to Port Phillip, but he could also take up a certain quantity of
land in the colony. By this prudential management Geelong secured not only some additions to
the population, but also a certain quantity of land, which was taken up under the orders. This
was subsequently re-sold to advantage, and with the proceeds was founded the Geelong Benevolent Asylum. This Institution was inaugurated at a public meeting of the Geelongites in
March, 1849, with the Rev. Andrew Love, Presbyterian minister, presiding, and the interest of the
occasion was much enhanced by the presence of the Roman Catholic pastor, Dr. Geoghegan, who
travelled from Melbourne to deliver one of those thrilling, eloquent addresses on Charity for which
he was so pre-eminently distinguished. So far back as 1841 the Geelong Benevolent Asylum was founded,
having for its Secretary and Treasurer, the Rev. Andrew Love; Trustees, Messrs. Nicholas A. Fenwick,
Edward B. Addis, William Roadknight; Rev. A. Love, and Dr. Foster Shaw.
CHAPTER I.

ORANGE AND GREEN; OR, HURLING AND SHOOTING.

SYNOPSIS:—Origin of "Orange and Green" Described.—Hurling Matches.—The First Orange Riot.—A Day of Terror.—Shooting at O'Shanassy.—The First Historic Sixpences.—The Mayor on the Gridiron.—Explanation by the Mayor.—The Party Processions Act.

IRISH COLOUR-BLINDNESS.

ONE of the most inexplicable and amusing anomalies of history is disclosed by the manner in which two sections of the Irish people not only transfuse, but absolutely transpose, the colours of orange and green in national and partisan celebrations—the Northerns adopting the orange as their cognizance, and the Southerns the green; whereas originally, so far from there existing any traditional affinity in such a selection, the reverse was really the case. By the term "Northerns" is meant the far from insignificant faction known as Orangemen, who recognize in William the Third, the Apostle of their Fanaticism, and in the others are included the large numerical majority of the Irish race, who cherish the green flag with as much devotion as if the colour had been transmitted as a National emblem from the era of the Fer-bolgs. The facts in reality may thus succinctly epitomised. Green was never the adopted colour of the Irish, supposing such a phrase to signify its acceptance as the tinge of the Standard under which the Irish armies fought in their own country, during, and subsequent to, the existence of its nationality. In the earliest ages of which we have any record, the Irish National escutcheon appears to have been the "Sunburst," i.e., an aureoled sun, springing evidently from the sun-worship which illumined the wanderings of the Phoenicians, accompanied them to Hibernia, and constituted a portion of the Paganism prevalent there on the arrival of St. Patrick. This emblazonry continued for ages. In the battles of Finn-Mac-Cumhal—Anglice Fingal—the Royal Ensign was known as "the Sunbeam," and so styled on account of its bright colour, and being starred with gold. Ossian, in singing one of the Fingal battles, depicts the Standard of the king, as "studded with gold above as the blue, wide shell of the nightly sky." In narrating the Irish events of the seventh century, one of the bardic historians makes special reference to the Standard of St. Columbkille, as "a variegated, streaming, floating, star-bright, consecrated satin banner," a sort of subdued "Sunburst." Some years ago there was printed, under the authority of the Irish Archæological Society, an ancient historical tale translated by the great Celtic scholar, John O'Donovan. It is in prose and verse in two parts, the second division being devoted to an elaborate and inflated sketch of the Battle of Magh Rath, or Moira, in 637, which is declared to be "the most famous ever fought in Ireland." The writer is tediously picturesque in many of the details, and he particularises the following as the Standards unfurled by the Hibernian Septs engaged in mortal conflict on that memorable day, viz.—A yellow lion on green satin; dun-coloured Standards like fire; streaked satin, blue and white; yellow and red; black and red; yellow; white. Here are seven distinct kinds of military emblems in which red, white, and yellow predominate, and there is not even one of them entirely green.

But it was not only as belligerents that the Irish affected the yellow or orange colour, for it was a special favourite even in their wearing apparel, and the hue that stirs up the blood of a modern Milesian in something of the same degree as a yard of red flannel would a wild bull, was for generations the every-day companion of the people, for the Irish (male and female) were en masse an
Orange community in so far as to be universally garbed in saffron (orange) raiment. The use of this colour in their garments continued to be a favoured fashion down to so late a period as the time of Henry the Eighth, when it was, like all other things Irish, rendered punishable by law, and there is a statute of that reign forbidding anyone to "use or wear any shirt, smocke, kerchor, bendol, neckerchour, mocket, or linnen cappe, coloured or dyed with saffron."

During the tenth century the designation of "a warrior of the saffron hue" was a special titular distinction conferred upon chieftains of exceptional bravery. A.D. 1014 witnessed the famous battle of Clontarf and its great Dane conqueror, Brian Boru, a victory and a hero as much talked of in Ireland as the Boyne and Sarsfield. Here the "Sunburst" appears to have been superseded, or rather to have changed its gold—or orange—ornamentations so as to become transmuted into an orb of a deep roseate hue. The country was then designated "Ireland of the Red Banners," the sanguinary tint symbolic of the bellicose disposition of the kings and chiefs who were incessantly embroiled in feuds and warfare. The principal Irish colour hoisted at Clontarf was red, though there were subordinate blue, green, and white streamers in the field. On this occasion the Danes were arrayed in green armour, and fought under the emblem of a black raven. At the Battle of the Boyne, in 1690, the allied armies of Ireland and France made their appearance, not sporting green but the reverse; for on the authority of Macaulay, "everyone, horse-soldier or foot-soldier, French or Irish, had a white badge in his hat; that colour had been chosen in compliment to the House of Bourbon"; and the flags of the Stuarts and the Bourbons waved together in defiance from the walls of Drogheda. When William, "the Prince of Orange," beheld the white favours so profusely distributed on the other side, he commanded, according to Banim, "that every soldier of the army do assume green for their colour—a green bough or the like." He also truly remarked "What a trick, what a farce is this fashion of choosing a colour to cut each other's throats under." But he was sadly mistaken when he thus ventured on the prophetic—"I suppose whatever way the battle may go, James will be recollected by his white badge, and I by my green, to the third and fourth generations of our gracious partisans." The King, however, predicted with sad certainty that bitter strife would ensue as the result of the conflict. But how astonished he must have been, were it ever possible for him to know how thoroughly, though perversely, the descendants of his "gracious partisans" both falsified and verified the conclusions of his vaticination, viz.:—"Williams and the green for ever! Hurrah! For the Loyal and Protestant green will cause from time to time more petty warfare than, perhaps the amount of this coming Battle of the Boyne Water." The irony of history was never manifested in a more striking manner than in reference to this simple incident, for in connection with the glorious, pious and immortal memory of William, his "Loyal and Protestant green," has been trampled under foot, and the orange lilies which studded the white ground of the French National flag at the Boyne, have been exalted to its place.

Green was the colour adopted by the Society of United Irishmen in 1791, not that they copied it as being the national colour, but as Madden, their historian, writes:—"The colour of the United Irishmen was the old fancy colour of Nature, emblematic of the verdant soil of the Emerald Isle." This is an unmistakable adoption of green as a Society's colour; and it is only reasonable to assume that if it had been then the national colour of Ireland, that reason would be assigned for its selection instead of the one given, i.e., the colour of the country. The following facts are undoubted.—That golden (or orange) was the national colour of Ireland at the earliest times; that white, starred with gold, was the Hiberno-Franco floating emblem of the Boyne, at which period orange (saffron), with purple, constituted the Papal cognizance of Rome; that green formed the Boyne badge of William, the Corypheus of modern Orangeism; that it is known historically as the "holy colour" of Turkey, of the terrible Standard of Mahomet, the traditional gift of the Angel Gabriel to him. This is named Sandschakt, i.e., the Standard of Green Silk, it measures twelve feet in height, and when at rest, as it nearly always is, wrapped in a quaduplicate covering of green taffeta, enjoys uninterrupted repose in a green clothed case. It is unfurled only in war, and even then as a last resource to rally the Faithful; and when its ominous wing so expands, it becomes a direful shadow, beneath which all true Mussulmans must fight to the last gasp of life. Green is likewise the chief military colour of China, where half-a-million of soldiers are enrolled as "The Army of the Green Flag."
But it is beyond question that if the hopes of millions of Irishmen should ever assume a reality, and their country recover its autonomic independence, green will be imperishably associated with it as the colour of the National flag of Erin-Go-Bragh. The modern party warfare between Orange and Green is an absurd transposition, and as visionary as the phantom canonized by the Orangemen, and transformed into a shibboleth for exciting senseless strife in a community whose great aim should be the public welfare.

These few explanatory observations will form no inappropriate prelude to what follows.

THE FIRST HURLING MATCH.

In 1838-9 Port Phillip received the first considerable instalment of the Irish element to its population, the immigrants coming mostly from the south and south-western provinces of the Emerald Isle, when they quietly amalgamated with the general body of colonists, and formed a valuable and industrious acquisition to the community. The North of Irelanders were not long behind, bringing with them their proverbial thrift and shrewdness, and some years passed over without the occurrence of any event calculated to interrupt the good feeling universally prevalent. The St. Patrick Society was founded in 1842, but as its constitution not only ignored, but prohibited the incorporation of religious or political considerations with its system, no reasonable cause of complaint was given by its establishment. In 1843, however, a number of North Irishmen, coalescing with a sprinkling of the Scotch, affected to see in the St. Patrick Brotherhood a bogey which could only be effectually laid by the resurrection of another, and accordingly an Orange Confederation was formed for perpetuating "The glorious pious and immortal memory of William the Third," and thus were transplanted in Victorian soil the seeds of that discord which has flourished so balefully in the Old Country. The St. Patrick Society celebrated the anniversaries of their tutelar Saint in 1843 and 1844 by a public procession, with the green flag flying before, and as the Orange Association was in the latter year gathering strength, it was determined to signalize the coming 12th July (the day of the battle of Aughrim) by a public parade in the streets. When this intention obtained publicity much apprehension was felt, as it was believed that the exhibition would reproduce one of those senseless breaches of the peace, for which the North of Ireland had obtained an ill-omened notoriety, and the public fears were far from quelled by rumours that the Orange manifestation would be resisted, and bloodshed be the probable consequence.

In this state of depressing uncertainty time went on until the morning of the 9th, when an advertisement appeared in the Herald, inviting all colonists hailing from the South of Ireland to attend in force at Batman's Hill at 10 a.m. of the 12th, to witness a county Hurling match for £50 between Clare and Tipperary. This was a ruse to get together a large assemblage with hurlies, and shillelaghs, the evident intention being either to frighten the Orangemen from their purpose, or to meet them on the streets and fight it out with the processionists. The "call to arms" was so freely responded to, that by the appointed hour, according to a well-informed chronicler of the event, "groups of well-dressed, well-developed Hibernians began to gather at the rendezvous, and the collection of sticks, staves, hurlies, and every other kind of conceivable wooden weapon, would lead an impartial observer to fancy that a slice of the far-famed wood of Shillelagh had been surreptitiously imported into the young colony." Consequent upon representations previously made to the Mayor, a number of burgesses were sworn in as special constables to aid the limited police force in the preservation of the peace. There was a detachment of military stationed in the town, but they would not be called out until a collision was imminent. The special and regular constabulary were accordingly stationed on the ground near the present Spencer Street Railway Station, but they enjoyed a pleasant sinecure, simply as lookers-on, for there were no casualties to report, beyond a few barked shins, accidentally occurring, and the somewhat excusable "accident" of an occasional "drunk." The hurlers had a glorious day's fun, and footballing was (for the first time) introduced as an after piece. The Munster men were there in strong force, and splendid condition, and a bard of the period thus rhythmically describes the athletic contingents —
From the wilds of Port Phillip for many a mile
Flocked the gay loyal sons of the Emerald Isle,
As strapping fine fellows as could well be seen,
Who would shed their hearts' blood for their own beloved green.

Mononia sent forth her brave Southern sons,
With limbs full of action, and hearts full of fun;
Whilst first in the field were the gallant old Tips,
With strength in their arms and smiles on their lips.

Like the bright heaving surge of their own royal stream,
The lads from the Shannon in ecstasy came—
While famed Garryowen poured its tribute along,
And Clare's sturdy peasants soon mixed with the throng.

As broods of young eagles from dark Gaultymore,
The yeomen of Aherlow, the sons of the Suir—
The "Boys of Kilkenny," and verdant Kildare,
And Kerry's lithe woodsmen in glory were there.

The scheme, so well planned and cleverly executed, thoroughly accomplished the object intended,
or the display of so large a supply of physical force ready for any emergency, operated with such
moral effect on the William-worshippers, that they prudently abandoned their intention of street-
walking, and not a few of them even repaired to the hill, and were excited spectators of the enlivening
scenes carried on there.

THE SECOND HURLING MATCH.

The old year died, and the new year was born, and about its period of middle age, Rumour,
with her hundred tongues, began to babble in loud whispers of the wonderful things to which the
next 12th July was to bear witness. This time there was to be a grand Orange procession with flags
flying and drums beating. The Orange tune of "Croppies Lie Down" was to be played, and no
hurling match or any other power under the sun should prevent it. The whisperings soon expanded
into open and unreserved speaking, and elaborate preparations were made for the celebration. Now
was the standard of "No Surrender" to be unfurled, and a surrender of any kind should not be
tolerated. The hurling match of the previous year had acted as such a specific that a repetition of
the dose was in confidential conclave agreed to. The hurlies were accordingly well looked up and
put in order so as to work freely if called into requisition for another purpose than "ball-walloping."
The headquarters of Orangeism was an hotel in Little Flinders Street, between Swanston and Elizabeth
Streets. It was known as the Bird-in-Hand, kept by a Mr. Ewan Tolmie, and for a week before
the 12th of July, nocturnal coteries were closeted there, working up a plan of the day's campaign and
and concocting an imposing programme.

En passant, it is worth while pointing out an Orange incongruity, i.e.,
celebrating the Battle
of the Boyne of the 1st July (1690) on the 12th, the birthday of the Battle of Aughrim (1691).

Two picturesque banners, manufactured to order, and some scores of orange and blue sashes
were stored away in readiness for the much-expected demonstration. The excitement in town was
not so intense as on the other occasion, as it was believed that a second hurling display would have
the same convincing effect as before, and that the Orange procession would again be given up on
the verge of the crisis. The preparations on both sides were quietly prosecuted, and the first
startling intimation given was an advertisement in the Herald of the 10th proclaiming that "The
greatest sport under the sun! The grandest hurling match ever witnessed (even in Old Ireland)
will come off on Saturday next (12th), at twelve o'clock noon, on Batman's Hill." It was to be
between all the Munster men in the province, and the players were to constitute a numerous team,
for the "boys" of six counties were to be in the fielding, viz., Tipperary, Clare, and Limerick against
Waterford, Cork, and Kerry. "All strapping young fellows were requested to attend, and to be
sure and bring good shillelagh-hurlies, &c, &c, with them." What "the etceteras" included was left
as guesswork, and was widely interpreted. The issue of this pronunciamento, which should not have been unexpected, rumbled through the Orange camp like a thunder peal, and for the next forty-eight hours an almost continuous war council was held at the Bird-in-Hand, from which not only the Press, but every sort of outsider was rigidly excluded. The Mayor (Mr. Henry Moor) was appealed to as Chief Magistrate of the town, to suppress the hurling, but he could not see his way to do so, as Melbourne was not under martial law, Batman's Hill was not a proclaimed district under any "Peace Preservation Act," hurling was not illegal, and hurlies and shillelaghs were in themselves as harmless as a child's toy-rattle. The Patriot of the nth backed up this appeal, and fiercely denounced the advertisement "as a challenge to the Orangemen, to whom, if they should accept it, the consequences must be fearful." It warned the Mayor of the effects of his refusal to interfere, and argued that he had the power to forbid such a meeting within the limits of his jurisdiction. If every special constable that could be, was not sworn in forthwith, and police, military, and Riot Act not employed to suppress the hurling, it was predicted "that the consequences may be awful, the Yarra tinged with the purple gore of the combatants, and the romantic site of Batman's Hill become a field of Golgotha and dead men's skulls." The town read, and the town laughed at such insane maunderings; the Mayor did simply nothing, the Orangemen were left to perambulate the streets, if willing to indulge such a risky pleasure, whilst the hurlers had everything their own way, to shout and run, jump and hurl to their hearts' content.

Saturday, the 12th, was one of the finest winter days with which this colony has ever been blessed, the sun's face dimpling over with a geniality calculated to put the most gloomy hypochondriac to rights with himself, and shedding a halo of bloom over the grassy and umbrageous hill-side that would cheer the most low-hearted invalid that was ever wheeled in a bath-chair. As for the Melbournians, with the exception of the malcontents, who growled and "kept their pecker up" with nobblers at the Bird-in-Hand, three-fourths of the inhabitants went off to the hurling. The spectators could be reckoned by thousands, and about 500 of as fine specimens of adult population as could be picked out of Ireland, threw off their coats, and set to work with a ringing Hibernian hulloo. Such a gathering of the clans, and such a real Irish turn-out have never been reproduced in Victoria. The following stanzas of a poem on the event, show how Munster was that day represented at the antipodes:

The Munster Clans from far and near,
All thoughts of danger scorning,
With hands and hearts that knew no fear,
Came mustering fast that morning.

A warning voice had speeded forth,
Which brooked of no delay;
And East and West, and South and North
Were at their posts that day.

The sturdy sons of grassy Clare,
The Kerry men so cheery,
The boys from Garryowen were there,
And 'gallant Tipperary.'
The Waterfordians, like red deer
So active, blithe, and sly,
And Cork's untiring mountaineers
With sprigs of black shillelagh.

Oh! often in dark Galtee's brakes,
Or at grim Slieve-na-Mann,
Or by Killarney's magic lakes,
Or Limerick's treaty-stone—
The lads now turning out for play,
Played, danced, and sang galore;
Ready alike for fun or fray,
In revel or row, to scene.
THE CHRONICLES OF EARLY MELBOURNE.

There is no muster-roll of this Irish Brigade in existence, but for the time it was a grand numerical success, and the trifolia, springing up everywhere, was in much requisition to do duty as a proxy shamrock. The fellows also, many of them, sported sprigs of fern and acacia branches in their hats, and their appearance suggested a singular coincidence with that "Wearing of the Greens" upon which the Prince of Orange insisted at the Boyne Water, but it was no longer his Majesty's "Loyal and Protestant green." The game went on without any desire to keep a correct score, for though the hurlers were on the hill, their hearts were in town; and a chain of videttes was set from the Bird in-Hand, like the modern telegraph posts, the whole way, via Flinders Street, to signal any breaking from their cover by the Orangemen, in which event a change of front would be immediate, and the hurlies used on other leather than ball coats. The Orangemen, however, kept quiet, and so were permitted to rest in peace.

On the hill prevailed a promiscuous sort of enjoyment, much appreciated: and although there was no refreshment, gambling or music tents there, pocket-pistols, well-primed with strong mountain dew, were in much request, and nipped and shared with true Irish hospitality. An Orange scout was occasionally seen prowling about, but was respected as if the bearer of a flag of truce. About three o'clock the Mayor made his appearance, and was loudly cheered, a compliment which he acknowledged in a brief plausible speech. Mr. Henry Moor was an adept when he liked, in administering doses of sugared nothings. He had a pleasant, though possibly an insincere, manner by which he could placate a crowd, and to this sort of "toffying" the Melbournians were tolerably well used, and it passed with them as the real confection. On the present occasion Moor's "soft sawder" worked effectually, the more so that one of its ingredients was an assurance that there should be no Orange procession, and about 4 p.m., at his bidding, the hurling match adjourned sine die.

How the Orangemen took their disappointment was never publicly known, but they made up for it by a good use of the night. The Bird-in-Hand was kept in a state of crowing until morning. The "Lodge" expended their bottled-up wrath in eating and drinking; the yellow and blue sashes were displayed under the folds of a "pious and immortal banner," and the charter toasts of Orangeism, not remarkable for either charity or purity of phraseology, were uproariously bumperized amidst stunning salvos of "Kentish fire" behind the protection of barred doors and brick walls.

And thus did a hurling match achieve for a second time a peculiar and bloodless victory. No third hurling was ever required, for no Orange procession afterwards was either effected or even menaced. It was providential that the insane attempt to insult an enlightened, mixed community was not persisted in, as if so, though the Yarra would not run red with blood, or dead men's skulls abound, a shocking riot would have taken place, lives lost on both sides, and terrible reprisals made whenever opportunity subsequently offered. The Orangemen, in demonstrating that "the better part of valour is discretion," acted so discreetly as to adopt (at least in part) the memorable advice of Oliver Cromwell—

"To put their trust in God, and keep their powder dry."

It is very doubtful, though, whether they thought much over the first half of the injunction, yet certainly the dryness of the powder was looked after, but only until the following year, when a little of it was employed, not in a fair open fight, but in pot-shots from the upper story of an hotel, whose strong stone construction provided an ample shelter for indulging with impunity in such a very dubious species of valour.

THE FIRST ORANGE RIOT.

In 1846 the first overt act of Orange aggression was perpetrated in the colony, and its memory has a traditionary existence, around which Time has woven a web of absurd exaggeration, tinting it in colours of quasi-heroic romance, but to any such quality it cannot in fairness lay the slightest claim. It forms so discreditable an incident of early history that I would willingly excise it from these CHRONICLES; but as its omission might be attributed to other than the true motive, a
narrative is given, plain and unvarnished, constructed from personal observation, verified by a careful perusal of the printed accounts of the regretful episode.

In 1844 and 1845 the threatened Orange street demonstration was suppressed through fear of an unpleasant collision with the Batman's Hill hurlers, who, on the processional airing of an Orange flag, would be transformed into thrashers, and all idea of a public marching completely died out of the Williamite mind. In 1846 a kind of half-way course was designed, viz., an Orange celebration in an hotel, and the display of obnoxious party bunting from the windows. The matter was to be kept as "dark as Erebus" until the proper time should arrive; and as the 12th of July was this year on a Sunday, the anniversary was to be feasted on the following day.

At the north-eastern corner of Queen and Little Bourke Streets, a Mr. Thomas Gordon rented, as the Pastoral Hotel, a recently-built house, whose substantial stone walls were not unconsidered. Here, about 1 p.m., a shoal of Orangemen commenced an early revelry, and unfurled three orange and purple banners from the upper front windows. Two of these were creditable specimens of the brush craft of a Mr. Whitaker, a scene painter of the period, and if regarded only from an artistic point of view, would be accepted as an indication of an improved taste on the part of those who fostered the production of such works of art. On one was emblazoned a full-sized equestrian figure of William the Third, whilst the other showed forth an impersonation of William's great general, the fearless and unflinching Schomberg, killed on the bank of "Boyne's ill-fated river." But they were soon beheld with more than jaundiced eyes. The waving of such ill-omened symbols created a flutter which rapidly swelled into a storm, on whose wings the intelligence, as unexpected as it was unprecedented, was borne rapidly through the town. It was the first time that such an act had been attempted, and by hundreds of the inhabitants it was viewed as little short of a public abomination; and the excitement instantaneously engendered could not be more intense if the streamers announced the arrival of the plague, or black sickness, in the community. People ran about half crazed, muttering threats of direst vengeance, and groups of half-a-dozen increased like a rolling snowball as they rushed along towards Queen Street, and in an incredibly short time a crowd of several hundred persons, fretting, fuming, and murmuring like an angry surf, blocked up the Pastoral corner, and the symptoms of a serious riot were every moment growing more imminent.

Several of the persons congregated in the street had firearms, and it was stated that the shop of Fulton, a gunmaker further south towards Collins Street, had been rushed and ransacked of some of its "shooting irons," an allegation never satisfactorily substantiated. One huge Munster man, with an unmistakable Kerry cognomen, pranced about, flourishing a heavy wooden chair, with which he vowed he would make smithereens of the Gordonian stronghold; but his threat remained unaccomplished, for the mortar and the rubble survived. Rushing like a fury out of Little Bourke Street appeared on the scene an Amazon lady, descended from one of numerous septs of "Macs" of Northern Ireland. Whirling over her head in Red-Indian tomahawking style that article of horse gear known in stableology as a "hames," she breathed eternal vengeance upon the crew who introduced into this country the heartburnings which she had often witnessed at home. But "the hames" was innocuous, for the Orangemen were far out of arm's length, and both it and the chair were inconvenient and uncertain missiles to discharge at long range. Some well-disposed persons, desirous to avert a threatening calamity, hastened to the residence of Mr. Henry Moor, J.P., the ex-Mayor, in William Street, and besought him to interpose in maintaining public order. He promptly complied by despatching a special injunction to Gordon, the hotelkeeper, to have the offensive emblems at once removed from his licensed premises, to which Gordon at first demurred, but at length consented, fearful, no doubt, of the non-renewal of his license. The Town Council was sitting when intimation reached the Mayor (Dr. J. F. Palmer) of brewing dangers, and his Worship forthwith adjourning, left with several of his colleagues en route for the supposed scene of conflict. They were joined on the way by the Rev. Father Geoghegan (Roman Catholic pastor), and other townsmen of influence, and reached the place about 3.30, when the general aspect of matters was the reverse of encouraging. The whole thoroughfare, from Bourke to Lonsdale Street, was thronged by a swaying, angry, determined multitude, ready, like so many bears, to rush the hotel, from the
windows of which popped out the heads of a score of Orangemen, menacingly displaying the muzzles of firearms. The withdrawn banners were again brought up inside to the windows, and hailed with a deafening yell of execration. On its ceasing, the Mayor, from the street, in a loud, authoritative voice demanded the surrender to the authorities of the obnoxious ensigns, which was indignantly refused, whereupon his Worship and several other Magistrates now with him, as if to compel obedience to his mandate, entered the hotel, and proceeding up the stairs, were confronted on the lobby by an advanced guard of Orangemen and the landlord, who doggedly impeded any further progress. Simultaneously with this check a volley was fired from the windows into the street, at the opposite side of which Father Geoghegan and Mr. John O'Shanassy were in conversation. From the direction taken by the bullets, it was believed that the marksmen had aimed at the two individuals named, for a ball, after grazing the priest, slightly wounded in the shoulder David Hurley, a grocer, standing behind him.

At the south-west corner of Queen and Little Bourke Streets there is still an hotel, which at the time I am writing of was known as the St. John's Tavern, and kept by Mr. John Thomas Smith. At the moment of the firing there was in the bar, having a glass of beer, one Thomas O'Brien, a non-belligerent. Mrs. Smith, the landlady, fancied she saw the barrels of guns thrust from one of the Pastoral windows opposite, and calling on a waitress to do likewise, she threw herself flat on the floor outside the bar counter. They had hardly done so when a bullet whistled through the window, passed over the prostrate women, and entering O'Brien's jaw dislodged four of his teeth, ran up his tongue, and stuck near the root. The man was removed in excruciating agony to his home in Little Flinders Street, and he was so bad next day that his dying deposition was taken. Life and he had no intention of so speedily dissolving partnership, for he rallied considerably. Meanwhile, the bullet formed an abscess, which burst on the tenth day, when the ball was extracted; but instead of rolling out of his mouth it passed the other way, and he swallowed it. It remained in his system for a year, and in July, 1847, Dr. D. J. Thomas succeeded in ridding him of so unwelcome a lodger.

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It was now after four o'clock, and Alderman Russell, Messrs. Moor, B. Heape, and E. Westby, J's.P., were on the ground. All the police in town were present, and the military marched up from the barracks. The Pastoral Hotel, now barricaded, was forcibly entered, and several of the inmates were arrested, including William Hinds and John James, who were alleged to have been ringleaders. The house was cleared, and the prisoners sent away to the watch-house. Mr. Moor then addressed the outside assemblage, and pledged himself that no Orange festival should take place that evening, and by his persuasions the people were induced to disperse. One hundred special constables were at once enrolled as peace-preservation, and the mounted and border police were ordered to patrol the streets during the night. The ordinary police and military were kept in readiness for action. All the hotels were directed to be shut up, and the Mayor and several magistrates remained at the police office to be at hand for any possible emergency. But the night passed over in comparative quiet, without anything occurring to disturb its tranquillity, except the occasional report of a shot from a gun or pistol. It was stated that several shots had been fired at the hotel windows, though this is open to doubt. At all events, indentations declared to be bullet marks were pointed out on a portion of the wall facing the intersection of the two streets.
Mr. William Hinds was charged with shooting at and wounding Mr. David Hurley on the preceding day; Messrs. S. Stephen (Barrister), and J. W. Thurlow (Solicitor) appearing for the prosecution; and Mr. John Duerdin (Solicitor), for the accused.

Hurley deposed that, whilst standing near the St. John's Tavern on the afternoon of the 13th, the prisoner discharged a pistol, which wounded him on the left shoulder. On going into a neighbouring house and taking off his coat, the ball dropped out. Father Geoghegan and Mr. O'Shanassy were standing near witness, who saw Hinds take deliberate aim in the direction of the priest, just before the discharge.

On cross-examination, he admitted being on friendly terms with Hinds. There were shouting and firing from the hotel, and from the street. Took no part in the row, and saw no stones thrown. The prisoner fired from the middle story, and witness saw him aim from the window at Geoghegan and O'Shanassy. Was endeavouring to get Geoghegan away from the spot, when the shot was fired; but he saw no flash.

Mr. John O'Shanassy was next examined, viz.: "I was in Queen Street yesterday evening, about half past 3 o'clock, when passing by Messrs. Annand and Smith's corner (Collins and Queen Streets), I met Mr. John Davies, who told me he believed there would be a riot, as he saw several persons armed round the Pastoral Hotel. He requested me to accompany him to the Mayor. I did so, and we met His Worship. We then proceeded with the Mayor to the Pastoral Hotel. The Mayor entered the bar door in my company. As we approached there appeared to be great excitement all round. Several persons entered with us, and some endeavoured to keep others out. I saw Mr. Gordon open a door to the hall. We saw three persons there, one of whom was Whittaker. The Mayor demanded that certain banners should be brought down from the room. He was standing at the front door, leading from the hall to the street. Some persons entered, when Whittaker and the landlord prevented some of them from getting upstairs. I then turned round, and saw the Mayor in the street. I followed him, and on going to the centre of the road, a shot was fired close by me. My back was turned to the house, and I thought at the time that the shot proceeded from that quarter. I saw the Very Rev. Mr. Geoghegan in the middle of the street. I went to him, and requested him to leave the place. We proceeded to the St. John's Tavern, when David Hurley came up, and was endeavouring to make Mr. Geoghegan leave the place. Some pistols would not carry so far. I heard Hurley immediately say 'I am shot.' I saw a man dressed in a blue coat thrust his arm through a window of the Pastoral Hotel, and fire a pistol into the crowd. I cannot say if it was the prisoner. I do not recollect having seen him there. I did not see any person fire into the house. I was anxious to get Mr. Geoghegan away, which engrossed a considerable share of my attention. After I left the house I heard several shots fired in quick succession from the house. My impression then was, that all the shots were fired from the house."

Several other witnesses were examined, and their testimony went to show that shots were discharged from the hotel, and that the prisoner had fired into the street.

A DAY OF TERROR.

This Tuesday, 14th July, 1846, was about the most disquieting day ever passed in Melbourne. The morning appeared muffled-up like an invalid in flannel, with a dense fog, and this atmospheric
condition was fitly accompanied by the angry gloom that pervaded the numbers thronging the streets from an early hour. The adjournment of the Police Court was followed by a cloud of rumours, the latest always the most exciting, as to what was to happen before nightfall. One of the first was, that it was the fixed intention of the Orangemen to rescue their imprisoned confreres, if committed for trial without bail; and that there was, in consequence, a strong muster of them at the Bird-in-Hand Hotel, only awaiting the word to sally forth. As the afternoon advanced, the public excitement was intense, and the military, under the command of Lieutenant Wilton, with the mounted and town police, were in a state of continuous locomotion. The Superintendent (Latrobe), the Mayor, Messrs. H. Moor, J. Smith, E. Westby, Captain C. Hutton, and Dr. G. Playne, rode through the principal streets, and orders were given to clear out the Bird-in-Hand, which was effectuated without resistance, but not before the Riot Act was read, and a number of Orangemen (including Mr. William Kerr) were compelled to go elsewhere. A party of police remained in possession of the tavern. By three o'clock all the principal shops were shut, and the public-houses commanded to do likewise. The town looked as if in a state of siege, and there could not be more of a panic if an invading army had disembarked at Sandridge, and was marching to sack and burn Melbourne.

The Orange citadel was scarcely evacuated, when alarming intelligence was received from another quarter, viz., that a large force of armed men were drawn up in Lonsdale Street, and thither the Superintendent, magistrates, military, and police directed their course. Between Lonsdale Street and the (now old) cemetery was then a houseless, grassy open space, and on this parade-ground was marshalled in a very irregular order of battle, some three or four hundred men, armed with guns, pistols, sticks, bludgeons, and other weapons. The leader was an excitable tailor-publican (long since passed from amongst us), equipped with a double-barrelled gun and shot pouch. He was fussily engaged in seeing that his men were in order; whilst officiating as a sergeant-major was another individual (also no more), who, though having only one full-length leg to stand upon, hopped about through the ranks with the agility of a goat on the side of a mountain, and brandishing a wicked-looking crutch, as if it were a battle-axe hungering for something to cleave. When the Superintendent and his numerous retinue had appeared within a hundred yards of the would-be insurgents, a loud-voiced spokesman known as “Long Mooney” advanced, and vociferated “That the people had assembled there solely in self-defence, and to protect themselves from the violence of the Orangemen.” A general halt was immediately ordered, and a short parley ensued. The Mayor assured them that no Orange violence need be apprehended, and after the Riot Act had been read, he requested them in the Queen’s name, as good and loyal subjects, to disperse. The reaction was instantaneous, for the answer returned consisted of “Three cheers for the Queen; three more for the Superintendent; three for the Mayor;” and the dispersion at once commenced. The military, however, did not return to barracks, but took up their quarters at the Royal Exchange Hotel, in Collins Street, lest their services should be required; and the magistrates remained until near midnight at the police office. During the afternoon Constable Alcock (an Orangeman) swore informations against Mr. Michael M’Namara and three others, for being illegally armed. They were arrested, and lodged for safe custody in the goal, bail being refused. Next morning they were bound over in recognizances to appear for trial when called on.

**SHOOTING AT O’SHANASSY.**

The 16th July was also a notable day at the Police Court, for one Robert Cuthbert (arrested the evening before) was accused with having, by his own admission, discharged a loaded pistol at Mr. John O’Shanassy. Evidence was given that the prisoner was heard to boast in the shop of Mr. Thomas Hamilton, an Orange saddler, in Collins Street, that he had in the *Pastoral* row fired off a loaded pistol at O’Shanassy; “that O’Shanassy was not a bad mark to aim at, and if the bullet had caught him it would have settled him.” He was held to bail to answer any charge that the Crown Prosecutor might prefer against him.
THE CHRONICLES OF EARLY MELBOURNE.

THE FIRST HISTORIC SIXPENCES.

When Mr. Henry Cuthbert retired from the Berry Administration in 1858, in the redistribution of his salary amongst the remaining members of the Cabinet, there remained an indivisible coin, which was credited to the public account, and was consequently known as the "Historic Sixpence"; but I trust to be able to show that many years before, there existed a more legitimate claimant to the honour of such a designation. On the 16th July, 1846, John O'Shanassy appeared at the Melbourne Police Court to answer a summons taken out by John James, a painter, for an assault committed on the 13th. From the evidence of the complainant it appeared that on the afternoon of the riot he was on his way to the Orange demonstration, having in his possession a loaded pistol, and sporting a "loud" orange-coloured handkerchief in his hand. The defendant met him in Queen Street, and broke the peace by hitting James on the head and knocking off his cap. The charge was admitted, and the assault thus justified. The defendant was returning from the Pastoral Hotel, whither he had gone with the Mayor, to assist in the preservation of the public peace. A man had been shot there and carried away by some persons, and accompanied by the defendant. In passing the Brian Boru Hotel, the complainant was met, and the defendant addressing him said, "Are you going to shoot more of the people?" James made an insulting reply, and the assault was committed under circumstances of considerable excitement and provocation. The Bench deliberated for a few moments, and its Chairman (the Mayor) announced the decision to be that the complainant did not come into Court with clean hands, as he was proceeding with a deadly weapon, when the assault was committed, to a place where deadly outrages were being perpetrated. He was also exhibiting a handkerchief of colour considered to be a distinctive party badge; and it would not be unjustifiable to even arrest any person under such circumstances. The assault was not, however, justifiable, and the defendant would be fined sixpence with 5s. 4d. costs. This "bender" is therefore clearly entitled to take precedence of the other, and the Cuthbert coin must give way to the O.S. one.

Irritation and counter-irritation continued for some time, and the amicable relations that should prevail amongst the people were seriously disturbed. Some of the police behaved in a very unbecoming manner and two constables, named Cantlon and Heffernan, who were Orangemen and fraternized with their "brethren" both at the Pastoral and Bird-in-Hand on the first and second day of the disturbance, were reported to the Mayor, who warned them against being members of any secret partisan body, and directed their names to be placed at the bottom of the list for promotion. As to the police office committals nothing further came of them, for the Crown Prosecutor filed no bills of indictment on either side. As convictions would, through the weakness of evidence, and the mixed state of the jury panel be difficult, if not impossible of obtainment, a wise, and, in the end, a beneficial discretion was exercised. Unsparing censure was vented by both parties upon the gentleman (Mr. James Croke) who held in his hands the important functions of a Grand Jury. "Old Croke," as he was universally called, was a Roman Catholic Corkonian, and uncle of the celebrated Irish Archbishop of that name; and though brusque always, and blundering sometimes, was in the main a thoroughly conscientious, and well-intentioned official.

THE MAYOR ON THE GRIDIRON.

Dr. Palmer (the Mayor) had hard times of it, for he got roasted in a manner that drove him to the verge of distraction. As a matter of course, the Melbourne newspapers sided with both sides of the row, some viewing the discréditable proceedings through yellow, and others through green, spectacles. The Argus and the Gazette picked into Palmer mercilessly. No doubt he deserved much of what he got, but his assailants hit him high and low, up and down, with a cowardly truculence disgusting to lovers of fair play. Metaphorically, he was like an Indian captive tied to a stake and tortured, by two yelping savages. The Mayor was not gifted with the patience of a Stole, and his
sufferings were poignant. He did not stoop to a retaliatory typographical warfare, but flew for comfort to the Town Council. As evidencing his condition, I transcribe an extract from a speech of his at a Corporation meeting:— "My conduct has been held up to public execration, and no circumstance of palliation has been found. No extenuating suggestion offered; but in order to accomplish my disgrace, truth, moderation, charity, law, and equity have been equally disregarded!"

Dr. Palmer's conduct throughout this lamentable occasion was a chain of incongruous links, which only a waste of misapplied skill could forge. He was vacillating and intermeddling—infirm in judgment, fallible in temper, inclining one day towards one party, the next turning the balance with the other, and the day after like a man addled, staggering through a room, hobbling towards both sides, and not staying at either. He showed no firmness, no deliberation, no correct perception of the situation from any point of view. He was the creature of rumour, and his self-sufficiency prevented his seeking or accepting advice from cooler and steadier heads. This led him into positions from which a dignified retreat was impossible; and amongst the indiscretions he committed was one day commanding the whole police force to appear in his august presence, and there put them through a catechism, of county, town, and parish of the Mother-country where each was born and reared, what religion he professed, and with what Societies, open or secret, he was connected with. His vagaries were such that he fell foul of everyone, and everyone's tongue was against him.

The Mayor and the Superintendent.

The Superintendent having requested the Mayor, as Chief Magistrate of the town, to furnish the Governor with a Report "upon the ostensible causes of the public disturbances which have recently taken place in Melbourne," Dr. Palmer, in his reply, further embroiled himself. From this document it would appear that leave had been applied for and obtained from the Licensing Bench for Gordan, the landlord, to keep his Pastoral Hotel open after 12 o'clock on the night of the 13th July "for the purpose of entertaining a select party at dinner." This turned out to be "The Orange Anniversary Dinner," as per card of invitation sent to the Mayor, and for which three hundred cards had been issued. The details of the rioting were given not differing materially from the facts before stated, and the writer declared "that it did not appear that any persons holding influence or position in society have been concerned in these disturbances." The statement further averred that a deep and rancorous hostility prevailed among the different sections of the Irish populace, and suggested the adoption of more stringent legal measures for the preservation of the peace. According to the writer "such demonstrations should be regarded as the indicia of mutual fear and distrust, rather than of premeditated outrage.” He justified the course taken by the local authorities, and mentioned that the police, with one exception, were Irish, and would not feel disposed to act if recourse were had to the extreme step of disarming the rioters. He referred to the processions of the St. Patrick Society, which were allowed, and concluded by suggesting the "expediency of a legislative enactment for the prohibition of party symbols and public processions of antagonistic political societies." The correspondence connected with this phase of the question was submitted pro forma to the Town Council, and provoked an acrimonious debate, in the course of which Councillor O'Shanassy inflicted a severe castigation upon the Mayor for the manner in which he had maligned the St. Patrick Society, which was in no sense a religious or political institution, or antagonistic to any other Confederation, but a national body analogous to the Societies of St. Andrew and St. George, with one of which the Mayor was a strong sympathizer, and a member of the other. A special meeting of the St. Patrick Society was also held, at which the Mayor’s manifesto was severely handled, and its inconsistencies and exaggerations tellingly exposed in a statement prepared by Mr. E. Finn (the Honorary Secretary), which was transmitted to Sir George Gipps, the then Governor of New South Wales.

Dr. Palmer's pronunciamento, like everything else he penned, was clever and incisive, but it was little more than a highly-spiced elaboration of sensationalism, reared upon erroneous assumptions, misconception, and mis-information. Its allegations on the general state of the Irish section of the community, the police, and the St. Patrick Society, were absurd and unwarrantable presumptions, and
to the crushing rebutting case established, Palmer could make no reply. One point told effectually
against him—viz., that he had been himself instrumental in procuring the last preceding public
procession of the St. Patrick Society, as Chairman of the Hospital Committee, which, in March
of the same year, invited the Society to assist at the foundation laying of the hospital. Dr. Palmer
did not soon forget the ruffling he received during the eventful year of his Mayoralty, and in a few
months he abandoned the Town Council altogether.

THE PARTY PROCESSIONS ACT.

As a consequence of the Orange freak of the 13th July, which was simply a semi-drunken
ambuscade from which to attempt assassination in a crisis of intense party irritation, Mr. J. H. Plunket,
the New South Wales Attorney-General, introduced into the Legislature a Bill to prevent Party
Processions, &c. In the original draft of this measure the Masonic and Oddfellow Fraternities were
specially exempted, and against this favouritism the Melbourne St. Patrick Society remonstrated—and
so effectually that the exceptional proviso was omitted, and the Bill passed without it. The Party
Processions Act remained for years on the Statute Book, and its essence is still preserved in our
code under that process of legal cooking known as consolidation. It was never more than a dead
letter—dead as the defunct hobgoblin it was meant to exorcise. It was never required, for from the
evil of the abortive celebration sprang one good result—viz., that no other July anniversary was
bug-bear by an Orange procession. Whatever annual devotions the Williamites thought proper to
offer before the shrine of their idol, were gone through up to the period of the close of these
CHRONICLES, with unbarred windows, undemonstratively, and with outward quietness. The serpent
of bigoted infatuations reserved its sibilations to be mingled with the orgies of the banquet-room,
and not even the ghost of Orangeism ever again publicly "walked" the streets of Melbourne.

There is now (1884) before the Legislative Assembly a motion for the second reading of a Bill to
repeal the Act just referred to; and, as considerable misapprehension of the origin and scope of the
original Bill was disclosed during a recent debate, a few remarks in elucidation may not be out of
place here. Though not having the good fortune or otherwise to be a "limb of the law," I may, without
undue presumption, venture even as a layman to express an opinion upon the subject, for I was in
Melbourne in 1846, thoroughly cognizant of the circumstances which prompted the new legislation,
and was vehemently opposed to it. Furthermore, from information subsequently communicated, I am
warranted now in declaring that it was in consequence of a written protest prepared by me and transmitted
to him, that Mr. Attorney-General Plunket cancelled the clause of exemption in favour of Masons and
Oddfellows. The Party Processions Act was, as previously indicated, the outcome of the 1846 Orange
row. Some such enactment was suggested in the Report on the disturbances, furnished by the then
Mayor of Melbourne, Dr. Palmer. It applied to all associated bodies whose celebrations fairly came
within the phraseology in which its provisions were embodied. As one of its consequences, the St. Patrick processions were discontinued from 1846 until 1850, the era of Separation, when they were
resumed in the midst of the general rejoicings surrounding the event. If they have at intervals been since
continued, it is not because the law does not apply to them, but because their legality has not been
questioned. The Friendly Societies' Act legalizes a system of protection for the working of pecuniary benefits of various kinds, but has nothing whatever to do with any sentimental, sectarian,
or national element that may be in existence. Furthermore, should a Society transgress the rules
of propriety in any manner, the Chief Secretary (I write from memory, and have not the Act to refer
to) may, if I mistake not, direct the Registrar to strike it off the rolls, or, in other words, cancel
the registration.

As to the Act which the Grand Master of Orangism is striving to repeal, it has never done
either good or harm, and though at one time most decidedly against its passing, I am now of opinion that,
everything considered, it would be a great legislative mistake to meddle with it.