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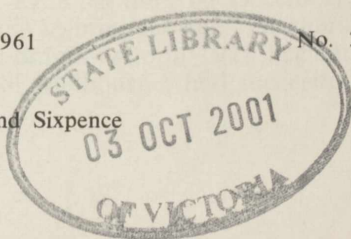
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Fellow of the Royal Historical Society of Victoria.
President of the Royal Historical Society of Victoria, 1951-52.

THE VICTORIAN HISTORICAL MAGAZINE

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EDITOR'S NOTES

Mr. Arthur James Hopton

Members of the Society will regret to learn that Mr. Hopton, who moved to Adelaide a few months ago to reside, has been ill in the Queen Elizabeth Hospital at Woodville in South Australia.

Mr. Hopton had established his professional reputation as a teacher, a scholar and a historian long before many of his friends in the Society today met him. For those who like myself have only known Mr. Hopton in recent years a recital of some of the main facts in his long record of public service may be of interest.

Mr. Hopton was born on the 12th October, 1884, at Smythesdale,, which is located about 14 miles south-west of Ballarat, and was once the site of a goldfield. At the age of sixteen years he decided to enter the teaching profession.

Mr. Hopton took up his first appointment on the 17th September, 1901, as a pupil teacher at State School No. 1270 in Buninyong. At this time the Commonwealth of Australia was just nine months old. The Teachers' Training College in the grounds of the University of Melbourne had re-opened in 1900 after having been closed down for a few years during the financial crises of the last decade of the 19th century. The Principal of this College since 1900 was Mr. Frank Tate who, in April, 1902, became the Director of Education of Victoria. Mr. Hopton served in the Ballarat district for the next three years. On the 17th May, 1902, he was appointed to State School No. 1071 at Ballarat East, and he remained there until the 31st December, 1904. In the following year he went to Melbourne for further professional training.

For the period from the 1st January, 1905, to the 31st December, 1906, Mr. Hopton attended a course of training at the Teachers' Training College in Melbourne. Dr. John Smyth, who in 1918 became Professor of Education in the University of Melbourne, had succeeded

Mr. Frank Tate in 1902 as the Principal of this College. After the completion of his two-year course at the College at the end of 1906 Mr. Hopton resumed teaching in the country.

He was appointed, on the 1st January, 1907, to State School No. 2945 at Dumbalk North, and he remained there until the 31st August, 1907. His next appointment was at State School No. 2320 at Mondarra, which he held from the 1st September, 1907, to the 4th March, 1908.

Mr. Hopton's next appointment was in Melbourne. From the 5th March, 1908, to the 15th August, 1909, he was on the teaching staff of State School No. 2957 at Victoria Park. It was while at this school that he took another important step in developing himself professionally. At the beginning of the academic year in 1908 he entered the University of Melbourne as an undergraduate in the Faculty of Arts. In the following year, on the 16th August, 1909, he was transferred to the Melbourne Continuation School, which is now known as the Melbourne High School. His service at this school was short. He remained there only until the 31st December, 1909.

Mr. Hopton's next appointment was at Barjarg. His appointment there at State School No. 2169 officially covered the period from the 1st January, 1910, to the 2nd December, 1910, but for most of this time he was absent overseas on leave.

By the end of the year 1909 Mr. Hopton had completed two years of the three years' Arts course at the University of Melbourne, but at that stage he decided to interrupt this course to go overseas to investigate certain educational problems which were exercising his mind at that time. He obtained leave from the Department of Education of Victoria from the 8th February, 1910, to the 2nd December, 1910, and spent this time overseas. He visited England, Scotland and Europe, and he returned to Australia via Canada and the United States of America. While overseas on this occasion Mr. Hopton made a special study in the countries he visited of methods for the education of backward and feeble-minded children. After he returned to duty in Victoria in December, 1910, he wrote a Departmental report on the results of his educational investigations overseas. This report was subsequently published, in an abridged form, as Appendix M to the Annual Report of the Minister for Public Instruction in Victoria for the Year 1912-13 with the title of "Report on the Education of Backward and Defective Children."

When Mr. Hopton resumed duty after his overseas visit he was appointed to State School No. 3631 at Black Rock, but he presumably did little more there than take part in the "breaking up" festivities, for he only held the appointment at that school from the 3rd to the 31st December, 1910.

Mr. Hopton's next appointment was at Brunswick, which is a suburb not far from the University of Melbourne. There he was on the staff of State School No. 1213 from the 1st January, 1911, to the 31st December, 1911. It was in July of that year that Senior Cadet Training began in schools and elsewhere for boys between the ages of 14 years and 18 years under the Federal Government's Universal Military Training scheme. From the 1st January, 1912, to the 30th August, 1914, Mr. Hopton was on the teaching staff of the Preparatory Trade School in Latrobe Street, Melbourne, where he was an English master.

After Mr. Hopton returned to Australia from his overseas visit he resumed his studies at the University of Melbourne, where in 1912 he was awarded a Diploma of Education. Two years later he graduated. It was on the 4th April, 1914, that he had the degree of Bachelor of Arts conferred on him in the old Wilson Hall. This building has since been destroyed by fire and replaced by a new building.

On the 4th August, 1914, the Commonwealth of Australia was at war for the second time in its short existence as a federation of Australian states. Great strains were placed on the teaching profession, as a consequence, in Victoria for the next four years. At this stage Mr. Hopton returned to duty in the country. On the 31st August, 1914, he was appointed to the High School at Wangaratta, and he remained at that school until the 31st December, 1914. He then returned again to Melbourne where, from the 1st January, 1915, to the 16th March, 1928, he was at the Melbourne Junior Technical School in West Melbourne. At this school he was in charge of the training of student technical teachers. Mr. Hopton's next transfer was to Footscray. There he was on the staff of the Technical School from the 17th March, 1928, to the 31st December, 1928. For a time during this period he acted as the Headmaster of the school. In the following year Mr. Hopton was transferred to South Melbourne. There he was on the staff of the South Melbourne Technical School from the 1st January, 1929, to the 31st December, 1931. At these schools at Footscray and at South Melbourne Mr. Hopton taught English and History.

Mr. Hopton spent the last fifteen years of his teaching service—from the 1st January, 1932, to the 23rd September, 1947—in the Department of Education of Victoria at the High School at Northcote. He taught Leaving Certificate classes at this school in English and History and, at times, he acted as the Headmaster of the school. It was during Mr. Hopton's service at the Northcote High School that the State of Victoria celebrated its centenary in November, 1934 and the War of 1939-45 began in September, 1939. At the termination of this war in August, 1945, his teaching career was drawing to a close.

Mr. Hopton retired from the Department of Education of Victoria on the 23rd September, 1947, after 46 years service as a teacher. At the time of his retirement he resided at North Balwyn in Walbundry Avenue, and he continued to reside at this address until about August, 1961, when he went to South Australia to reside.

But retirement to Mr. Hopton has not been synonymous with idleness. In retirement he has been an active member of this Society and of the Shakespeare Society of Victoria and other learned societies. He became an ordinary member of the Royal Historical Society of Victoria on the 9th February, 1944, and on the 9th August, 1950, he became a Life Member of it. He was a member of the Council of the Society for some years before September, 1961, when his term expired and he did not seek re-election.

Mr. Hopton was elected on the 15th August, 1951, to the office of President of the Society for the year 1951-52 vice Mr. G. R. Leggett, B.A., since deceased. For the three years prior to taking up duty in this office of President Mr. Hopton had occupied the position of Honorary Treasurer of the Society. He was succeeded in the office of President on the 20th August, 1952, by Dr. R. R. Wettenhall. That evening Mr. Hopton delivered his retiring Presidential Address on a subject entitled *Australian Traits and Tendencies*.

Many of Mr. Hopton's papers on historical subjects have been published in various issues of *The Victorian Historical Magazine* and of the *Journal and Proceedings of the Royal Australian Historical Society*, where they can be readily consulted and so need not be discussed here.

In the New Year's Honours for the year 1952 Mr. Hopton was created an Officer of the Order of the British Empire. He had the Society's highest honour conferred on him on 10th September, 1958, when he was elected a Fellow of the Royal Historical Society of Victoria.

Members of the Society wish Mr. Hopton well in Adelaide and a speedy restoration to good health. His work over the years for the Royal Historical Society of Victoria is remembered and appreciated, and his presence is missed at its Council Meetings, at its Monthly Meetings and at its other functions. It has been a pleasurable editorial duty to be able to publish a plate of Mr. Hopton in this issue of the magazine as a frontispiece.¹

* * * *

Since the publication of the 125th Issue of the magazine in August, 1961, the following deaths have been announced: Sir Robert Strachan Wallace, M.A., LL.D., who was Professor of English Language and

¹ This plate was inadvertently published in Issue No. 125 of *The Victorian Historical Magazine*.

Literature in the University of Melbourne from 1912 to 1927 and Vice-Chancellor of the University of Sydney from 1928 to 1947, died in Canberra on the 6th September, 1961, aged 79 years; Mr. Peter Dawson, the famous Australian baritone, died in Sydney at the seaside suburb of Harbord on the 27th September, 1961, aged 79 years; Captain James Rogers, V.C., a veteran of the South African War of 1899-1902, in which campaign he was awarded the Victoria Cross and of the War of 1914-18, died in the Sydney suburb of Concord on the 28th October, 1961, aged 88 years.

* * * *

It was announced in *The Age* for Friday, 13th October, 1961, on page 2 that the Secretary of the Williamstown Historical Society, Mr. Wilson Evans, was recently appointed "official historian to the City of Williamstown." A history of the City of Williamstown was published in 1934 at the time when the city's centenary was being celebrated. It was said that: "For the past 15 years Mr. Evans has devoted every minute of his spare time to revising this. He is now putting the finishing touches to those hard years of research and writing, and a bulky manuscript should be ready for the printers in the next few weeks."

* * * *

Earlier this year four important books were published and reviewed in Melbourne newspapers. The late Miss Margaret Kiddle's book entitled *Men of Yesterday: A Social History of the Western District of Victoria, 1834-1890*, which was published by the Melbourne University Press, was reviewed in *The Age* on Saturday, 29th July, 1961, by Mr. P. L. Brown, who is a Fellow of this Society and the President of the Geelong Historical Society. In *The Age* for the same day Mr. Stuart Sayers reviewed the book entitled *Ian Clunies-Ross: Memoirs and Papers*, which was edited by Mr. Frank Eyre. Another book, entitled *Asylum to Community: The Development of the Mental Hygiene Service in Victoria, Australia*, by Dr. E. Cunningham Dax, which was published by F. W. Cheshire of Melbourne, was reviewed by Mr. E. W. Tipping in *The Herald* of Melbourne for Tuesday, 29th August, 1961, page 4. The following note by Mr. Alan Nicholls was published on page 2 of *The Age* for Friday, 24th November, 1961: "*Australia in the Antarctic*,¹ the first book to cover the whole field of Australian endeavour in the far south, will be published today. Its author is Mr. R. A. Swan, who has previously only published as a poet. Melbourne University Press are its publishers, retail price is 57/6d. It starts with the Australian adventurers who went catching whales and seals in the 19th century, and follows through to the Antarctic Treaty of 1959. It carries the little-known story of the first Australian in the Antarctic, Louis Charles Bernacchi, a physicist born

of Italian parents in Tasmania. He went with the Norwegian-commanded British expedition of 1899-1900. Later he went south with Scott. He is dead now, though he has a brother still living in Kew."

* * * *

The 6th October, 1961, marked the fiftieth anniversary of the death of Major-General Sir John Charles Hoad, K.C.M.G., who was the first officer of the Australian Army to attain the rank of Major-General and to occupy the appointment of Inspector-General of the Australian Forces. He was born at Goulburn in New South Wales on the 25th January, 1856, but he spent his boyhood in Wangaratta in Victoria, where he became a school teacher in 1878. On the 11th February, 1886, he was appointed to the Permanent Staff of the Military Forces of the Colony of Victoria with the rank of Lieutenant. He served in the South African War of 1899-1902. He became the second occupant of the appointment of Chief of the Australian General Staff on the 27th May, 1909, and while holding this appointment he died in Melbourne on the 6th October, 1911. A biographical sketch of Major-General Hoad's career was published in the 115th Issue of the Magazine in August, 1959.

* * * *

In the 125th Issue of this Magazine, the article *C. J. Dennis; His Life and Work* had the name of the author, Mr. Ian F. McLaren, O.B.E., Dip. Com., F.C.A., inadvertently omitted.

This was a presidential address delivered to members of the Society at the Annual General Meeting on Wednesday evening, 10th September, 1958.

¹ This book was subsequently reviewed in *The Age Literary Supplement*, Melbourne, on Saturday, 30th December, 1961, by Mr. Stuart Sayers; in *The Bulletin*, Sydney, 3rd February, 1962, page 49, by Mr. J. M. Bechervaise; and in the *Australian Book Review*, Kensington Park, South Australia, Vol. 1, No. 3, January, 1962, page 37, by Dr. A. Grenfell Price.

The Melbourne City Mission 1855-1960

By Colonel Percival Dale*

(An Address to the Society on 12th October, 1960)

i

INTRODUCTION

The Melbourne City Mission is a non-sectarian body, which for one hundred and five years has been working in the city and suburbs of Melbourne, chiefly amongst the poor and needy who are outside the influence of churches. It was the first organization of its kind established in Victoria, and in point of continuous service is the oldest Mission in Australia. Its motto is "Need, Not Creed." From humble beginnings it has grown to be one of the largest inter-denominational Missions in the Southern Hemisphere, touching each week in various ways the lives of over 2,500 adults and children. For many years it has been the practice for the Lord Mayor to preside at the annual meeting of subscribers and for a public demonstration to be held in one of the larger city church halls. Its institutional work is registered under the Hospitals and Charities Act of Victoria. Successive Governors have been its patrons, and Prime Ministers have given fulsome praise of its work at public gatherings.¹

This organization should not be confused with the Methodist Central Mission or other church organizations. The Melbourne City Mission's governing body is a General Committee of twenty-one persons — clergy, business and professional men, mostly appointed by city churches, and a group of ladies. At the head is the President. Among the prominent citizens who occupied this position during the first century were gentlemen like the Hon. James Balfour, M.L.C., who was a member of the Committee from 1864 until his death in 1913; Dr. Montgomerie Paton; and Mr. H. B. Denniston, of Flinders Lane. For twenty-eight years from 1923 Mr. W. H. Swanton, of Wm. Crosby & Co., the shipping company, was President. Mr. Edward Leeson, M.B.E., a one-time Director for Victoria of Commonwealth Loans, a keen publicity man and an energetic worker for the Mission

* Colonel Dale is a member of the Council and was a Vice-President of the Royal Historical Society of Victoria at the time he delivered this address.—Editor.

1 *Pioneers Memorial History*, by Isaac Selby (published by Old Pioneers Memorial Fund, 1935).

followed, and for the past eight years Mr. Theo. E. Shepherd,² a real estate man and a former President of the Baptist Union of Victoria, has held this office of President. The two present Vice-Presidents are Messrs. J. H. McCracken and H. E. Rundle.

The work has been greatly helped by the spirit and service of the very worthy Christian men who have held the combined position of Secretary-Superintendent. The first two, Rev. Canon Handfield and the Rev. Dr. Hamilton, served the infant organization in an honorary capacity for thirty-three years. During the years following 1898, when the work was greatly extended, Rev. E. Steggall was Secretary. After the twenty-two year term of Mr. F. L. Bruce, who had been a Salvationist Missionary to China, the Rev. Ronald H. Barnes, the present General Superintendent, became the Chief Executive Officer in 1955. Mr. Barnes was formerly Minister of the Clifton Hill Baptist Church, was a pastor in the Isle of Wight and at Wagin, Western Australia, and had long experience in evangelistic work in Great Britain. He is a descendant of Lord Nelson's famous Captain Hardy.

For several years the Mission offices were in rooms in various city buildings, but in 1926 the need for a permanent headquarters became acute. The growing work called for a centre where Committees could meet and public meetings could be held — a place where immediate relief could be administered as necessary, where experienced counsellors would be available, and where other activities could be developed. Accordingly the three-storey building at the corner of Exhibition and Little Lonsdale Streets was acquired in 1926 and occupied until 1954, when the whole of the thirteen acres bordered by Exhibition, Spring, Lonsdale and Latrobe Streets were resumed by the Commonwealth Government to serve as the location for Government offices in the future. Our organization received notice to quit both the headquarters and the nearby men's shelter. The former property is now the Exhibition Street Post Office and the library and training centre of the Commonwealth Bureau of Meteorology.

The two-storeyed building at No. 4 Canning Street, which is at the corner of Canning and Owen Streets, Carlton, just north of the gardens surrounding the Exhibition Buildings, was purchased for headquarters in 1956. While an administrative centre is very necessary, it will be realized that the real work of such an organization is around the Mission halls, in the homes of the people, among the irreligious, the poor and needy, and in more recent years in its institutions. Today there are eighty persons on the staff — secretarial staff, missionaries, sisters and employees in the homes.

² Mr. T. E. Shepherd, M.B.E., J.P., died in June, 1961. He was succeeded in the office of President by Mr. J. H. McCracken.

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BACKGROUND OF THE FIRST DECADES

The background of the first years of this religious and benevolent movement was the "rip-roaring" times in Melbourne during the mid-1850's — barely twenty years after John Batman wrote in his diary in 1835: "This will be the place for a Village." In the two decades "The Settlement," as it was called at first, had grown to be quite a sizeable place. In 1847 it became a city by the fact of the Queen's appointment of a Bishop. The Letters Patent signed by Queen Victoria read:

"We ordain and constitute that the said town of Melbourne shall henceforth be a City and be called the City of Melbourne."

Following the discovery of gold in Victoria in 1851, the majority of the able-bodied males made for the diggings. Business men closed their offices and shopkeepers put up their shutters without notice. Mr. Geoffrey Blainey, in his splendid first chapter in the book *Introducing Victoria*,³ tells how even the police caught the fever, and thirty-eight of Melbourne's forty constables resigned and joined in the rushes to the goldfields.

As soon as the news reached other countries and passages in the sailing ships of the day could be obtained, crowds intent on seeking the precious metal poured into Victoria from all parts of the world. In a few months 94,644 persons arrived; the record for one week was 4,283. Port Phillip Bay became a forest of masts. At one time fifty-nine ships were lying at anchor, and most of these had been deserted by their crews. One captain, in an endeavour to hold his crew for the return voyage, was said to have personally taken half his men to dig for gold under his supervision, while the others remained on board till their return. It is not recorded whether he was able to carry out the idea set down in the first Book of Samuel:

"The same reward for those who fight
As those who tarry by the stuff."

In the two or three years which followed hundreds of diggers came panting back to the port, and uproarious scenes followed. The great crowds of irresponsibles, cut off from all home and family restraints, seemed determined to "paint the town red." To quote Mr. Blainey again: "Loud-mouthed diggers galloped on horseback through the crowded city streets, and showered nuggets on the brazen actresses in the theatres."

With those who had been successful it was a case of "easy come, easy go," and in low pubs some of these would fight for the privilege

3 *Introducing Victoria* — the volume prepared to supply information for the A. & N.Z. Association for the Advancement of Science, 1955 (published by Melbourne University Press).

of shouting drinks for all in the house. Others lighted their pipes with five-pound notes, or placed the paper currency between slices of bread and thereby made sandwiches, which they washed down with champagne poured out of buckets. A number of more aggressive young diggers, making a quick approach to impressionable girls and women, proposed marriage. It was said that some spent up to £500 on a wedding, providing the bride with the richest silks, satins, velvets, feathers, mock jewellery, etc., and feting all within sight with the most expensive wines and food. In two-horse flies the wedding party would then drive around the town for hours, the cabbies, horses and wheels of the vehicles all decorated with gaily coloured ribbons. These events made gay scenes, particularly when several such parties met; but such occasions were often marred by the strange behaviour of the half-tipsy bridegrooms, who leaned out precariously waving and shouting to all and sundry. Sometimes the bride, married after a very short acquaintance, was soon deserted by her fickle husband, who may have had a wife in some other part of the world!

The hundreds of disappointed diggers—those who had found no gold — were by 1854-5 in a sad plight for the necessities of life. They needed food, clothing, a place to live and money. They were without hope of ever returning to their homes overseas, and many became reckless and daring. Many spent the daylight hours and the greater part of the nights hanging around sly grog shops. Bashings and robberies were frequent occurrences. Some, in a semi-drunken condition, would stop at nothing to get money for more drink. In back streets and lanes people were murdered.

Statistics compiled from official records in Victoria indicate that the convictions for drunkenness totalled one in ten of the population, compared with a proportion of one in eighty in more settled countries.

The permanent residents of Melbourne were harassed by the influx of people from the diggings and from overseas. Elderly men, widows with families, and spinsters — huddled in small houses in narrow thoroughfares with the buildings in many cases right on the street line — lived in terror of rough fellows who were demanding accommodation. What an atmosphere for the growing children of Melbourne! To make matters worse, prices slumped in 1854, and the infant colony of Victoria suffered an acute depression. In two years there were 506 insolvencies in the colony. Money was scarce, credit was unobtainable. With lawlessness and financial stress, Melbourne was in a bad plight in the early fifties of the 19th century.

Many Christian people became greatly distressed by these conditions, and they sought ways and means to relieve the widespread distress, misery and want. The Church of England appointed Scripture Readers, and meetings were held at which the Anglican Bishop of Melbourne, Dr. Perry, presided to consider public morality.

Dr. John Singleton,⁴ the best-known philanthropist of this period, sent to England for information on how City Missions were conducted there. He wrote:

"I felt acutely for the sufferings of men and women, the latter frequently with children, who find themselves homeless and penniless and exposed in this condition to seek refuge for the night wherever they could find a spot — under verandahs, in doorways, inside water-pipes and boilers, or vacant spaces in parks and gardens — any place where they could find shelter, however inhospitable. To obtain lodgings of any kind was extremely difficult or even impossible."

Then a Mrs. Hornbrook — long remembered as the moving spirit in establishing ten ragged schools here — felt a strong urge to do something for the many destitute and, in some cases, well-nigh starving people in the narrow streets between Smith Street, Collingwood, and the Yarra River. To help these folk she commenced to visit them. She went from door to door; she counselled the distressed and where necessary provided them with food and clothing.

Eighty years later this tribute to that good lady was printed in the Mission's paper, *The Record*:

"Just as in 1865 William Booth had a vision of how he might help the poor in the East End of London: so ten years earlier Mrs. Hornbrook realized the great need in Melbourne. She not only saw what existed; but had a "Vision Beautiful" of things that might be. Unseen by the general public and with no witness but God, she went from home to home gaining the confidence of the people and helping with all kinds of domestic problems as these came to hand. Her efforts were appreciated and she came to be regarded by hundreds as a real "Mother in Israel." Inspired by the love of Christ, she has left a record of noble deeds of love which even today are an inspiration to those who carry on with the torch she received from her God."

Other good women, learning of these efforts, joined in this good work, and the little company with two or three men helpers formed The Ladies' City Mission. However, it was soon clearly seen that full-time missionaries were necessary and that the work should be permanent and established on a sound financial basis so far as salaries and other running expenses were concerned. Accordingly in August, 1856 a Committee composed of clergymen of various denominations and businessmen was formed to take over the management of this ever-growing work.

The first meeting of this Committee was held at St. Peter's Registry, Eastern Hill, Melbourne, under the presidency of the Rev. A. Cairns, D.D., there being present the Rev. Canon H. H. P. Handfield, the Revs. R. Hamilton, W. Landells, T. Williams, J. Taylor, M. Goethe, and Messrs. A. Bonar, D. Ogilvie and W. Fairfax. On 2nd September, 1856, the new Committee appointed a Mr. Joseph Greathead as their first missionary. This worthy man might appro-

⁴ *Incidents in the Life of a Physician*, by Dr. John Singleton (an autobiography, published by M. L. Hutchison, 1891).

privately have been called "Greatheart," for, like Bunyan's warrior in *Pilgrim's Progress*, his chief work was to do valiant battle against the forces of evil. Five hundred leaflets setting out the aims and objects of the work were circulated. Very soon a "refuge" for women was opened, this being the first home of its kind in Victoria.

In an early days minute book it is recorded that "the Committee next gave earnest consideration to the appointment of missionaries for Little Bourke Street and the adjacent lanes and rights-of-way," and it is wisely laid down that "in this district (then somewhat notorious) two missionaries must always work together." The ladies of the Committee urged the appointment of additional workers, pointing out needs of the larger area bounded by Bourke, Spring, Latrobe and Elizabeth Streets. Mr. F. L. Bruce, the former Secretary-Superintendent, in writing to me from Hong Kong, recalls reading in one of the old journals which each worker kept something of the difficulties experienced by one missionary in getting across "the creek near St. Francis' Church—now Elizabeth Street.

The ladies were also concerned about the needs of the growing population to the north of the Carlton Gardens, and in the district then known as "the Quarries," but now as Brunswick. In 1858 a Mr. Mollis, a Jew, was appointed on a part-time basis to visit the Jews and lodging houses used by foreign sailors.

Mission sisters were first appointed in 1862. This was an innovation in this country, and it soon became apparent that the influence of these good women was wholesome, particularly among young girls being led astray in opium dens conducted by foreigners. A number of these young women were persuaded to seek a better way of living. This rescue work, as it was called, continued for several years, and as the number of devoted women on the staff increased a party of them would spend a whole night each month going around the streets and lanes, where hilarious crowds, by their immorality and drinking, turned night into day. The practice of the Mission sisters was to prepare a coffee supper and personally invite the folk to accompany them to this. Then an effort was made to give personal advice and counsel. This work was continued for many years. In 1902 a reporter of the *Evening Herald* described some of the incidents on one such occasion:

"Wending their way through devious narrow, mushy lanes, these people seeking to turn the slums into a haven of respectability continued to invite the folk to come with them and partake of steaming coffee, good substantial cakes, pastry and toothsome delicacies. Often the missionaries were greeted with horse shouts of 'Get out of this!' from a feminine voice through a keyhole. 'We are friends,' the visitors would reply, but too often an abrupt 'Clear out!' was the only response. The devoted workers continued with their task until dispersing at dawn."

In 1868 Dr. Singleton, a valued member of the Committee, offered his services as a medical man to assist the poor of Colling-

wood, reporting 1,500 patients after the first six months. Later he established on a separate basis the free dispensary which bears his name. The present building in Wellington Street was erected in 1889. Some five years ago the speaker delivered a lecture to this Society on the life story⁵ of the good doctor who, in 40 years in Melbourne from 1851, was the founder or chief encourager of at least 30 ventures in social work which meant much in the life of our community, and most of which continue to function until this day.

In the eighteen-sixties and seventies calls came for work farther afield. Following a donation received from Mr. G. S. Brodie, a bush missionary (Mr. O. Brady) was appointed to do visitation in the Broadmeadows and Bulla districts. In 1878, under the terms of a bequest in Mr. Brodie's will, the Rev. J. Keith Macintyre took up similar work in the Heytesbury Forest in the Western District. He travelled 75 miles daily, used four horses, and studied on horseback. One of his stories, with an obvious application, was that of a little boy who wandered from home and was lost in the bush. Many people joined in the search, but eventually the boy was found by his father.

Later Mr. Macintyre was for five years the official visitor of the Melbourne City Mission to twelve metropolitan hospitals, helping literally hundreds of people in a great variety of ways.

From the beginning the personal approach of the missionaries was on definitely religious lines, those contacted being urged to seek, in the strength of God, a better way of living and a permanent victory over temptation. The men and women who responded to these spiritual appeals were encouraged to link up with one or other of the Churches. The Mission leaders did not desire to set up a new denomination. Where material help was necessary this was given as Christian charity.

iii

INNER SUBURBAN MISSION HALLS

As the years passed the value of the work of the missionaries was recognised, and the need for a centre of work in each of the inner suburbs became apparent. At some places little shops were rented for a few shillings weekly, the counters removed, and there in somewhat cramped space persons were interviewed, the needy helped, meetings held, and sometimes in an emergency shelter provided for persons in distress. The need for better facilities led to the opening of mission halls.

⁵ *The Victorian Historical Magazine*, Vol. 26, No. 3, March, 1955.

NORTH MELBOURNE

The first of these mission halls to be opened was at this populous suburb of North Melbourne, then called Hotham. Mr. W. Howat donated a block of land in Mary Street and a building was purchased and moved to the site. There was a great need for charitable and religious work in the area; scores of deserted wives and many needy children were living there in distressing conditions. One particularly pathetic case was that of a widow with a son of 18, totally deaf and partially blind. It was difficult to find any means by which these folk could earn a crust. Drunkenness was rampant — often the whole of a man's earnings were spent before he reached home. Later the Licensing Reduction Board closed 37 out of the 57 hotels in the district. The Mission workers were pleased at this, for not only did it remove sources of temptation from many of those enslaved by the habit, but it enabled the Mission to acquire a delicensed hotel at the corner of Arden and Abbotsford Streets as a centre for their rapidly extending work. A hall was built adjoining and soon there were 175 children on the Sunday School roll, 18 teachers, and upwards of 300 parents attending special functions. A full programme of Mission activities was carried on, each sectional meeting being well attended.

The first missionary here was a rugged personality named William Shepherd — no relation to our present President. William Shepherd was a genial, generous, warm-hearted, sympathetic friend to the poor and suffering. It was said of him that he was "never so happy as when reaching out a hand to the most defiled." He was a man's man! In his younger days he had been caught up in the gay life of our city, and then was wonderfully converted in a Gospel Hall meeting of a Mission conducted by a Mr. A. M. Shann. The new convert made good, and in 1879 became a missionary with the M.C.M., his first appointment being at Prahran. In the last week of 1882 Major James Baker, the first Salvation Army officer in Victoria, arrived in Melbourne, and in an effort to help discharged prisoners commenced the "Prison Gate Brigade."⁶ This made a great appeal to Shepherd, who personally knew of these men, and he decided to throw in his lot with the new organization. He became a captain, and his work was to meet the prisoners discharged from the old Melbourne jail in Russell Street (on the site now occupied by the Emily McPherson College of Domestic Economy, the gates being those still to be seen from Victoria Street), and invite the men to come to the small home established by the Army nearby, with a view to making a fresh start in life. Often this involved a verbal or even a physical tussle with old mates of the prisoners who tried to get them

⁶ *The Victorian Salvation War*, 1883, by the Rev. J. F. Horsley, Chief-of-Staff (S.A. Publication).

to return to their former haunts and the old ways of living; whereas some at least, touched by the messages of Dr. Singleton and Major Barker at the meetings held in the jail, were ready and willing to abandon former ways, but weak in putting good resolutions into practice. Actually this work, commenced in Melbourne, was something entirely new, and it has become a recognized part of the Salvation Army's efforts in every country. With increased facilities given to our officers for contacting men before discharge, the term "Prison Gate Brigade" has now become obsolete, though an officer still meets the men at the jail gates at the time they are discharged. After three years Mr. Shepherd rejoined the M.C.M. and continued as a missionary in charge of halls for some years.

Since 1957 the North Melbourne property has been used for a men's shelter, the providing of free breakfasts being one of its activities. A women's meeting is held one afternoon weekly, the larger proportion of those attending being young mothers with babies. Addresses by visiting speakers are a feature and the jumble sales are very popular events.

COLLINGWOOD

It was for many long years a centre of much destitution. Many houses occupied by families had no furniture, and it was a common sight to see bare-footed children going to school. Early day Mission visitors found both parents and children sleeping on and under newspapers because of lack of bed mattresses or blankets. The plea: "An overcoat, please, Sister, any kind will do," was often necessitated by the torn condition of the clothing of the man or women. In 1898 a Miss Young was appointed to Collingwood, and was fortunate enough to have the use of a room free of charge. One case which greatly cheered her was that of a lad who, when first she contacted him, was regarded as being quite beyond control. Under good influences a complete transformation was effected in his outlook and behaviour, so that when his mother became ill he returned home from his job in the country to visit her, his thoughtfulness was shown when arriving late at night, he slept in a shed so as not to disturb her. Next morning the sister had the joy of seeing the erstwhile wayward lad standing beside his mother's bed, a loving and dutiful son, handing her £5/10/- from his savings.

It was a nice gesture in the early years of the present century when the trustees of the hall in Sydney Street, formerly used as one of Mrs. Hornbrook's ragged schools, handed the property over to the Mission. It was renamed Hornbrook Hall; the land adjoining was purchased and the buildings were remodelled. The Edward Wilson (*The Argus*) trustees granted £300 toward the cost of this work. Work for youths and maidens caught on here. Boys were taught

carpentering and boot repairing, and each week 47 lads and 39 girls were at the physical culture classes.

Attendance at the police courts became part of the work of the missionaries, and in 1917 these reported a great drop in the number of cases following the coming of six o'clock closing of hotels. Some mornings the courts were practically empty, and the average number of cases was reported to have fallen by 40 per cent. Less drunkenness made for greater comfort and more happiness in hundreds of homes in the areas touched by the workers of the M.C.M.

At this industrial suburb through the years the spectre of poverty seemed ever present. As recently as the winter of 1934 100 gallons of free soup were distributed each week for over four months, nearly 3,000 garments were given out, 500 pairs of boots and shoes were distributed, and 182 pairs repaired, 550 persons were interviewed and first aid attention was given to 58 cases. At the present time the attendances at this hall are greater than at other centres, 70 being the usual Sunday evening company, with up to 100 on the special Family Service nights. A Girls' Life Brigade is functioning, and the Mission stands ready to help in any emergency.

BRUNSWICK

Presbyterian people were instrumental in taking the Melbourne City Mission to Brunswick, and from 1897 a Sister Hartnett did a wonderful work, particularly in "visiting the fatherless and widows in their affliction." At one time she was in contact with 55 children without adequate parental control. About 1910 Sister Dykes, in the course of visitation, contacted a stonebreaker named Simeon Shaw. He was very ill and intimated that he wished to make his will in favour of the Mission. In 1914 his trustees erected from his bequest the Shaw Memorial Hall, at the corner of Lygon and Blyth Street, East Brunswick. "Sunshine" hours became regular features of the meetings here, and a succeeding missionary conducted services at tramway workshops.

Youth work has always been an important part of the activities in this district. An early days report describes how coffee suppers were used as a means of attracting the "bodgies" of a former generation:

"A group of young fellows chose to be known as the East Brunswick Savages, and sixty came to the hall with the idea of maintaining that reputation; but when they were assailed by the smell of the fragrant coffee and saw the machine from which the hot pies were produced the savage melted and they supped as decent lads. The evening was spent without the aid of beer or cards."

Twenty-six years ago this hall had a boys' band of 40 performers, a combination often invited to take part in public celebrations. It is interesting to read the names of Messrs. Gay and Hugh

Niven⁷ as instructors. Speaking at one of the public demonstrations of the Mission, the Hon. W. H. Edgar, M.L.C., whose brother had been Governor of Pentridge prison, declaring that in featuring musical efforts the Mission was on the right lines, stating that not one youth who had shown an interest in the band established at the prison had ever been sent back for another sentence.

In recent years, under the direction of Mr. M. R. Worthy, a well-developed youth centre has functioned at Brunswick, with regular attendances at times of up to 400 weekly at Sunday School, film sessions, gymnasium, handicrafts, woodwork classes and a model railway club. Good relief and social work is also undertaken, and there is a regular prayer meeting and a ladies' auxiliary. Mr. Worthy, a keen social worker, has been elected to the municipal council, and is completing the University course for the Diploma of Social Studies.

RICHMOND

From a sentence in an early minute book it seems that the first missionary worked part of the Cremorne area. Later two sisters developed the work in both North and South Richmond. The first centre was a shop in Bridge Road, the second a hall in East Richmond, and then the present premises in Bridge Road — a building which has been twice enlarged to meet the need of the growing activities. Sister M. E. Aitcheson, after whom the hall was named later, and Sister Dickson built up a reputation for loving service in their visitation of sick and aged persons — a tradition which exists to the present day. The pioneer women workers regularly visited hotels on Saturdays to contact the crowds of men there and distributed copies of *Good Words* and other religious papers. Often men whom they missed there would stop them in the street during the week and ask for copies — some perhaps with the idea of having a friendly conversation with a person who showed an interest in their well-being; and others probably — as is often the case today with men in hotels — seeking to obtain the paper to take home to wife or children.

Exciting things frequently happened at this hall! To quote some — four times the building was broken into by burglars, and once there was a fire. Great interest centred around the physical culture classes at one stage, as many as 70 girls and young women and 24 boys and youths taking part. Classes for these were held on separate evenings. The lads were very anxious to come and watch the girls, but this was not allowed. One night a crowd of them forced their way under the hall floor, raised a dozen flooring boards, and appeared in the midst of the young ladies. The sisters were equal to the

⁷ Mr. Hugh Niven became one of the best-known bandmasters in Victoria. He trained the Brunswick City Band and was conductor, with the rank of Flight-Lieutenant, of the R.A.A.F. band; also he acted as a judge at various band contests.

emergency. They reported: "The police were not called. We drenched them with water and pummelled them for all we were worth, and so got them out."

SOUTH MELBOURNE AND PORT MELBOURNE

At first a shop and dwelling in Bank Street was rented for Mission purposes, and in 1908 the Jubilee Hall was built at Port Melbourne, and sisters in blue became familiar figures in the district, performing errands of mercy, visiting hospitals, etc. Many pitiful cases were met in the house-to-house visitations. The drunken husband of one woman seeking help had burned up every stick of furniture in the tenancy home and destroyed the whole of the clothing of his wife and five children with the exception of what they were wearing at the time. A widow to whom the sisters gave some blankets told how for three days her little son had been sent to school without breakfast as there was no food in the house. While another woman was ill in hospital her husband sold what goods they had and squandered the money. (Such distressing things happened not only in the yester-years: but also, unfortunately, today, as the Sister-in-Charge of this hall related on the air recently.)

As the years passed the missionaries touched wider sections of the public by undertaking probation officers' duties and weekly religious instruction in schools. One of the most enthusiastic workers at the Port Melbourne hall was Mr. T. H. Payne, who held the responsible position of steward at the Melbourne Club. His home was at Albert Park, and he was always willing to help the sisters organize special efforts for the poor children. He is also said to have interested several Club members in this work.

CARLTON

At the time of the purchase of the headquarters at 280 Exhibition Street in 1926, weekly meetings for women, which had been one of the activities of Sister Grace's mission, were transferred there, and with the establishing of headquarters in Carlton an effort is being made to carry on similar work in that district.

HALL WORK GENERALLY

At these six centres the attendances total 600 weekly, and this despite several factors which have made Mission work more difficult in the inner suburbs in recent years. These include the fact of young folk as they marry moving to outer areas, the demolishing of homes to make space for factories and service stations, slum clearance and housing schemes, the coming of so many foreigners unable to understand the language and the number of women working in factories. The sisters find that, while nowadays these conditions exist and the Social Service Department makes provision for times of unemployment, there are still folk in need of proper food, clothing, a cheerful

friendly visit, and above all a word regarding spiritual things. The tradition of service to the people is being maintained and the efforts help many.

The devoted missionaries working in these districts have faced in turn the trying circumstances of "the bursting of the boom" in 1893, and consequently unemployment and poverty, the influenza epidemic of 1919, the unprecedented distress of 1928, when hospitals reported the highest figures for malnutrition ever recorded, and the particularly trying winter of 1932, the fifth depression winter in succession. In 1930 sustenance totalled only 13/- a week for a man, 7/6 for a woman, and 1/6 for a child.

In such difficult days the missionaries worked hard to make "bright spots," particularly for young folk and the aged, and many good friends assisted generously. In 1902 Sir Rupert Clarke gave the first of a series of treats for 250 children at "Rupertswood," a delightful spot near Clarkfield. The boys and girls travelled by special trains, and merry-go-rounds, Punch and Judy shows, and gifts of a new sixpence to each young person were among the thrills of these occasions, while the reports indicate that at the dinners and teas served in a large marquee "ample justice" was done.

Luncheons for old folks also became part of the Mission's programme, and at one held in 1923 three hundred were entertained. The oldest person present was Henry Moore, a Jamaican, aged 104, who was born in 1816, three years before Queen Victoria. Most of his life had been spent on board ship; he first came to Australia in 1847. A Crimean War veteran aged 93 was second oldest. A lady who blushing confessed to being 88 was, amid cheers, escorted to the platform, and presented with a bunch of violets and a £1 note.

Another long-remembered occasion was a similar feast for old people in the Melbourne Lower Town Hall. This was provided by the Mission from an allocation received from Mr. Manton, who was the proprietor of a drapery business in the city of Melbourne. This gentleman also donated to the Mission the *Happy Days* home at Frankston, where for many years parties of poor children, ten at a time, were entertained for ten days.

A very interesting sidelight on the work at the halls of the Melbourne City Mission is the fact that over the years a number of ministers of religion who later became prominent figures in Australia were in their younger days voluntary helpers at these centres. For some years students of the Melbourne Bible Institute preparing for the mission fields did practical work at the centres of the Melbourne City Mission. It has been truly said that there are few places where a student for the ministry can get such a practical knowledge of human nature as at a Mission hall. Speaking at one of the Mission's

public demonstrations, the Rev. Dr. F. W. Boreham,⁸ who was also a well-known writer, said that as a young man he had gained valuable experience by his participation in such work in the London City Mission. In addition to taking part in the Mission hall services, he accompanied the missionaries to tent meetings on the hop fields and there, to use his own words, "I glimpsed the unutterable preciousness of a single human soul."

iv

HOMES FOR UNMARRIED MOTHERS, TODDLERS AND YOUNG WOMEN

In 1900 it became obvious that the Melbourne City Mission would render much more effective service to the community if it could establish homes suited to the needs of various types of persons contacted by visitation.

The ideal in the minds of several of the members of the Committee was for the Mission to acquire eventually a chain of homes, commencing with one to provide for tiny children and then later homes for adults and for those continuing right through to adulthood who had reached old age — thus covering the needs of many of the poor literally "from the cradle to the grave," and also doing preventive work so far as youth is concerned.

On 12th September, 1900, what might be regarded as an important beginning took place when Sister Hartnett rented a small room at Brunswick to serve as a temporary shelter for those who had, as it was put, "no alternative but the street or the lockup." A few months later she moved to a building in Lygon Street, with room for six women or girls in addition to her own tiny quarters. Then in 1903 a property in Albion Street was purchased; it was a weather-board house on a site 112 ft. by 300 ft. and the first real institution was established.

BRUNSWICK PRE-MATERNITY HOME

This home provided for one of the greatest needs in our city at this time — a place for unmarried mothers and their unwanted babes. One of the most pathetic cases helped in the earliest days was that of a poor girl with a nine days old baby brought to the home by the police. The mother remained there until she was able to face the world again. Several hundred girls were helped in the first years, and a pleasing feature of this work was that many of these were happy to return from time to time on special occasions, showing

⁸ *My Pilgrimage*, by Rev. F. W. Boreham, D.D. (published by the Epworth Press, London, 1935).

they regarded this as a home indeed. Six years after Sister Hartnett had retired a tall, well-groomed man called and asked to see her. Openly and frankly he said: "I was one of the babies born in this home. Being in Melbourne on my birthday, I called to see Sister to thank her for what she did for my mother and myself, and to tell her it has not been forgotten. I have a place of my own now and am doing my best to make a success of life."

In 1934 the need for a new building with more accommodation became evident, and the story of the way the need was met without cost to the Mission, and how eventually a second large home was provided adjoining, is a charming one, showing at once the value of a good woman's intuition and inspiration, and the practical generosity of two of Melbourne's best-known philanthropists.

In the general oversight of such homes the Committee had the advantage of the advice and support of the members of the Ladies' Advisory Board, several of these good folk being members of the Committee also. Among these was Mrs. A. P. Book — later awarded the M.B.E. for her charitable work. This lady was the widow of Mr. Anthony Book, who for 35 years was senior modern languages master at the Liverpool Institute, England. Mrs. Book was for 40 years a valued member of the Committee of the Melbourne City Mission, continuing until her 92nd year. She was also the mother of His Honour Judge Book, a former Vice-President, after whom the Judge Book Memorial Village was named, Miss Hilda Book, a valued member of the Committee to this day, and Mr. Horace Book, that popular announcer of the first days of radio — "Billy Bunny" to the children. At this time Mrs. Book conceived the idea of securing the interest of the generous-hearted Connibere brothers in the scheme. Mr. Charles (afterwards Sir Charles) Connibere was approached tactfully and with great earnestness by the good lady and, to her delight, he took up the suggestion with enthusiasm.

I was at that time the Architect and Property Secretary at the Salvation Army Headquarters in Bourke Street, and was not then connected with the Committee of the Mission, but clearly remember him climbing the stairs to my office on the second floor (no lift in those days) to ask if I would draw the plans and write the specification for the extensive remodelling and additions. This was not possible, but Sir Charles Connibere had these prepared at his own cost, gave £3,500, obtained a donation of £1,500, let a contract, personally supervised the erection, and later supplied £156/19/5 for extras, handing the building over to the Mission without the cost of one penny and entirely free of debt. This home accommodates 27 young women. Sir Charles Connibere was a very human gentleman and felt some pride in this undertaking. Among those whom he invited to visit the institution was the Rt. Hon. W. M. Hughes, then Federal

Minister for Health and Repatriation. A photograph was published which showed the heads of "Billy," a nurse, and three babies. The building was named Hartnett House after its devoted foundress.

TODDLERS' HOME

Some of the unwanted babies in this home were adopted, but in cases where this was not a suitable arrangement the little ones remained in the home. Members of the nursing staff came to love their little charges dearly, particularly those suffering some physical handicap, and were grieved at having to part with them when the children reached the age of two years. In 1947 the State Child Welfare Department urged the establishing of a toddlers' home, and an arrangement was made by which such a building was erected adjoining the Pre-Maternity Home. The need for accommodation for these little people made a great appeal to the heart of Mr. Ernest Connibere, brother of Sir Charles, and he made a gift of £10,000 towards the structure, which today houses 60.

In addition to the child being cared for physically, he benefits from religious influences in the first seven years. Speaking at a M.C.M. meeting about the time of the opening of this home, Sergeant Pat Loftus, that wise and kindly Children's Court official, stated that 60% of the child delinquents coming before the Court had had no religious training at all.

"THE HAVEN OF HOPE"

From 1926 to 1954 the Mission conducted, on the first floor of the Exhibition Street headquarters, a hostel for girls. It accommodated 28 girls. Here young women with a great variety of needs were helped. Some had come from the country seeking employment in the city, others had been "stage-struck" or "screen-struck" and would no longer live at home. There were those unable to obtain employment, a few who had gradually pawned almost all their clothing and possessions to live, and a number who had made links too easily and were deceived, often with tragedy following.

The establishing of this hostel followed the taking over of the three-fold activities commenced and carried on for several years by Mrs. Margaret Bean — known widely as Sister Grace — in a two-storied shop in Exhibition Street, near Bourke Street. The good lady conducted there a small home for such girls as those just described; she ran the women's meetings already referred to, and held services for men. In 1926, during the 5½-year term of Mrs. Bean's son, the Rev. A. W. Bean, as Superintendent of the Melbourne City Mission these undertakings were merged with the Mission, which assumed the financial responsibility for their continuance. Becoming a member of the Mission staff, Sister Grace continued the oversight of the girls' hostel until her retirement.

So far as the hostel work was concerned, many a girl in distress was glad to hear of this beneficent service and lived to bless the day of her contact with the Mission sisters. Following Sister Grace, Sister I. B. Gray was the matron. She had previously done a splendid job as "Case Work Sister."

SWINBORN LODGE

What may be regarded as another link in this chain of homes hoped for is the institution in Argo Street, South Yarra, used now for girl delinquents and women in distress. This refuge was established in 1885 by the devoted Quakeress whose name it now bears, and was formerly called The Elizabeth Fry Retreat, Mrs. Fry being a pioneer English social worker of the Society of Friends. In earlier years Mrs. Swinborn was known as the "women prisoners' friend," and regularly visited the hulks on which the women prisoners were confined. Later, through the good offices of Dr. Singleton, she held weekly meetings in the old Melbourne jail. After her death the lodge was carried on by her daughter until the trustees decided to transfer the institution to the Melbourne City Mission. It provides accommodation nowadays for 28 persons, and there are many calls from policemen and policewomen, who place under the Mission's care their many difficult cases. The matron receives all such in a kindly manner, declaring: "Our job is to find out what lies behind the delinquency, and then to try and discover a cure." A Government official, commenting on the work, said: "Many of these young women never had the blessing of a good home, and often when endeavouring to get to the root of the trouble one comes to the matter of domestic estrangement between the parents."

Woman and children stranded in the city late at night are often brought there in the small hours of the morning and temporarily accommodated.

Swinborn Lodge and some of our other institutions are greatly helped by members of various auxiliaries — good-hearted ladies who assist in practical ways and in the raising of funds, and men who help in the carrying out of repair and improvements to buildings.

V

MEN'S SHELTERS, THE PRINTED WORD AND A RADIO MINISTRY

WORK FOR HOMELESS MEN

For 34 years efforts to help the homeless and friendless men of our city have been an important part of the activity of the Melbourne City Mission. This included the erecting of a hostel, the setting apart of experienced missionaries to advise and help in any

way possible, the providing of free breakfasts and the holding of meetings. Apart from the activities of the Salvation Army in this field of service, I first saw something of the work being done for the men of our city when, as a young architectural student attending the University of Melbourne in 1914, I sometimes paused for a few moments at the door of the premises in Exhibition Street, then used by Sister Grace. Usually the shop was crowded to capacity, men seated on the window ledges, some leaning against the walls, and the crowd overflowing out of doors. Newspaper reports described the rush when the doors were opened thus: "No 'Beg pardon' here from the crowd pushing in to obtain shelter from the rain and windswept streets." What a study those men were: the aged, listless and some even mere boys! One man helped was the brother of a noble lord who later became Lord Chief Justice of England, was raised to the peerage, and became a member of the Privy Council. A journalist by profession, the Melbourne brother had been jailed 78 times in 3 years and, although coming from such a charming, cultured family, was a low, besotted drunkard. Sometimes I heard leading city preachers of the day addressing the men, but many who sat before them were, alas, apathists so far as the spiritual messages were concerned. Every man received a packet of food before leaving. Most of the poor chaps were forced to sleep out, and in parks and gardens were subjected to a continual "move on" from the police. Even so, such men displayed a great reluctance to move outside the little streets and back lanes of the city itself, and 46 years ago these were somewhat unsavoury places.

A newly appointed Secretary of the Mission told how, on going to Little Lonsdale Street for the first time he saw something which made his blood run cold. At one of the corners two women were in conversation when suddenly one shot out her clenched fist and the other measured her length on the pavement. "I had," he said, "just passed the Comedy Theatre, and I thought here is Tragedy Theatre!"

In 1935 the Committee agreed to one of our missionaries making an effort to get some of the homeless men to detach themselves from their unfavourable surroundings and live in a large house in an inner suburb. The charge was to be 7/- weekly, for food, light and fuel—a sum thought to be well within the reach of all. Some were receiving 6/- weekly and earning a little by doing little odd jobs. The rules were there was to be no drinking there, no bad language or any unseemly conduct. There was a poor response!

In 1937, with a view to getting to grips with the problem and erecting (as it were) a lighthouse of hope right in the district frequented by these men, the Mission provided a substantial three-storey brick structure at the corner of McCormac Place and Merrit's Place, City. Here every effort was made to help the men to help themselves. To

assist in restoring morale, hot and cold showers were provided free and also places where they could shave, wash their clothes and clean their shoes. Often a man washed his only shirt and sat and watched it till it dried, lest it be stolen! There was also an opportunity afforded every man to have a personal conversation with the missionaries in charge: a succession of kindly men who gave a sympathetic hearing to the stories and did whatever they could to help. The sleeping accommodation being somewhat limited and very costly to provide, the men were, when this was required, given orders for beds at various hostels or respectable lodging houses.

At Merrit's Place the Mission assumed full responsibility for the free breakfasts. Years before this, earnest Christian people were moved to make arrangements for an early morning meal for wanderers around the city streets — often the only solid food these men had. Commencing as a small effort in Rokeby Street, Collingwood, it was continued at Sister Grace's Mission, enthusiastic workers bringing foodstuffs from the suburbs in the early morning throughout winter and summer, and then at the Brien Lane Gospel Hall.

When the Commonwealth Government resumed the city area already referred to, this hostel for men was taken over and is now the headquarters of the Melbourne University Squadron of the R.A.A.F. Above the notice indicating this is the corner angle window with its beautiful leadlight window design of the Mission's motto: "Need, not creed!"

The work of helping homeless men was transferred to the North Melbourne Mission Hall, a location situated conveniently to the markets and wharves, where odd jobs are available to those willing to work. Alcoholics, men "down in their luck," interstate wanderers of all ages, hungry, lonely and weary men are among the types received and made welcome here. Some have, under the kindly guidance of the missionary, Mr. J. P. Collett, experienced conversion and become new men in Christ Jesus. Over 5,100 free meals are served here each month (including the free breakfasts) — the average supplied being 1,447 weekly. Each Christmas a special effort is made by the Ladies' Advisory Board to provide a Christmas treat for these unfortunate individuals.

It is good to know that some of our leading citizens feel a concern about the problem of these men. Some time ago one of our Lord Mayors⁹ asked for information as to the men whom he saw in groups waiting outside charitable centres, and the company of 40 or so who in the afternoons might be seen sitting on the footpath in Little Lonsdale Street with their backs against the wall of the Wesley Church property and their feet in the gutter. The facts gathered for

9 Cr. Robert H. Solly, Lord Mayor 1953-54.

this report indicated that these were waiting to be interviewed, and that some of the city wanderers, after the free breakfast at the City Mission, made their way to the Salvation Army Social Service Centre for articles of clothing, then called at St. Anne's Hostel for a free bowl of soup at lunch time, and later formed a queue at the Army's Gill Memorial Home for a cheap bed and meal. Now there also "the Open Door" conducted at North Melbourne by the Salvation Army for alcoholics. Undoubtedly something should be done to help permanently these fellow citizens. I have heard the view expressed that the Mission might establish a farm colony for them, but that is a dream of the future.

THE PRINTED PAGE

To keep friends advised as to the progress of the work of the Mission the Committee has published since 1900 a bright little journal called *The Record*, with a circulation at present of 1,500 bi-monthly. The first issue described such varied activities as open-air preaching in Cliff and King Streets, Prahran; a drawing-room meeting at a South Yarra home, weekly cottage meetings, and a boys' Bible class.

A perusal of the faded pages gives a good idea of the valuable and varied work undertaken through the years of the last six decades.

A RADIO MINISTRY

Keeping in step with the advancing times, the Committee arranged for our General Superintendent, the Rev. R. H. Barnes, to inaugurate in June, 1955, the weekly radio session "In Our City." This programme, which is broadcast from 3XY Melbourne each Wednesday from 1.15 p.m. to 1.45 p.m.,¹⁰ has many regular listeners. Happenings grave and gay in the daily experiences of the staff, stories of folk helped and other human-interest matter is presented. There are evidences of an ever-widening circle becoming aware of what is being done to help the unfortunate. From time to time friends old and new offer much-appreciated help to the needy folk of whom the compere speaks so feelingly.

A very touching little story was that concerning a letter from a nine-year-old boy, and a gift which, so far as the feelings of the staff were concerned, was as much valued as a pile of sovereigns!

Six years before, this lad, then aged three, was brought to Hartnett House by a very tall policewoman. The matron, gathering the little chap up in her arms, said: "So you are coming to stay with me, are you?" The three-year-old replied: "I've got to — Dad's gone away wiv a big man, and Mum's hopped it." (The facts were

¹⁰ Mr. Hal Todd directs the session.

that while Dad was being escorted by the police through the front door, the mother had disappeared through the back window of the house.)

On being shown the bathroom, the lad was astonished at the bath, the running water, the nailbrush, etc., and when in due course the successive layers of dirt were removed a pretty little blond boy was discovered. At bedtime he found it hard to believe he was to sleep in a nice room alone. When the matron looked in shortly afterwards he was lying fast asleep with soap, flannel, towels, toothbrush, dressing-gown, slippers and nailbrush held securely in his arms. These were the first things the little three-year-old had ever regarded as his own. After some years, while living with foster parents, he sent this little letter to which was attached a postal note for 4/6: "Dear Matron, My Mummy tells me you were good to me when I was young. Please find some money I have saved so that you can be good to other little boys or girls."

Another pathetic story related was that of a Jewish lady contacted by the Superintendent himself in a shop. She was in deep distress and, sensing his sympathy, eventually told him her story. During the Nazi control of Poland she slipped out of the ghetto one day to visit a sick brother in another part of Warsaw — only to find on return that her re-entry was barred. Her father, mother, 11 brothers and sisters and all her relatives were herded away to gas chambers, and she never saw them again. She returned to her brother and they lived together in the Russian sector, their staple diet being boiled grass. When the war ended she married and came to Australia. where, after 18 months, her husband died. Struggling to earn money so that she might properly care for her two boys, she obtained a job of lifting and carrying large sheets of aluminium up 17 steps. An internal hernia and a suspected cancer crippled her, and she was soon almost penniless.

On this story being related over the air, listeners sent in over £60 with which a holiday was arranged for the lady and her two boys. The Jewish Welfare Society has taken an interest in the case, and the person helped has most kindly feelings towards the Melbourne City Mission.

This story shows the spirit of helpfulness on the part of a member of the staff, quick to sense a need in another person, and the generosity of the listening public. It is also an illustration of the old saying: "One half of the world does not know how the other half lives."

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CARING FOR THE AGED WHERE "MEMORY
HOLDS THE DOOR!"

The hearts of the Mission workers are often touched by the plight of the aged poor, particularly women. A copy of *The Record* tells of one such person who lived alone in a miserable little house. When asked, "How are you getting on?" she replied, "Not very well, Sister. I am studying how to get all I need out of my last shilling. There is 3d. to be paid for firewood and 3d. for meat — but how to divide the rest?"

On 1st July, 1909, the Commonwealth Government introduced the aged pension, the weekly amount then being ten shillings. The then Prime Minister¹¹ is said to have described this as being not a charity, but a reward for a lifetime of service to the community. Many were relieved by these payments and the much better provision made in recent years; but the sisters found there was still the problem of loneliness, the dread of sickness, and the fears which afflict older persons, and the fact that people are living to a greater age than in former years adds to the problem of those who desire to help this section of our community.

Since 1924 the Mission has provided homes for aged folk. Over 200 are being accommodated in three such institutions at present, and the number will soon be increased by another 100.

SINGLETON LODGE

The first was at Islington Street, Collingwood — premises which since 1871 had been used as a night shelter and temporary home for unfortunate women and children. This work Dr. Singleton had commenced at North Melbourne, being encouraged by three good women: Mrs. LaTrobe, wife of the first Superintendent and Lieut.-Governor of Victoria; Mrs. Perry, wife of the Bishop; and his own splendid wife. The Islington Street building consisted originally of a six-roomed stone cottage, and the doctor added two dormitories. After his death in 1891 the home was carried on by two of his daughters. Thirty-three years later, on account of their advancing years, these good ladies arranged for the Melbourne City Mission to take over the work, and it was decided to rebuild and establish there a permanent home for aged women.

During 1929 a large brick building was erected, with single rooms built around a "sunshine square." At first with the lower pensions the residents paid only 3/6 to 6/- weekly, and those able to help preparing meals, etc., were happy to undertake such duties.

¹¹ The Rt. Hon. Andrew Fisher, P.C.

In 1946, finding that owing to advancing age it was inevitable that some of the permanent residents became cot cases, the Mission Committee provided a hospital section on the first floor, providing for 14 beds. I was the honorary architect for these additions and, all building materials being subject to strict control in that post-war period, was greatly helped by the sympathetic attitude of the offices of the Commonwealth Department concerned. (The Mission Committee was good enough to erect a brass plate in recognition of my free services and to name one portion after my wife — The Adelaide Dale Section.) Now 56 aged guests live at this home, happy in the feeling of security and the knowledge that with this provision made for times of sickness, the Mission will continue to care for them right to the end of life's journey.

PILGRIMS' REST

A delightful little story of early days endeavour to help aged women centres around the establishing of this institution at Fairfield. In 1880 the Rev. C. M. Cherbury, then Baptist minister at Collingwood, and his wife became concerned about aged women without friends or relatives and opened the Homes of Hope in Easey Street, Collingwood. Nine years later they established a home for elderly gentlewomen in Gillies Street at what was then called Fairfield Park. Trustees appointed to carry on the work later transferred the assets to the Melbourne Mission, and by an exchange of properties in 1926 the present home at No. 44 Gillies Street was acquired, thus doubling the accommodation and making room for ten such ladies. A recent observer wrote: "Life runs smoothly in this sheltered home. Here the folk find comfort and happy associations suited to their station in life." Each Tuesday afternoon a member of the Fairfield Ministers' Fraternal conducts a bright service with the ladies.

THE JUDGE BOOK MEMORIAL VILLAGE AT ELTHAM

Speaking at a public function some years ago, the late Senator Sir Robert Best, who from his long association with the Fitzroy Municipal Council had been a close observer of the Mission's activities, said: "I see no sign of senility or decay in the Melbourne City Mission, but on the contrary the fullest evidence of life and vitality which augurs well for future days." That this was really the case is shown by the fact that in its centenary year the Mission embarked upon its most ambitious undertaking to date. It established at Eltham, in Victoria, and on a splendid site which is close to the railway station, the Judge Book Memorial Village. When its development was first being considered visions came of homes for children, adults and old people; but it was decided to concentrate in the first years upon accommodation for aged men and women. One factor which led to this was the great demand for such accommodation and another the financial assistance being made available by the

Commonwealth Social Services Department. The scheme has been greatly helped by the interest and assistance of local residents, some of whom serve on the Committee of Management, and a helpful Auxiliary.

The property, purchased from Mr. Ambrose Erswell, consisted of a substantial residence and nine acres of land. A journalist wrote: "It is difficult to imagine a more pleasant setting than this home fronting the banks of Diamond Creek, amongst the wattles and bell-birds."

The village was so named because of the association of His Honour Judge Book with the Mission Committee, first as a member for several years, and latterly as Vice-President. Following a brilliant academic career, Mr. Clifford Henry Book, K.C., LL.B., was for 16 years the Senior Crown Prosecutor of Victoria, and was appointed a County Court judge in 1943. He was Grand Master of the Freemasons of Victoria, and President of the Baptist Union for 1937-38. He died on 8th June, 1954.

In the original residence an attractive dining-room is provided with colourful tables and individual chairs to match. Here also are the administrative offices, matron's quarters, and kitchen, pantries, sculleries, stores, etc.

The first new buildings consisted of three large units, each comprising single bedrooms and double rooms for married couples, a cosy lounge with facilities for making snacks, central heating as well as an open fireplace, and plenty of easy chairs and couches. Each bedroom has hot and cold water laid on, built-in furniture, and all the beds have rubber mattresses. All bedrooms, bathrooms and lounges open into a central passage for the sake of shelter and warmth. The first units were named after prominent workers for the Mission: Mrs. Annie P. Book, M.B.E.; Edward Leeson, Esq., M.B.E.; and John and Jessie Stewart, who were valued contributors.

The foundation stone of the first building was laid on 5th March, 1956, by the Prime Minister, the Rt. Hon. R. G. Menzies, C.H., Q.C., M.P. On this occasion he paid an eloquent tribute to his friend and legal colleague the late Judge Book. The Prime Minister also presented to the President, Mr. Theo Shepherd, a cheque for £10,000, which was the second portion of the Commonwealth Government's grant. The Victorian State Government, in two successive financial years, made grants totalling £12,000. The official opening of the village took place on 28th October of the same year, and the ceremony was performed by His Excellency the Governor of Victoria, General Sir Dallas Brooks.

Twenty months later Sir Edmund Herring, Lieut.-Governor, Chief Justice, and a valued patron of the Mission, opened The

Edmund and Mary Herring House — a two-storied building consisting of 16 flatettes and accommodating 32 persons. These are provided to meet the needs of elderly men and women able to pay £1,500 for life occupancy, but possibly unable to finance the purchase of a home. There is also the added attraction of our agreement that when no longer able to occupy the flat — say because of sickness of one or both — they may become residents of the village, receiving full benefits, including nursing.

On the same afternoon an additional unit was opened by Mrs. M. Robinson, for many years a devoted worker for the Mission. This building, containing four flatettes and a sick bay on the ground floor and 14 single rooms above, is called the "Myra Robinson Wing." These flatettes, like those in the larger building, consist of three rooms with bathroom and toilet. A sunroom is also provided on the upper floor.

More recent additions include a recreational and occupational-therapy room which also is used by a physio-therapist on her weekly visits. The cost to date has been £200,000. Additional land has also been secured, on which it is proposed to build 44 flatettes, to be available for £800, £1,000 and £1,250. A new 15-bed hospice is also being planned — this to provide for the care of aged residents who may become bedridden. It will be a complete unit, including a small surgery. With these additions, 75 additional people will be provided for at this institution, making the total aged people under the care of the Mission in the region of 300.

At homes of this kind "memory holds the door," reminiscences being often the order of the day. A life-long city dweller recalled that: "I was born near the top end of Bourke Street before Parliament House was built, and remember aborigines begging for food near the old Model School, where the College of Surgeons now stands, also my boyish delight in the Saturday night carnivals at the Eastern Market, amid the shooting galleries and "hoopla" halls, and the visits to the waxworks." He also spoke of the joys of playing in brass bands with the famous Code family; he played in several of the champion combinations of the eighties and early nineties. Visions of the days of Melbourne "dust imp" and hansom cabs come as he continued his reminiscences.

Another resident drove a coach from Ringwood to Warrandyte in the days following the discovery of gold; and later, as a "gripping" on a cable tram in Melbourne streets, he narrowly escaped on one occasion being hit by a bullet fired at a passenger seated on the open "dummy" beside him.

The oldest inhabitant — 92 this year — spoke with great pride of her 44 descendants — three children, 15 grandchildren, 21 great-grandchildren and five great-great grandchildren.

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IN CONCLUSION

The Melbourne City Mission functions today in nine different suburbs of greater Melbourne, encompassing some 16 very varied activities. It costs £71,500 per year to run and approximately £1,375 weekly. The deficit at the end of the last financial year was £3,001.

And so, Mr. President, as briefly as is possible in dealing with such widespread activities over 105 years, I have endeavoured to give a summary of the activities of a live organization in our midst for the good of the community. I venture to say that the Melbourne City Mission would be greatly missed if for any reason it had to cease its operations.

Kalkallo — A Link with the Past

By C. M. Tudehope

(An Address to the Society on 13th July, 1960)

Perusal of old county maps in the Lands Department at Melbourne shows the Rocky Water-Holes as the only permanent water supply available to the early travellers on the first stage of the long journey to Sydney. This site is now known as Kalkallo, and is 20 miles north of Melbourne on the present Hume Highway. The name "Kalkallo," long thought to be the aboriginal word meaning "Rocky Water-Holes," could be another instance of an early settler's inability to interpret the aboriginal dialect quite correctly, as a study of the language gives the name "Merri" to stone and all its derivatives—for example, "Merriang," meaning stone chopper. "Kalk-kalk" is plural for timber and, as all the early maps marked this immediate locality as being heavily timbered in otherwise thinly timbered plains, it is quite possible that a native when questioned as to the whereabouts of water indicated the general direction of the timbered area about the waterhole, saying "kalk-kalk," easily recorded as Kal-kall(o). The aboriginal language was purely descriptive—every bend or deep hole in the creek had its name, and there was no name for the whole creek. This area was of first importance to the aborigines because of the permanence of water, as it was to their successors—the overlanders, the squatters, the gold diggers and the carriers.

The first white men to see the locality were the explorers Hume and Hovell, who overlanded from Lake George, near where Canberra now stands, to the shores of Corio Bay in the year 1824. A cairn erected 100 years later at the foot of Mt. Frazer (1,400 ft. above sea level) on the Hume Highway, between Kalkallo and Kilmore, marks the spot from which these men climbed the mount to view their objective, which was Port Phillip Bay. It was not long after the explorers' return to Sydney that their favourable reports, later verified by Major Mitchell, brought a trickle of enterprising settlers southwards from New South Wales to join the various parties who were migrating to the mainland from Tasmania. The first of these overlanders (1836) was the party of John Gardiner, Joseph Hawdon and Captain John Hepburn. A period of intense activity ensued with squatters moving down and out, and the overland route became Sydney Road. This highway, at least on the Melbourne side of the Goulburn, at that time consisted of a number of independent tracks all leading in

the same general direction, the season of the year determining the route to be followed. In *Georgiana's Journal* a footnote states that "the roads were terrible. In the main street of Kilmore a bullock sunk out of sight, and subsequently, it is said, a trooper swimming his mare through the mud staked her on the animal's horns so severely that she had to be shot." A friend of Georgiana's wrote of similar adventures: "The draymen were now occupied in marking trees to guide them to the spot next summer, when they might be able to dig out the dray," following which he describes a box of books and clothes being opened after a month embedded in mud, and three days under the water of a creek!

Apparently isolated ruins, most probably of inns, or settlements with no relation to the existing highway, now provide proof of this plurality of roads. Such an inn existed on the stock route to the west of the present Hume Highway. It is referred to by Maher in his *Tale of a Century — Kilmore*. The lady (widely known as Pretty Sally) and after whom this well-known hill has taken its name, here "openly defiant of the law, supplied a spot in exchange for coin of the realm." The licensed hotel was a little to the east of her establishment, near where the notice now proclaims the name and altitude of the hill to the traveller, and was run by the O'Dwyer family. It thus seems that the present road, at least at this point, followed the old cab route. The teams used to meet at the foot of the Big Hill (Pretty Sally's) and assist each other to the top.

At this stage it might be of interest to point out that the famous Sally was said not to be a slender young girl, but a keen business woman and of most ample proportions, weighing 18 stone, in fact. She was fond of driving and met an untimely death by being catapulted from her dray when her horses bolted on a steep incline — she was thrown from the vehicle and struck her head upon a rock on Wednesday, 8th September, 1847. The *Argus* of 10th September, 1847, in reporting it, stated that the accident to Mrs. Sally Smith was likely to be attended with fatal results.

In James Kirby's *Old Times in the Bush of Australia* a reference is found to Pretty Sally. A bullock-driver on a stock route was speaking to a new arrival about the merits of a drink which he had produced. He suggested it was very good, and was surprised the other man did not know "he could get a drop of the good stuff from Pretty Sally, at Pretty Sally's Hill," adding, "she keeps an eating 'ouse over on the other road about 20 miles from here." This is a further illustration of the numerous roads that existed at the time. This road would appear to be the one that rejoins the existing highway just south of Kilmore.

In April, 1839, Lady Janet Franklin, wife of the Governor of Tasmania, and her entourage, came to the mainland. "Garryowen"

states that during her brief stay in Melbourne prior to her memorable overland journey to Sydney she received much honour. Dr. Edmund Charles Hobson, who was a member of Lady Franklin's party, kept a journal of the trip, and a few points he mentions are of interest in connection with this review. He had left the ship at the Heads and come to Melbourne by following the track through the Mornington Peninsula. Arriving at the punt on the Yarra Yarra opposite Melbourne, he learned that Lady Franklin had sent her carts on and would reach the Goulburn the next day. He says: "This put me into a slight consternation, for in the first place I had no conveyance to overtake her, nor did I know anything about the Sydney Road. This proved greatly to my comfort to be an exaggeration. Her Ladyship had started and got to Mr. Thorneloe's station on Saturday evening, here she was to halt until Monday morning, which enabled me to overtake her." Dr. Hobson further states that 10 miles from Melbourne (the present Campbellfield), "we came upon the temporary stock station of Mr. Darlot, where we parted with McNab, who kindly rode out to put us on the branch road to Mr. Thorneloe's." Here he rejoined the party, from whence they had an enjoyable jaunt to hear and see the bell-birds (indicating heavily timbered area). From Thorneloe's the party proceeded the following morning at 7.30 and travelled nine miles to Mr. Thom's station, arriving there at 11 a.m. and baiting the horses.

In the *Narrative of George Russell* it is stated that Mr. Russell and Mr. Anderson had arrived from Launceston in the schooner *Enterprise* in 1836 and immediately decided to look at the country around Melbourne and 50 miles inland. They first went to Mr. Aitken's (at Mt. Aitken), who had settled there six months previously with sheep brought over from Tasmania. From Mt. Aitken they rode over a wooded country about the district of Kilmore at that time unoccupied by anyone, thence to a Mr. George Brodie's station on the Deep Creek. "On the third day we rode over an open tract of country to the eastward of Mr. Brodie's place; it was at that time called Mercer's Vale. A portion of this country was afterwards occupied by a Mr. Archibald Thom from Tasmania and other settlers. The Sydney Road afterwards passed through that part of the country, and Mr. Thom's station was a favourite stopping-place in the early days of the colony for travellers passing along that road." Mr. Thom's station was at Beveridge Flats, formerly known as Mercer's Vale, which is a little north of Kalkallo, so this would indicate a good pace being maintained and a good road surface at that time. Dr. Hobson also mentions passing by magnificent crops of oats and wheat (the latter, according to him, producing 50 bushels to the acre). The area from Kalkallo to Kilmore, surprisingly, at that time seems to have been the granary for the infant colony; flour mills sprang up at every township and thus provided staple food for the fast-increasing population.

The need for good roads to connect Melbourne with Donnybrook (Kalkallo) Parish, and Fitzroy with Heidelberg, led Superintendent Lonsdale, in April, 1839, to ask for 50 convicts to be sent to Melbourne. Owners of land were notified of this in the *N.S.W. Government Gazette* No. 18 of 1839. However, in May the finances were very depressed and wages lowered from 3/4 to 3/- per day. A strike was called in protest, but all concerned returned to work the next day. This being settled, those owning land near Sydney Road elected Messrs. D. C. Simson, H. B. Morrie, T. C. Power, Neil Campbell and Dr. McCrae as road trustees, and the first road to the north was built (23rd June, 1842). (Incidentally, the township of Campbellfield was named after the above Neil Dalmaloy Campbell, pioneer.)

Kalkallo was by now a recognized stopping-place for the first night of the journey to Sydney, by virtue of its water supply and its distance from the Settlement, viz., 20 miles, a good day's travelling. However, very early records and letters from pioneers speak of a township in the same locality which was settled even earlier than Kalkallo. In *Letters from Victorian Pioneers* Mr. Peter Snodgrass, writing to Governor Latrobe, says: "The first occupants of the Goulburn below Seymour were: Colonel Anderson . . . Mr. Archibald Thom, Beveridge's Flat . . . and Mr. Malcolm, Kinlochewe." Also Mr. Edward Bell, who made an overland trip from Sydney in 1839-40, says: "I accordingly proceeded alone to the Settlement, as the City of Melbourne was in those days called, stopping at Hughes', Hamilton's at the Sugar Loaf, and at a Mr. George's at Kinlochewe." Rolf Boldrewood (T. A. Brown) also "encountered the late Mr. Dalmahoy Campbell at Kinlochewe" in the very early forties, and Mr. Ken Muirson, of the Kinlochewe Inn, was a genial host of this period. Mr. A. J. Hopton writes in the *Victorian Historical Magazine*¹ of a "Mr. and Mrs. Chandler . . . engaged as overseer and dairywoman on Mr. Moritz's farm at Kinlochewe. To John (the son) the journey by bullock dray to Kinlochewe by night was an adventure, and the slab hut with its bark roof, earthen floor, and the split-slab table fastened to sapling legs were all novel experiences." In *Georgiana's Journal* we read that in 1843 Mr. McCrae had a few acres at Kinlochewe, for which Mr. Malcolm offered him two and a half tons of flour. This offer was accepted. It would be difficult to compute the monetary value of this transaction, but in 1840 flour was sold at £100 per ton.

The *Argus* of 11th August, 1848, p. 2, gives the following paragraph on Kinlochewe: "Kinlochewe: Extensive improvements are being effected at Kinlochewe, including the erection of several substantial buildings and the establishment of a Post-office. Mr. Ewen Tolmie, formerly of the 'Bird-in-Hand,' Flinders Lane, where his urbanity rendered him a general favourite, contemplates the erection of a splendid

1 Issue No. 95.

edifice as an inn, to which he purposes removing his publican's general licence; Mr. Tolmie has also been appointed Postmaster, of which the inhabitants in that locality will have just cause for congratulation." It would appear that this settlement of Kinlochewe, on the Merri Creek, was larger at that time than either Kalkallo or the predominantly Irish community of what is now Donnybrook, some 2 miles north of Kinlochewe and $1\frac{1}{2}$ miles east of Kalkallo. Mr. Thomas Graham was appointed Postmaster and established the Post-office at Kinlochewe "on the Sydney Road" on 23rd October, 1850.

That this indeed was the Sydney Road is verified by R. M. Martin in *Australia*, published in London in 1853. He states that "the routes and distances by which the 'Royal Mail' travels from Melbourne, the capital of Victoria, to Sydney, the capital of New South Wales, are — Melbourne to Kinlochewe, 18 miles . . ." At this time there is no record of a Post-office at either of the other two centres. Soon after this date, however, this township, which was chiefly Scottish, and whose inn, the Robert Burns, had been visited and favourably commented upon by Dr. John Dunmore Lang, loses all importance and virtually ceases to exist. It is, however, still recorded in the *Victorian Gazetteer of 1871-72* thus: "A small hamlet in the Parish of Kalkallo, on the Merri Creek and the Sydney Road, about two miles south of Donnybrook. The country is undulating, sparsely timbered, and consists of poor agricultural land. There is a scanty population, chiefly small farmers. A good bluestone quarry lies within a quarter-mile west of the Sydney Road . . ." The 1879 *Gazetteer* reiterates this information. After this date it disappears from the records and becomes a ghost town. The site of Kinlochewe is now marked only by a ford across the Merri Creek and a few scattered ruins of dwellings. The ford stands as mute witness to the former importance of this link in the chain of stages providing for the well-being of the traveller on his way to Sydney. There is a romance about this place with its long and completely forgotten memories, the euphonious name Kinlochewe now being utterly strange to all encountered, even including those people with strong Scottish affiliations.

The Fountain Inn at Kalkallo, of which not a trace now remains, was opened by Robert Higgins Power in 1842 and was the first hostelry there. His neighbour would have been Andrew Beveridge, who came from Dumferline, Fifeshire, Scotland, and a little earlier, accompanied by his wife, six sons and one daughter, had established himself at the Hunter's Tryste at Mercer's Vale, at the foot of Beveridge Hill (approximately $2\frac{1}{2}$ miles north of Kalkallo) on the old Sydney Road. In 1845 two of the Beveridge sons, Andrew and George, drove a large mob of cattle to the Murray and established a squatting run at Tyntynder, near where Swan Hill now stands. It was here that Andrew was speared by the blacks within a year of

his arrival. Andrew Beveridge, Snr., with his family, then left Mercer's Vale and settled on the Tyntynder run, in the vicinity of which the family name has been given to an island in the Murray. He, however, returned to spend his last days in this area, at Kilmore. The name of Beveridge is also perpetuated in the district under review, it being the present name for the old Mercer's Vale township, which now consists of little more than a Post-office on the top of Beveridge Hill. From the top of this hill there is a beautiful view of the surrounding countryside. It is fitting that this lovely spot should be named after an old pioneering family. Incidentally, Mercer's Vale is a name forgotten by the local inhabitants. It was named after Mr. Mercer, a member of the Van Diemen's Land Company.

A rough road leads off the Sydney Road at Beveridge and links us with another family of the district's early days, the notorious Kelly's. John Kelly came from Tasmania and settled at Beveridge in 1848. He built a slab hut and with his wife, Ellen, and his eldest children, lived there for a short period. During this time he worked hard doing odd carpentering jobs to augment the income from his few cows. This home was later bought by Mr. Stewart, whose daughter, Miss Stewart, is still in possession. Through the years the building has been much altered and additions made, but the nucleus of the house, including the fireplace, remains as built by John (also known as "Red") Kelly, the father of the man who later became Australia's most famous bushranger. These peaceful days and activities are the ones remembered by the old-timers, to whom the name of Kelly is not abhorrent. The family later moved about 2½ miles further north-east to Quinn's property, for whom they were virtually housekeepers. Ned Kelly was born and lived there until about 17 years of age. He attended the Common School at Beveridge, which is now the Catholic Church. The Kelly's had to go through "Mac'sfield" (Macleod's) to pick up the coach at Laffan's Hotel, the Inverlochy Castle. Mrs. Kelly is well remembered as the district's honorary midwife. General local opinion is that had the young Kelly's and Quinn's not become involved in gangs with cattle-stealing inclinations at an early age, their Irish high spirits may have led to activities of a more solid nature. The family moved to Seymour in 1860. When Edward was ignominiously conveyed to Melbourne for execution after his trial and conviction at Beechworth he would have passed by his birthplace. A. E. Martin, in *Place Names in Victoria and Tasmania*, says "Ned Kelly, bushranger, being escorted from Melbourne to Beechworth by special train, was permitted to look out of the window of the guard's van, and passing through Donnybrook said, "That's where I first saw the light of day."

The Inverlochy Castle Hotel, mentioned above, has a strong historical interest. It was built as an hotel in 1850 by a Mr. Angus

Cameron. It was a fine building in a commanding position on the old Sydney Road, and was a favourite changing stage for Cobb and Co. coaches. It stood in 60 acres of land. In 1858 Mr. Laffan, who owned an inn at Wallan, purchased the property, and the fourth generation of his family still holds the title deeds. Nothing of any consequence has been done to it since renovations were carried out in 1907 by Mr. G. T. Mason, contractor, of Lilydale. The hotel has long since been delicensed, and the building is now in disrepair. The many hundreds of acres surrounding the old inn carry their quota of sheep. It would be sad if this property were to be forgotten with the possible establishment of a satellite town which is being mooted for the area.

By 1850 the Sydney Road was well provided with convenient stopping places, and was a bustling highway in more ways than one. An attempted mail robbery was frustrated in a forthright manner in 1849. Three of the most daring of the Melbourne thieving fraternity entered into a conspiracy to plunder the Overland Mail from Sydney when it should arrive on the top of the Big Hill (Pretty Sally) near Kilmore. Some of the district police, having heard of this plan, started after the fellows, overtook and made prisoners of them at Donnybrook, and by the time they calculated they would be overhauling the mailcoach on the Big Hill, they were returning in handcuffs to Melbourne.

This district had its own minor gold rush. In 1852 gold was discovered in the series of hills close to Deep Creek. The four tons of ore from this area which were crushed in Melbourne that year yielded four ounces to the ton. In 1859 the Bolinda Gold Mining Co. was formed to work the mine. With the advent of the enthusiastic gold seekers from Melbourne passing through the district on their way to the northern diggings, Kalkallo became a thriving centre and self-contained community. It soon had 17 flourishing hotels and its complement of butchers, grocers, bakers and churches. One inn was Johnston's (Red Jack's). This site is now occupied by the present Donnybrook Hotel and portion of its bluestone stables remain. This was an important stage in the fifties, reputed to have been able to service 150 horses at a time. A second look behind the modernised facade of the present building is worthwhile, and yields many clues to its former active role in early Victorian history. A doctor practised from his surgery opposite this hotel. The Old Happy Home Hotel was situated next to the present garage of Mr. Jack McKay, and the evidence of former occupation is just discernible here. The Happy Home Hotel (opposite the Old Happy Home) was next to the repeater station (no trace at all now). Thane's Hotel was opposite the Church of England, on the corner of Arrowsmith and Hawkey Streets, and nothing remains of this building. Another hotel, the Fountain Inn,

which was mentioned earlier, was the first licensed house and was on the north side of the repeater station.

An area of one mile by a half-mile had been surveyed by the Crown for the township area and most blocks taken up. The Sydney Road here was at that time designated Hawkey Street and, of course, was the main road of the township — Mitchell and Hunter Streets were parallel to Hawkey Street and 13 streets ran at right-angles to these. Some of the small contemporary landowners whose fore-runners bought from the Crown are the Lynches, McKays, Crichtons, McCraes, Buckleys and Kennedys. The township was part of the Donnybrook Electoral District of the Woodstock District Road Board, which was proclaimed a Road District in 1858, the first Board being elected on 3rd April, 1858. Later Donnybrook was a Riding in the Shire of Merriang, which was proclaimed a District on the 26th June, 1863, and a Shire in 1871. Its first Shire President was F. R. Godfrey, Esq., J.P. By 1916 the Riding of Donnybrook ceased to be a part of the Merriang Shire and Kalkallo became part of Whittlesea Shire.

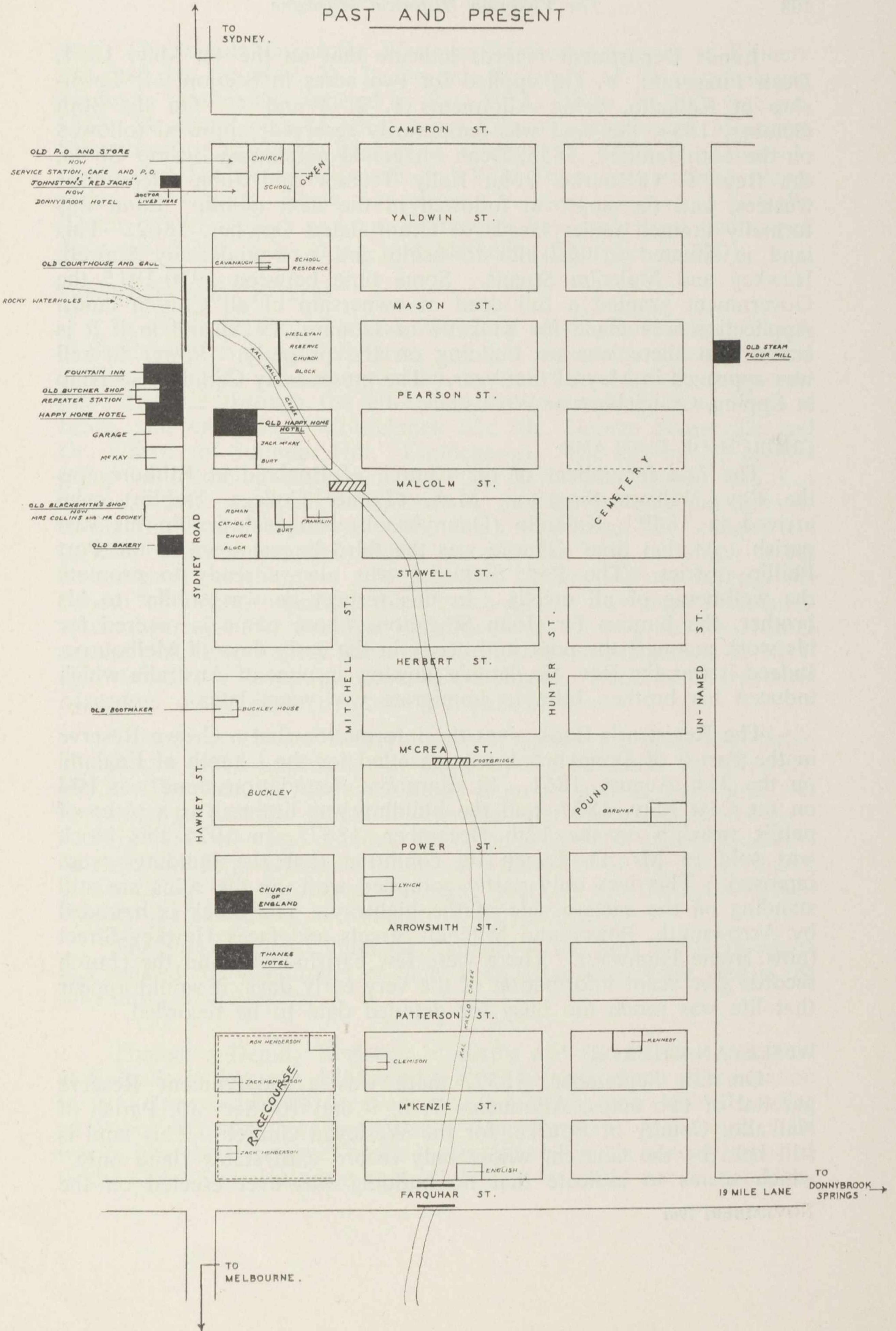
Kalkallo provided quite a lot of revenue for the Crown from its pound, of which Robert Anstruther Balbirnie was the first keeper, appointed on 14th October, 1843 — this man subsequently became a member of the Melbourne Council, and his place was filled in July, 1844, by a Mr. Thomas Johnson. For some years following this period the few official references to Kalkallo were in connection with its busy pound.

The present State School was originally a denominational one, built by the Presbyterian Church in 1854 for £133. It stands beside the existing church and, with some few additions, now adequately accommodates its 30-40 pupils. In 1860 a residence was attached to the church, and this was used as the schoolmaster's quarters until the police house was taken over in 1913. This area of church, its grounds, and the school and environs is the most attractive of the present day Kalkallo.

ROMAN CATHOLIC CHURCH

When Father Charles Clarke took over his Kilmore parish on 20th April, 1849, it included Gisborne, Woodend, Kyneton, Castlemaine, Eaglehawk, Echuca, Wodonga, Mansfield, Wood's Point, Warburton and Donnybrook. He was succeeded by Father Timothy O'Rourke (who came from New Zealand and inaugurated the building of a small church and St. Patrick's school at Kilmore, which still stands), Father Branigan, who furthered the building activity, and then by the greatly loved Father Farrelly, who held the charge for 36 years. These early fathers of the Church would all have ministered at Kalkallo (Donnybrook).

KAL KALLO PAST AND PRESENT



Lands Department records indicate that on the 1st May, 1854, Dean Fitzgerald, V. G., applied for two acres in Section 24, Township of Kalkallo, being Allotments 1, 2, 3 and 4. On the 30th October, 1854, the land was temporarily reserved; approval followed on the 16th January, 1855. Dean Fitzgerald nominated Bishop Goold, the Rev. T. O'Rourke, John Kelly Trainor and John Gleeson as trustees, and the approval followed in the next month. Land was formally granted under Deeds of Grant dated October, 1862. This land is situated in Kalkallo township and is bounded by Stawell, Hawkey and Malcolm Streets. Some time between 1910-1915 the Government granted a full deed of ownership of all Church lands. Application was made for Kalkallo in January, 1915, and in it it is stated that there was no building on the property. Power to sell was approved in May of that year. The present-day Catholics worship at Epping, Craigieburn or Woodstock.

CHURCH OF ENGLAND

The first incumbent of the Church of England at Kilmore was the Rev. William Singleton, M.A. (Trinity College, Dublin), who arrived in 1849. Kalkallo (Donnybrook) was included in his vast parish. At that time Kilmore was the third largest town in the Port Phillip district. The Rev. Singleton was always ready to promote the well-being of all creeds. In this respect he was similar to his brother, the famous Dr. John Singleton, whose name is revered for his work amongst the poor and needy in the early days of Melbourne. Indeed it was the Rev. Singleton's glowing account of Australia which induced his brother John to immigrate two years later.

The Registrar's Book gives the information that a Crown Reserve in the Parish of Donnybrook was gazetted for the Church of England on the 31st August, 1861. St. Barnabas' foundation stone was laid on the 21st May, 1867, and the building was licensed as a place of public worship on the 12th December, 1867. In 1925 this block was sold to Mr. D. Lynch on condition that the buildings were removed. This was only partly complied with, as the ruins are still standing on the eastern side of the highway. The block is bounded by Arrowsmith, Power and Mitchell Streets and faces Hawkey Street (now Hume Highway). There were few parishioners, and the church records give scant information of the very early days; it would appear that life was much too busy for detailed data to be recorded.

WESLEYAN CHURCH

On 6th September, 1857, there was a Government Reserve gazettal of two acres, Allotments 7, 8, 9 and 10, Sec. 30, Parish of Kalkallo, County of Bourke, for the Wesleyan Church. This land is still held by the Church, whose only record card states "land only," which seems to indicate that no building was ever erected on the

site. The foundation of the Wesleyan Methodist Church at Kilmore was laid by the Rev. D. J. Draper, Secretary of the Australasian Wesleyan Conference, assisted by Rev. W. L. Binks, on 20th October, 1858. A circuit plan of 1861 shows Kilmore, Mickleham, Merriang, Donnybrook, Lancefield, Broadford, Spring Hill, Seymour, Tallarook, Heathcote, Tooborac, Redcastle and Wild Duck as preaching places within the circuit. There was never a resident minister at Kalkallo (Donnybrook). Clear and concise records have only been maintained since the union of Wesleyan and Methodist Churches in 1901.

PRESBYTERIAN CHURCH

In 1842 the Rev. Thomas Mowbray of the Established Church of Scotland arrived in Melbourne, and was almost immediately settled at Campbellfield. The congregation in that district had been brought into existence through the efforts of the pastoralist whose name it bears, and other loyal Churchmen like Mr. George Somerville and Dr. Wilson (of Summer Hill," Kinlochewe). The last in this earliest group of incoming clergymen was the Rev. Peter Gunn, who had come out with a special commission to care for the spiritual interests of his Highland compatriots. Mr. Gunn established his headquarters in Melbourne, but ranged widely out into the bush in search of his far-scattered parishioners. To this first Gaelic minister belongs the honour of having organised the Church all the way from Melbourne to the Murray. *The Presbyterian Church of Victoria Jubilee History* reports that Rev. Robert Buchanan Scott came to Melbourne in 1851. He visited the localities about Donnybrook, Bacchus Marsh and Macedon, doing pioneering and evangelistic work.

Two acres Crown Reserve were set aside for the Presbyterian church, to which approval was given by the Registrar on 8th July, 1853. The Rev. A. Grahame came from Ireland in 1853 and was appointed to Kalkallo in 1854. He was later succeeded by the Rev. A. McNichol, who had come to the colonies in 1852 at the instigation of the Rev. John Dunmore Lang, as a minister of the Free Church of Scotland. He ministered for many years in the Donnybrook and Wallan charges, living at Kalkallo (Donnybrook).

The Presbyterian Church at Kalkallo is the only one here which has resisted the vicissitudes of time; it still stands, as built, and is the township's finest edifice.

* * *

Though a Deputy Registrar of Births and Deaths was appointed at Kalkallo in January, 1855, and a block reserved for a police station in 1868 (revoked in 1910), it appears that by the year 1884 the office of Police Sergeant was redundant. One Sergeant McKeough, who was in charge at the time, broke his ankle, and in his honesty reported to the Chief Superintendent that he thought it would not be necessary

to appoint any relief; however, upon his recovery found he was himself to be withdrawn from his too-easy post. The old police house is now the schoolmaster's residence. The present indications of the peaceful atmosphere of the district do not suggest the necessity for active police control, and it is hard to imagine there ever were nine police officers stationed there.

The *Port Phillip Gazette* of 1859 reports that William Wilson, George Abbott, Edward Wright and John Trainor were appointed trustees of ground set apart at Donnybrook for a general cemetery. This cemetery is the one at Kalkallo (which still serves all these districts, including Mickleham). Mickleham once had its own cemetery. This roadside settlement, situated 4 miles west of Kalkallo, in 1865 had a population of 280, living in 50 dwellings; also 2 hotels, Parnell's and the Mickleham. Amongst the few tombstones remaining in this cemetery the name Parnell appears twice, under dates 1863 and 1876.

Another roadside hamlet, the memory of which has been forgotten, was known as Wellington, and is said to have been on the Sydney Road two miles north of present-day Kalkallo.

It now becomes apparent that the researcher encounters some difficulties in differentiating between the towns in this district at this date. Victorian Post-Office Department records (1862-1876) report Donnybrook Post Office in existence in 1862. In 1874 the name of that Post Office was changed to Kalkallo, the Postmaster still to be P. Crichton. On 26th October, 1874, the town designated Donnybrook was changed to the town of Kalkallo by Proclamation (*Port Phillip Gazette*, 1874, p. 1915). It was at Mr. Godfrey's (M.L.A.) instigation that the name Kalkallo was restored. This patriotic action on the part of the member, who then owned Mt. Ridley Station, lent much confusion to subsequent official records. The confusion arises from the fact that in 1872 the railway to the north was opened, and the station which was built two miles to the east of Kalkallo was called Donnybrook. The suggestion that the line should run alongside the existing highway was rejected by the surveyors. Donnybrook was named after a parish in the Parliamentary Borough of Dublin, Ireland, once notorious as the locale of a fair at which scenes of the greatest disorder occurred. The fair was abolished in 1855. Even nowadays a "donnybrook" signifies a bar-room brawl. It seems that the settlement at the site of the present-day Donnybrook has always existed side by side with Kalkallo, as indicated earlier in this paper, and, in fact, would seem it always was a portion of it. In local parlance Donnybrook is always referred to as the "Springs," because of the incidence of mineral springs one mile from the township, or even spoken of as the "Gates" (railway). *The Victorian Gazetteer of 1871-72* says: "Donnybrook (Co. Bourke) is a township in the Parish

of Kalkallo, in the electoral district of East Bourke; it is situated on a flat tract of good pasture land . . . on a chain of rocky water-holes, within half a mile of, and flowing into, the Merri-Merri Creek, and 19 $\frac{3}{4}$ miles from Melbourne on the new Sydney Road. Cobb's coaches leave Melbourne, passing through Donnybrook (Beechworth coach daily) . . . The population is scattered and amounts to about 250 souls; it has a Court of Petty Sessions, a Post Office, and a steam flour mill . . ." The same authority in 1879 reports: "Kalkallo (or Donnybrook) . . . about 200 people chiefly engaged in pastoral activities . . . on flat country bordered on north and east by Bald Hills, and by Kinlochewe Hill to the south." Both of these reports refer, of course, to the present township of Kalkallo. Henry Haylen Hayter, in *Notes on the Colony of Victoria*, says that on 2nd April, 1871, there were 53 houses accommodating 288 people in Kalkallo, mainly connected with agriculture. At the time there is no Donnybrook, as the name is changed to Kalkallo."

Kalkallo itself had become almost deserted by 1880, as by now the gold craze in Victoria had subsided, the squatters had settled down, and the Sydney Road had become quieter. The present names of Donnybrook Hotel, Donnybrook Garage and Kalkallo Post Office, in the township of Kalkallo, are illustrative of the use of both names.

The two bridges at Kalkallo are of interest. The one on the highway over the Kalkallo Creek dates back to the very early days and has only recently been widened and concreted. The other stone bridge on the road to Donnybrook station was built by John North Kelly, engineer, and opened on 24th May, 1876, by F. Godfrey, M.L.A. The President of the Merriang Shire (of which Kalkallo was a Riding) at that time was W. H. Budd. The opening of the bridge was celebrated by a three-day race meeting at the local racecourse in Empire Week of that year. There is now no sign of this race track (the Henderson Bros.' houses are built on the site), and so another evidence of communal social activity has disappeared from this area.

The early settlers here were very interested in racing, and eulogies to merits of their respective horses show a pride in breeding and ownership. Coursing was also a popular sport in the district, Captain Pearson and his brother from "Mt. Ridley" taking a leading part. Horses have always played a quite important role in this whole area. Oaklands Hunt Club hunted on the western side of the highway and Findon on the Woodstock side. Mr. Henry Miller, known as "Money" Miller, who came from England as a contractor and built "Studley" at Kew, established the Findon Club round about the year 1876. Horses for the hunt are still bred on the 4,000-acre Miller property, "Mill Park," on the Plenty Road, South Morang. In later years Mr. T. B. Derham, who had 800 acres running from

behind the new cafe and service station on the highway at Kalkallo to the mineral springs at Donnybrook, used his property as a resting home for Indian Army remounts. This part is still called "Derham's Paddock," though the family has long since left the district.

The biggest landowner in this area, and indeed possibly in the State, was William John Turner Clarke, generally known as "Big" Clarke. He came from Tasmania in about the year 1836, where he had been a contractor to the British Government for supplies to the soldiers and convicts. He purchased direct from the Crown and owned a quarter of a million acres between Woodstock Road and Ballarat; "Bolinda-Vale," "Rupertswood," "Red Rock" and "Red Bank" being some of the properties.

Tolmie's house to the north-west of Kalkallo was one of Clarke's overseers' homesteads. Franklin's, near Rigg's Hill, now pulled down, and the ruins 'Bleak House' in Mr. Laffan's paddock, as well as the ruins opposite Donnybrook Hotel, in Kalkallo Park, were all boundary-riders' homes, belonging to Clarke's Run.

About the year 1850 a great deal of the country from Campbellfield to the foot of the Dividing Range was held by small landowners. The Crown had made a grant of 75 acres each to applicants, who had to provide accommodation for travellers, and were required to cultivate half the area in order to supply fodder for carriers' horses. It must be remembered, of course, that at this time the traffic to the diggings and to all outlying holdings, as well as to Sydney, was a never-ending stream, and it was most essential to provide food and lodging for travellers and horses. That this accommodation need not be palatial is evidenced by the following paragraph taken from *The Correspondence of John Cotton, Victorian Pioneer, 1842-1849*, Part 1 (George Mackaness, 1953): ". . . for as there are but few inns on the road, each settler is obliged to afford board and lodging to those persons who may be passing. . . . During my stay at this present hut I was domiciled during the night in a skillion, or kind of closed shed, built of slabs against the side of the hut, and as the wood shrinks it is not always impervious to the weather. Dry fern was thickly laid on the ground, and the mattress, etc., placed upon it. This formed my bed, with two other men in the same skillion."

Many of the fine old historic properties of the district are worthy of mention.

"Summer Hill," just off the present Hume Highway, is approached from the 17-mile Lane, and is situated a little to the south of the site on which the town of Kinlochewe formerly stood. It was a fine station of about 3,000 acres. This property was originally owned by Dr. William Wilson, and it was he who built the beautiful blue-stone house which still graces it. Dr. Wilson, who, incidentally, did not practise as a medico, was an ardent Presbyterian from the north

of Ireland. His memory is kept alive by the little bridge over the Merri Creek, still known as "Doctor's Bridge," which replaces the old ford. The bluestone outbuildings are very picturesque; two staff homes with exterior stairs, a huge woolshed bearing the initials "T.W. 1856" cut on an old beam, and which retains the old eating-boxes for the horses, as well as boasting a good floor up above where the dances were held. The 65,000-gallon underground tank is still in use, but the lovely old stables were all but demolished by the last occupants. The Merri Creek runs through this lovely property. Dr. Wilson sold to the Harveys, who were very early settlers and flour millers at Geelong. Tro Harvey was originally at "Summer Hill," and later at "Olig," which is opposite. Phil Harvey remained at "Summer Hill," and William was on the western side of "Summer Hill" towards Somerton. Mr. W. J. Hill (whose father had held "Spring Plains" for many years) bought from the Harveys, and ran the property beautifully until it was reduced to its present acreage under the Soldier Settlement policy. The present owner, John Kernan, bought the property about a year ago from Yeos, who had held it for 10 years. He has 697 acres now and is restoring it to its former grandeur.

"Olig," which is mentioned in many early accounts of pioneers, is opposite "Summer Hill," on the other side of the Hume Highway, and bordering the 17-mile Lane also. James Malcolm, the first owner, came from Tasmania with the Van Diemen's Land Company. In his *Narrative* Mr. George Russell says he accompanied him on several excursions in his search for runs in 1836. He had a sheep station on the Werribee River for a short time before establishing "Olig," which was early described in glowing terms by Dr. John Dunmore Lang. Years later Mr. Tro Harvey bought "Olig" after leaving "Summer Hill," and his family held it until about a year ago, when it was sold to its present owner, Mr. D. Smith. The property now consists of only 230 acres and, although the main homestead building of bluestone is still standing, the old wooden vestibule and kitchen block has been demolished. Some of the early outbuildings remain also, including woolshed with embrasures, but there is little trace of its former grandeur.

"Mt. Ridley," owned by Mr. George Howat, is on the other, or western, side of Sydney Road. It is bounded on the south side by the 17-mile Lane. This interesting old property is beautifully situated on what was once known as Kinloch Hill. The house was built by Captain Pearson a little later than "Summer Hill," about 1850. The original grant was to D. Cameron in 1840, a square mile, and the property is still 640 acres. Mr. Godfrey, M.L.A., was a subsequent owner. Mr. James Gibb from Melville Park, Berwick, who was a very successful breeder of stud stock, also held this place for a time.

After Mr. Gibb's death, the property was sold by his widow to the Howat Brothers, who had previously held "Bunker's Hill," which adjoins "Mt. Ridley." This gracious bluestone home and outbuildings are in good repair.

"Bunker Hill," now comprising 1,600 acres, was once a part of "Mt. Ridley," and is now owned by Mr. W. Logie, who bought it from Messrs. C. W. Macleod and Son.

Thomas Colclough's property "Green Grove" (1,500-1,600 acres) was on the Deep Creek, a little to the west of "Mt. Ridley." After his death it passed through several hands, including R. Bullen and T. Armstrong, who renamed it "Marnong," and whose trustees sold it to Arthur Angliss, a nephew of the late Sir William Angliss. Messrs. Brown & Dureau owned the adjoining property "Hill View" for many years, and changed its name to "Kalkallo Park." Mr. F. R. Walker recently purchased this property and also three additional farms, viz.: "The Gums" (north of "Marnong"), Creed's and Colclough's, all of which were incorporated into the present "Kalkallo Park." The old building adjoining the homestead was once a flax mill. The Rocky Water-Holes (the genesis of this paper) are on this property. There is practically no water in the water-holes now, as the present owner is draining a 600-acre swamp on the run from which both the water-holes and the little creek connecting them with the Merri Creek received their water.

Although beyond the Kalkallo environs, two very interesting properties should be included in this history. They are "Braemore" and "Mac'sfield."

"Braemore" is on the east side of the railway line across the Beveridge-Whittlesea Road. It consisted of between 5,000-6,000 acres, but in the old leasehold days was a very big run, stretching from Woodstock to the foot of Mount Disappointment. It had been held by the Sherwin family from the early days until 1959, which is possibly the longest period one family has retained a grazing property so close to Melbourne. The fifth generation of the Sherwin family sold the home and 1,600 acres to Mr. Harold Williams. The remainder of the property is on leasehold. This locality is known as Merriang, and at one time there was a small township of this name actually on the Sherwin property. *The Victorian Gazetteer of 1871-72* reports: "Merriang (Co. Bourke) is a postal hamlet in the Parish of Merriang and electoral district of East Bourke; it is situated on the Merri-Merri Creek. Gold works have lately been opened in the neighbourhood, of which the prospects are good. The district is chiefly pastoral, with a little agricultural land under tillage. The nearest places are Donnybrook, four miles west on the main Kilmore Road, and Whittlesea, five miles east on the Plenty Road. Communication with Melbourne is by means of the mail coach, the distance

being 25 miles north-north-west via Woodstock. The surrounding country is elevated and mountainous. The geological formation is upper volcanic, and the population numbers about 75 persons." Nothing remains of this township now except the foundations of the church and portion of its bluestone walls standing in one of the "Braemore" paddocks. The ruins of the first Sherwin homestead are also to be seen nearby. A great deal of the bluestone from this building was used to build the present charming and graceful home.

"Mac'sfield," close to Wallan, with a 2½-mile frontage to the Hume Highway, is quoted by Harry Peck in his *Memoirs of a Stockman* as a "sweet piece of grazing country." It is now owned by Mr. W. E. B. Macleod (who could almost be called a pioneer, as he was born in the year 1870), son of William Macleod, who settled there in 1852. The bluestone for the homestead was quarried and fashioned on the property. "Mac'sfield" originally went across to the east of the railway line. Later this portion of the property was the home of the Quinn family, relatives of Ned Kelly, who was born there. It is now held by the Cleve Brothers.

Mt. Frazer, already mentioned as the site from which the explorers Hume and Hovell obtained their bearings, is 1,400 feet above sea level, and at one time had a lake on its summit. There was a slight earthquake here in the year 1854, and it is said that as a consequence this lake disappeared overnight. This section of the mount with its rich volcanic soil produces excellent maize. It now belongs to Mr. Roy McKenzie, who holds about 200 acres as well as the old Frazer homestead. The remainder of Mt. Frazer and surrounding countryside is incorporated in the "Deloraine" Estate, now owned by Mr. Douglas Boyd. It has an area of 1,350 acres.

Kalkallo, with its Donnybrook Hotel right on the Hume Highway, is scarcely noticed by the modern traveller, or by the drivers of the heavy transports which thunder by in a never-ending stream with their enormous interstate freights. It is no longer necessary for vehicle or driver to stop 20 miles north of Melbourne; however, the truck driver is the modern counterpart of the carrier of coaching days, and his purpose is much the same. The "track" to Sydney vibrates with the whirr of motor tyres instead of the clatter of horses' hooves and steel wheels. Kalkallo has been part of the whole cavalcade since the earliest days of Port Phillip settlement.

APPENDIX A

EXTRACT FROM *PORT PHILLIP: OR THE COLONY OF VICTORIA*

John Dunmore Lang. 1853.

Page 291: The Northern Districts, etc.—

The next stage, from Kilmore to Kinlochewe, where the mail rests for the night, is twenty-two miles. A few miles from Kilmore the road crosses a steep mountain ridge, but of no great elevation; and on reaching the highest part of the road across it, the postman, a very intelligent and obliging young man, observed, as I happened to make some observation on the scenery we were passing, that there was a fine view of the surrounding country to be had from the top of the Big Hill — a lofty eminence then close on our right — and offered, if I wished it, to drive up to the top of it. Whether this was in perfect accordance with the regulations for the transmission of Her Majesty's Royal Mail through the forest of Australia I did not stop to inquire, but immediately took the postman at his word; and we accordingly drove up — letter-bags and all — to the very summit of the hill, where the splendid view of the Mount Macedon and other mountain ranges on the one hand, and the great extent of beautiful champaign country between these ranges, and as far as the great inlet of Port Phillip on the other, amply justified the taste and discernment of the postman. The native cherry tree, a tree somewhat like the cypress in its outline and vegetation, and always indicating land of superior quality for cultivation, is very frequent on this part of the route.

Observing, at a little distance to the left on this part of our course, two beautiful grassy hills of a perfectly conical shape, it struck me at the moment that they were both of volcanic origin. If I had been on horseback I should certainly have ascended one of them to ascertain the fact; but as I could not think of practising upon the good nature of the postman, I did not mention the circumstances; and as I had not then visited the Mount Macedon district or seen the numerous volcanic cones of the Western Plains, I was rather distrustful of my own judgment in the matter. Happening, however, to meet with a Scotch gentleman from Glasgow, who has a squatting station in this neighbourhood, on board the steamboat on my way to Geelong, I mentioned that I had been struck with the appearance of these hills, and that I had supposed them to be volcanic origin. The gentleman I refer to informed me that I was quite right in my conjecture, as there was a crater in perfect preservation in one of them. They seem to be connected with the Mount Macedon centre of volcanic agency, and were probably concerned in the production of the vast accumulations of igneous rocks along the Merri-Merri and Darebin Creeks to the northward of Melbourne. But the whole of the country in that direction as far as the Goulburn River is decidedly of volcanic origin, or rather has been the theatre of extensive volcanic action. The beautiful hills in the neighbourhood of the Sugar-Loaf Creek are evidently of trap formation.

There is a magnificent tract of country on this part of the course called Mercer's Vale. It is a grassy plain of 10 or 12 miles in extent, almost completely destitute of timber and surrounded in great measure by hills of moderate elevation and distant mountain ranges. It was one of the earliest discoveries in the country, and was named for one of the principal members of the

Van Diemen's Land Association. I should think the land scarcely equal in quality to the Western Plains of the first class, but greatly superior for cultivation to those of the second.

"The sun had gone down o'er the lofty Benlomond" (if there is a mountain of that name in Phillipsland, as there is in Van Diemen's Land, as well as in Scotland) ere we reached the inn at Kinlochewe, after a long day's journey of a hundred and three miles. It is kept by a Mr. Budd, a respectable Scotchman, who on one of my former journeys overland, after I had spent a night at his house and had asked him for my bill in the morning before starting again, smiled and told me very politely that I owed him nothing, and "that he only regretted his house was not more comfortable." I had found it particularly comfortable, and could only blush at so unexpected a mark of kindly feeling on the part of a fellow countryman whom I had never seen before, in reply. On the present occasion I had probably acquired a little more brass, perhaps from having got somewhat "used to it," and therefore, although I anticipated a repetition of the same treatment, in which I was not mistaken, I resigned myself calmly to my fate. There is really a great deal of fine genuine Scottish feeling in this land. I have never seen so much anywhere else.

There is a splendid tract of agricultural land in this vicinity of the hill-and-dale or undulating character, chiefly the property of James Malcolm, Esq., whom I have already taken the liberty to introduce to the reader. There is a small extent of purchased land at Kilmore, and a Special Survey (or purchase of 5,000 acres at a pound an acre) has been taken a little way beyond that locality; but there is as yet no other purchased land on this route that I am aware of beyond Kinlochewe. Mr. Malcolm's residence is on the side of a hill within a mile of the inn; his land is all divided into paddocks by strong post-and-rail fences, and is cultivated quite in the English or rather Scotch style; and his barnyard in 1843, the only time I had an opportunity of seeing his place, would have done honour to any farming establishment at home. I made a memorandum of the extent of his cultivation at that time, which greatly exceeded that of any other colonist in Phillipsland, but I have unfortunately mislaid it. But besides being the most extensive cultivator of the soil, Mr. Malcolm is also one of the most extensive proprietors of sheep, cattle and horses in the colony.

The land in this neighbourhood consists of a rich, brownish loam; the crops have never failed from drought and the increase is most abundant. Although a large proprietor of stock, Mr. Malcolm is one of those who think that the cultivation of the soil will pay industrious people well in Phillipsland; and surely he ought to know. The soil in this vicinity seems equally adapted for agriculture and horticulture, both vegetables and fruit trees growing splendidly, as well as grain and potatoes.

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Lest We Forget

A Tribute to the late Edward George Honey

By M. F. Orford

On the 9th May, 1919, a letter appeared in a London newspaper under the pen-name of "Warren Foster," which was to prove one of the most powerful letters ever written. It read as follows:

"A line of bonfires stretching from North to South, from East to West of the United Kingdom! This Elizabethan joy-jag, so far as I have been able to discover, is the only Peace Day celebration we have as yet been able to decide upon.

The vast majority of us do not hanker a single second after any set pieces for our joy-making on that great day. Of this I am fully aware. Only when it is impromptu is true joy possible. Arrange for Joy's arrival and he inevitably sends a substitute — Boredom, more often than any other! Almost unanimously, then, we would willingly dispense with even the bonfires already arranged.

But if only we think of it in time, I fancy we will each of us wish to insist upon the observance of one very simple but very beautiful rite on that day of days.

In the culmination of victory I, for one, will find myself thinking back to the mad, glad days of blind '14. I will find myself pondering again that look on the faces of Kitchener's recruits as, awakening from the madness and the gladness of a false Paradise, they went out to wipe the falsity and insecurity away.

The crusade is over — the falsity is swept away — but in France, in Flanders, and in the deserts of the East stand crosses unnumbered to mark the splendour of their sacrifice. Can we not spare some fragment of these hours of Peace rejoicing for a silent tribute to these mighty dead? Individually, yes! Too many of us know we will for our own kith and kin, for the friend who will never come back. ,

But nationally?

I would ask for five minutes, five little minutes only. Five silent minutes of national remembrance. A very sacred intercession.

When eight years ago a very great English King passed to his burial we gave this silence. Impressive though the scenes surrounding his funeral cortege must have been, they could not have exceeded the impressiveness of the five minutes' pause every railway traveller in Britain knew that day. I myself chanced to be travelling in the West of England and just on the stroke of noon our train came to a standstill. There were five of us in the compartment, and all sat uncovered.

A very beloved King was passing!

Not a word was spoken during those minutes of waiting. Then, as we resumed our way, each of us gripped hands in turn.

"King George — God bless him!" we said.

Should not this be the spirit of at least of at least a fragment of our Peace Day?

Communion with the Glorious Dead who won us Peace, and from the communion new strength, hope, and faith in the morrow. Church services, too, if you will, but in the street, the home, the theatre, anywhere, indeed, where Englishment and their women chance to be, surely in this five minutes of bitter-sweet silence there will be service enough.

Before and afterwards sing and make merry as we will. Of one thing, though, I am quite certain, and that is that our songs will take a deeper, truer note after those five minutes of remembrance. We will have gathered from them strength for the morrow.

God knows we need it!"

That was the letter conceived and written by the Australian journalist, Edward George Honey,¹ who was an idealist and a lover of mankind. A letter which caused and is still causing the whole of the English-speaking world to come to itself in quiet stillness for two minutes each Armistice Day.

What mighty force gave birth to this dramatic idea? What agony of mind did its creator endure before he put pen to paper in protest against a world which could so soon forget the bloody anguish of the battlefields.

Men have been canonised for less, but the reward for the writer of this historic letter was a lonely grave, with not even a monument to tell the world his story.

"Lest We Forget . . ." The world forgot very soon, but "Warren Foster" is still in the minds and hearts of a few who knew his story, and to those few and to his widow, who now lives in a humble cottage in Victoria, "Warren Foster" will never die.

Although the letter was published in an English newspaper, the idea of the Silence was borrowed from "Warren Foster's" early days in the Australian outback loneliness.

Edward George Honey was born on 18th September, 1885, in St. Kilda, Victoria. He was educated at Melbourne Grammar School and later at Wellington College. in New Zealand.

At the age of eighteen he became part owner of a modest little magazine which was not, however, a great success. Honey and his partner would return to their "office" at night wearied with their efforts to sell their paper. After the inevitable bankruptcy, Honey worked for his father, who sent him to Queensland to seek new clients. After many months had passed with no sign of new business coming in, Mr. Honey senior sent for his son to return home. Honey returned to Melbourne in debt financially, but rich in the store of poems and stories of the shearers and cattlemen of the Australian outback. It was at that time that he first experienced the wonder and delight of the wide open solitude of the Australian bush.

¹ Edward George Honey, journalist, born 18th September, 1885, in St. Kilda, Victoria; died 25th August, 1922, at Northwood, England.

Having proved that big business was not for him, he then returned to New Zealand as a journalist until that paper, too, folded up. Once again he returned to Melbourne, where he worked on *The Argus* until he decided in 1909 to try his luck in London.

Arriving in England, he got a start immediately in London as journalist on *The Daily Mail*, where he soon became understudy for the Star-writer.

The English winter was not the best climate for a man used to the sunshine of Australia, and soon Honey fell ill with pneumonia. Lord Northcliffe, who was then the owner of *The Daily Mail*, spared no expense to help Honey back to health. After spending many weeks in hospital with special nursing, Lord Northcliffe then suggested that Honey should go to a Hydro in Warwickshire to recuperate. Honey left for the Hydro, and en route to St. Pancras station to catch the train, he met a fellow journalist who was wending his way to the races. He invited Honey to go along with him, and Honey, being a true Australian who loved racing, decided to postpone his visit to the Hydro until the next day. Unfortunately most of the Fleet Street newshounds were also at Epsom that day, with the result that, after his period at the Hydro, Honey returned to London to take up his work again, only to find a cheque waiting him for wages due and a note to the effect that his services were no longer required.

He had had a full and exciting life whilst on the newspaper and was noted for his brilliant handling of the "Crippen" case.

Honey was out of work for some time, and then came the news on the 4th August, 1914, that shocked the world: "ENGLAND AT WAR."

Fleet Street came to life. One of London's leading editors sent for Honey to give him an assignment as a war correspondent, but by some unlucky chance Honey could not be found at that particular time, although his wife searched frantically for him in all his usual haunts in Fleet Street.

Disappointed at missing this opportunity, Honey then tried to join up in the Forces, but as at that time England had a large number of fully trained men prepared, he missed out.

But nothing daunted him. He tried again in 1915 and then he joined the Middlesex Regiment, which was stationed at Woolwich. He was not sent overseas, as he was not very robust, and he was later discharged on account of his health.

From this time on he became quiet and thoughtful. His work now took him into every quarter of England, where men newly returned from the front lines, maimed and shell-shocked, aroused his finer feelings.

The train-loads of wounded men returning to Richmond and Charing Cross stations in London gave him food for thought, and his own battle-cry at that time was: "I must try to do something to make these stay-at-home exploiters, these get-rich-quick devils — something to make them think . . . not for just a day . . . but for ever . . . and for their children to remember too"

What followed is best told in the words of his wife, who said:

"I still remember 'Joy Day' in 1918 . . . all the youngsters waving flags and singing 'Old Soldiers Never Die.' The fireworks display at Hyde Park, in London; everyone yelling and blowing anything that would make a hideous noise. My 'Honey' (she always speaks of him as her 'Honey') took off his hat, mopped his brow and, turning to me, said in a voice filled with emotion, 'Do you find anything amusing or beautiful or happy in this horrible exhibition?' I thought for a second then said, 'No, I do not.' We spoke but little that night. From that time on he was a moody and morose man, not at all like the 'Hon' I knew and loved. He kept saying over and over, 'I must think, I must think.'

His health at this time was failing; he seemed to be burning up up inside. I suggested that he take a holiday, preferably alone to give him time to think. He was a great thinker, and would often sit alone for hours content with his thoughts. although we had wonderful fun together.

Before going away for his holiday he said to me. 'I have an idea.' When I asked him what it was (he always used to use me as his 'public' before sending anything to press) he said, 'I'll tell you later. My idea may be too impossible, but when I get away and have time to think undisturbed, I'll think it over.'

Leaving me in charge of his brother, who at that time was in London, 'Hon' went off for his holiday alone.

I received many letters from him, and among them a small manuscript, which he asked me to get his brother to take along to Randell Charlton, who was the Editor of *The Daily Mirror*.

I, of course, read the manuscript, and was so touched by the deep feeling which had caused him to write it that I started to weep. It was so wonderful, so like my 'Honey.' I took it into the dining-room and passed it to my brother-in-law to read. After reading it, he threw it down on the table saying, 'Ted's daft, Millie . . . does he imagine for one moment that the world would do that? Impossible . . . rot . . . Who does he think he is;'

I replied, 'Ted is not asking them to do anything. It is just a wonderful and beautiful suggestion, and I want you to do as Ted asks. Take it to Randell Charlton. He will see you, especially if he knows you come from Ted.'

Well, brother-in-law took it . . . and brought it back. He said that Mr. Charlton was not in at the office when he called.

In my next letter to 'Hon' I gave him the details.

He travelled home a few days later and, saying not a word to his brother, went to his desk, took out the manuscript, and immediately posted it to *The Evening News*, in Fleet Street.

On 9th May, 1919, it was published, and in due time a cheque for £3/3/- was received from the Northcliffe Press for 'article received and published.'

There followed a lapse of time before the matter was taken up by the authorities of that time. They tried out the idea of five minutes on a body of many high officials, both in civil and army life. It was found that five minutes was too much of a strain, and so it was cut to two minutes.

When the official order came through from Buckingham Palace that the Two Minutes' Silence was to be observed, I said to 'Hon' if some of the Fleet Street boys with whom you are not too popular hear that the 'Silence' is your suggestion, I'll bet that they won't even take their hats off. 'Hon' spun round, eyes blazing, and his usually quiet voice roared, 'Won't they? They will, or they'll get them knocked off. This actually happened, not only with the Fleet Street boys, but with hundreds throughout the world, until the masses had been educated to honour the dead for at least two minutes once each year.

'Hon never went out into the streets near the crowds at any time during the observance of the Silence. He hated crowds then. I'll always remember him on the last Armistice Day he ever saw. I went out to him as he lay on his bed on the balcony of our flat. He was propped up with pillows with his beautiful hands clasped on the coverlet. He looked just like Christ. He was very ill . . . but he **was** like Christ . . ."

Mrs. Honey was not biased when she said that her husband reminded her of that other great idealist, as one of E. G. Honey's friends, W. E. Hayter Preston, said in writing a tribute to him in 1926 that: "His face strikingly resembled those of Pope Pius X and Phil May; a lean face, full of grim humour, the chin jutting upwards to meet the nose, the deep, tense eyes lit with the final flame of the expiring strength. He was a forgotten genius who conceived a masterpiece. He never had to strain for an effective 'story,' as he thought dramatically. He talked drama. Indeed he talked little else. Life presented itself to him as a kaleidoscopic series of dramatic situations informed by wit, passion and pathos. The stage lost a great dramatic author in the creator of 'The Silence,' although it is no less certain that no dramatist has ever moved whole nations so profoundly as Honey."

Edward George Honey died in August, 1922, at the age of 36 at Mount Vernon Sanatorium, Northwood, England. He lies buried in Northwood Cemetery and a plain wooden cross on his grave marks the spot.

Surely after wandering over forty years in the wilderness Melbourne's unsung warrior is worthy of a lasting memorial.

THE SECRET COMPANIONS

I saw the men of old pass by,
Each in his place;
Slowly passing, passing by,
In their alien grace;
And a grief that knows no name was mine,
And a burning tear, a space,
For all the vanished joys and fears,
The endless birth and death of a race;
And longing, deathless down the years,
For kinship, lonely in each face.

II

The instant note of time impels
Each urgency towards content,
Yet, in the very act, dispels
Its certainty, with fresh dissent
Shaking the easy assent of our world,
Where wishful thinking apes intent,
And instinct guarantees success,
Whilst habit, following its bent,
Contrives to justify excess,
As natural and immanent!

III

But, none the less, despite our lot,
The calm affinities rest, buried deep,
Sleepless and waiting, though we know it not;
Impassive kinships past the dream of sleep,
Waiting forever on our discontent.
O presences beneath the dateless sweep
Of mood and humour battling with the Will,
Secret companions sowing as we reap,
Must you remain forever hidden, still,
And we, mere watchers for your sudden leap?

IV

The whirling currents of each soul,
Above, beneath, within the hour,
Unite to seek some unknown goal,
Despite our craving for the power
To cast implacable cordons round the world;
Drive irresistably through the empty tower,
Where Self holds silent court behind locked doors,
And paradisaal shapes of flesh and flower,
Dance lightly over living and its laws,
Though, ever-fading, sweet turns into sour.

V

Some things persist, remain entire,
Through flaring transiency;
Persist, despite the ice and fire,
Implicit in each ecstasy,
Urging the vagrant matter of our lives;
The driving cycles of desire; the free,
Immutable compulsions all endure
Gladly, if granting such Community,
That each may dwell, and grow awhile, secure
From the simpler kinds of misery.

VI

And so we have what finally emerges;
Fact, new-fashioned out of Thing by Thought;
Purpose, forever swayed by instinct urges;
And momentary mastery's report
On living's brittle limits and duration;
Meanwhile, the Past remains, aloof, unsought,
A neutral presence, heedless of praise and blame,
For all to call on in the last resort,
To fix some pattern in the dancing flame,
Of mere existence in its aimless sport.

—R. A. SWAN.

Book Reviews

“AUSTRALIA IN THE ANTARCTIC”

By R. A. Swan

Published by Melbourne University Press, 57/6.

Sometimes an unusual book appears on the bookstalls, and this is one of that kind. A history of Australian interest, activity and endeavour in the Antarctic, it covers events, projects and achievements from the early days of sealing and whaling in sub-Antarctic and Antarctic waters, through the forgotten period of the 1880's and the 1890's, when the first Australian Antarctic Committees worked hard, though without success, to have an Australian expedition sent to the Antarctic, to the twentieth century, when Australians like the late Sir Douglas Mawson and the late Sir Hubert Wilkins blazed their pioneering trails by land and in the air through the southern solitudes.

Many forgotten or near-forgotten names and achievements are dredged from the past — Borchgrevink and Bernacchi, who spent the first winter on the Antarctic continental mainland in 1899; Debenham and Griffith Taylor, who went south with Scott on his last expedition; the famous navigator Captain John King Davis; John Rymill, who spent three years in Graham Land from 1935 to 1938 — and, last but not least, the distinguished Professor Sir T. W. Edgeworth David.

The achievements of the Antarctic Division of the Commonwealth Department of External Affairs since the War of 1939-45 are described and documented for the first time. It is a fascinating story of sustained endeavour and careful scientific research in many fields not only on the continent but on Macquarie Island and on Heard Island.

Apart from the story of actual expeditions and their work, the book examines in detail the background to these activities — the political, economic, scientific and geographical factors that both stimulated and maintained private, public and official interest in and support for the increasingly complex and costly business of Antarctic exploration and scientific research. The story of modern Antarctic whaling, and its significance, both political and commercial, is carefully examined; the growth of political interest, together with the appearance of territorial claims, is studied in a most interesting manner; the work of the International Geophysical Year (1957-58) and its aftermath is described in detail; and the book ends with a most readable account of the history and problems of the rule and regime in Antarctica.

Apart from all these qualities, the book contains a fine selection of maps and illustrations — though it is a pity that more illustrations

covering the 19th and early 20th centuries were not provided. Nevertheless, when one reflects on the costs to reproduce such things, perhaps we should be thankful for what has been included — and especially for the colour dust-jacket and frontispiece.

The author should be congratulated for an excellent piece of research and writing, and the publisher for a splendid production. I should like to register one complaint, however. It is that footnotes were not inserted instead of collecting all references to authorities at the end of the book. This makes their study very tiresome to the busy reader. But this inconvenience is the price we pay for fashion, presumably. This book will long remain the standard work on the subject, not only for the worker in the Antarctic, but for the student of Australian history, and also for the general reader who is interested in what his countrymen have done in the "Last Land."

—WARREN PERRY.

"TREE BY THE CREEK"

By John McKellar

(Sub-titled: "An Account of Suffering and Adventure in Central Australia")

Melbourne: F. W. Cheshire.

John McKellar has told the story of Burke and Wills through the mouth of John King, the sole survivor of the party which made the triumphant if tragic dash to the Gulf of Carpentaria. King, as the author points out in a foreword, could have assumed the duties of recorder; he was not uneducated and time spent as a soldier in India should have given him some breadth of outlook. This procedure permits a living account of the great expedition as it went on its course. From it both leaders emerge as heroic figures. They achieved the feat of crossing the continent from south to north for the first time, and Mr. McKellar has sustained the interest right to the deaths of the principals. That Burke was not a judge of character and that a terrible price was paid for the defects of those in whom he had placed trust is admitted, but the greatness of the achievement is asserted.

The chosen method has some limitations. It precludes the author from assessing the expedition's place in history or of summarizing the evidence taken by the Royal Commission which was appointed to enquire into its conduct, although he has studied that, but he has succeeded in presenting a readable, compelling account of a notable event in Australian history. In addition, he has studded his narrative with personalities.

—ALAN GROSS.

HALL'S BOOK STORE,

Printers,

262 Chapel St., Prahran.

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FELLOWS OF THE ROYAL HISTORICAL SOCIETY OF VICTORIA

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A NOTE ON CONTRIBUTIONS TO THE MAGAZINE

1. All contributions to the Magazine should be addressed to the Editor.
2. Contributions should be typed on quarto sized paper.
3. The text of articles should be typed on one side of the paper only and be double-spaced.
4. The names and addresses of contributors should be clearly written on manuscripts which are submitted for publication.
5. Contributors' names should be followed by the usual abbreviations for their decorations, degrees, diplomas, etc.
6. A margin of at least $1\frac{1}{2}$ inches should be allowed at the left hand side of each page and of 2 inches at the top.
7. References to books in bibliographies, footnotes, etc., should give the correct name of the author, the full and correct title of the book, and the publisher's name and the city in which the publication was made and the date it was published.
e.g. The Upton Letters, by A. C. Benson (John Murray, London, 1926), p. 10.
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