

THE HISTORICAL SOCIETY OF SOUTH AUSTRALIA Inc.

NEWSLETTER

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FORTHCOMING EVENTS - INCLUDING NEXT MEETINGS

FRIDAY, AUGUST 5: LECTURE - MR. ROBERT CHEESEMAN, "CONVENTIONAL WISDOM AND LIGHT'S ADELAIDE".

At the time Colonel William Light planned Adelaide, there existed a conventional wisdom for planning Colonial settlements, which impinged on Light's planning decisions as did the social, and political climate of the time.

Light, however, adhered as far as possible to his personal convictions, leaving a unique heritage with an impact that reached far into the future.

Mr. Cheesman, a practising architect with an interest in historical

matters, will discuss both the conventional wisdom and Light's wisdom as well as aspects of real and potential heritage arising from Light's approach.

FRIDAY, SEPTEMBER 2: LECTURE - DR. GARRY SCROOP, "THE HISTORY OF THE PHONOGRAPH, WITH DEMONSTRATION OF EARLY MACHINES".

A lecture/demonstration of the history of the talking-machine industry will be given by Dr. G. Scroop. It will begin with Edison's invention of the phonograph in 1877 and highlight the major developments thereafter. Particular attention will be focussed on the early formative years and wherever possible examples of classic talking machines and their records will be demonstrated. These will include a tinfoil and Edison cylinder phonograph, an HMV trademark gramophone and dog, early children's gramophones, a clockwork pocket gramophone, various accessories and special records. The presentation is intended to be light and entertaining providing a few interesting snippets for the historian laced with sounds and images from a bygone era.

WEDNESDAY, 21 SEPTEMBER: TALK - MR. TREVOR SCHAEFER, "TREATMENT OF GERMANS IN SOUTH AUSTRALIA DURING THE FIRST WORLD WAR".

Mr. Schaefer, a member of our Society, will speak to a meeting of the Goethe Society at The University of Adelaide's Staff Club at 8 p.m. on the above topic which formed the basis of his 1982 Honors History Thesis. Under the supervision of Dr. Bill Gammage, Mr. Schaefer researched the effects of the somewhat excessive patriotic zeal of the time on the Australian-German community, particularly how various individuals were affected by the closing down of all 50 Lutheran day schools in 1917. To this end, he conducted some 30 odd interviews with former students of these schools now living in Hahndorf, Lobethal and the Barossa Valley. Although the impact of the First World War on the resident German population of South Australia is a theme that has been discussed previously, the closure of the Lutheran Schools has not been examined in any depth before, and this, plus the use of oral history techniques, should make this talk an interesting lecture.

HISTORICAL SOCIETY AFFAIRS (INCLUDING REPORTS OF RECENT EVENTS)

REPORT ON APRIL MEETING - THE PROPOSED MIGRATION AND SETTLEMENT MUSEUM OF THE HISTORY TRUST OF S.A.

At the April meeting, Margaret Anderson, Curator of the planned Migration and Settlement Museum, provided her listeners with details of this exciting and timely project.

The concept arose out of the 1981 report, by Robert Edwards, on Museum policy and development in South Australia, which included a recommendation that an Ethnic Museum be established in part of the Destitute Asylum complex off Kintore Avenue.

Subsequently the entire area, consisting of four buildings dating between 1865 and c.1885, was allocated to the Museum, which is charged with preserving "the rich and diverse cultural heritage of South Australia and its people", and increasing "public understanding, awareness and appreciation of that heritage".

When it is realised that 24 percent of South Australian families were born overseas, it can be seen there is tremendous scope for preservation of their heritage - not only for the benefit of various ethnic migrants of more recent times, but also for those whose forebears were new arrivals in South Australia several generations earlier.

Several working parties within the History Trust have been examining the successive waves of migration which have taken place into the 20th century, including the effects of two world wars, and conflicts in Asian countries. From this will develop thematic displays depicting settlement patterns, specialist collections and so on. In the meantime, the prime concern is to supervise the restoration of the old Destitute Asylum buildings to ensure the historic integrity is preserved.

[There is a full account in the Society's May Newsletter of the 'archaeological rescue dig' that took place on the site of part of the Destitute Asylum building, the State's first public institution.]

Margaret Anderson concluded by stating that, although the Ethnic Museum is still in its infancy, she has been greatly encouraged by the interest which has been aroused by the undertaking, scheduled to be completed by 1986. Ms. Anderson replied to numerous questions from the audience, after which a vote of appreciation was carried for her interesting and informative address.

Richard Kearns

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REPORT ON JUNE MEETING - ABORIGINAL HISTORY AND MUSIC

On Friday, 3rd June, the Society enjoyed the experience of a special program provided by members of the Centre for Aboriginal Studies in Music (CASM).

CASM is a music and multicultural school established in 1972 as the result of the work of Dr. C. J. Ellis in her music research among the Pitjantjatjara tribes and urban Aborigines. It is now fully integrated by the University of Adelaide into the official activities of the University, and is the only Centre of its kind in Australia.

The principal objects of CASM are to provide courses in Aboriginal singing and music, to develop the urban people's interest in tribal traditions, and to foster the integration of the best of both Western and Tribal culture and music. There is also a very practical aim, that is, to provide work opportunities by training students as music teachers, or by forming musical groups to take their place in touring circuits and other venues, both State and inter-State.

At the gathering on 3rd June, held at the Adelaide University Student Union Cinema, Mrs. Leila Rankine, chairperson of the teaching staff, provided details of the role of CASM, and the development of both tribal and urban music. Mrs. Rankine has played a prominent part in Aboriginal affairs for many years, and is a member of a number of Boards and committees at University, State and Federal level.

Mrs. Rankine then rendered a selection of her poems, which featured her childhood days and great love for the Coorong, the birds and the plants - together with social issues, and "What it is like to be Black".

Mr. Ben Yengi - Bachelor of Education and former secondary school teacher in Uganda - explained the background prior to the formation of CASM, and the struggle to obtain official recognition of the need to encourage urban Aboriginals to learn their tribal music, as well as that of Western society.

Mr. Yengi introduced Mr. Minyungu Baker, who is an Indulkana Tribal Elder, and Senior Lecturer in Traditional Aboriginal Music. Tribal Elders Mary Padilla and Betty Tjunapa also represented the Indulkana people. Society members were invited to join the tribal circle and participate in a group of Aboriginal songs, actions and rhythm clapping under the leadership of Mr. Yengi and Mr. Baker. Some time was spent in ensuring that those of us who took part correctly chanted "Inma Nyi Nyi" from the Zebra Finch bird corroboree.

Monty Lovett, singer and songwriter, then rendered several of his compositions in Western style, which he accompanied on a guitar - the first being dedicated to his wife, followed by the experiences of a 'black child' from the country coping with city life.

Finally, a group of students from the Torres Strait Islands provided lively tribal dances to the beat of hand-drums: the Torres Strait students were Getano Bann, Joseph George, Leslie Daniel, Henry Daniel, Josaline Savage and Mary Daniel.

At the conclusion of the programme questions were invited from the audience to which Mrs. Rankine and Ben Yengi responded. A vote of thanks was proposed, congratulating CASM on the concept of its objectives and the progress being achieved, and thanking the CASM representatives for allowing those present to share a unique and memorable occasion. The resolution was carried with sustained applause.

Richard Kearns

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ORAL HISTORY ASSOCIATION OF AUSTRALIA (SOUTH AUSTRALIAN BRANCH)

Oral history is booming in South Australia and perhaps the hardest task that the committee of the South Australian Branch of the Oral History Association has set itself is to keep in touch with that rapid growth.

It was, consequently, a blessing in disguise when responsibility for the Association's Third National Conference and Biennial General Meeting was forced upon the S.A. Branch in February this year. After three months of hectic preparation not only was the Conference, held on 14th and 15th May, pronounced an unqualified success, but we had benefitted immensely from the knowledge and contacts gained in the process.

The programme was devised to exemplify the great diversity of uses to which oral history techniques are being applied today; in education, academia, Aboriginal studies, local history, film and video. Our Association will share some of these stimulating papers with the Historical Society in later issues of this Newsletter. The first should be Margaret Mudge's contribution to the Oral History and Education segment of the Conference, entitled "The 'Childhood Then and Now' Project at Findon High School". Margaret held us spellbound as she read excerpts from her Year 10 students' interviews with their parents and grandparents of many different cultural backgrounds.

Our long awaited Oral History Handbook was launched at the Conference. The Oral History Handbook has been compiled to meet the ever increasing demands for practical information that our committee receives weekly. The Handbook has sold rapidly, necessitating a second print run, and its adoption nationally by the OHAA seems assured.

The future of the S.A. Branch of the OHAA looks healthy - and hectic. Members will conduct workshops and seminars in Adelaide and as far away as Cummins and Clare in coming months, for a diversity of organisations, including the National Trust, Women's Agricultural Bureau, D.F.E. and W.E.A.

Moreover, our submission to the Jubilee 150 Board, made almost two years ago, is on the verge of implementation. Our Project, "South Australia Speaks", will involve individuals, schools and service organisations throughout the State in the collection of the memories of our most elderly citizens.

All that remains to culminate what promises to be an exciting and satisfying year for those involved in the promotion of oral history in South Australia is to finally convince the State Library of the urgent need for upgrading the Oral History Collection, currently held in the Archives, and instigating an on-going, government-funded oral history programme in South Australia. In this, as in all our endeavours, we anticipate success.

The Oral History Association of Australia (S.A. Branch) can be contacted c/- The History Trust of S.A., Institute Building, Kintore Avenue, Adelaide, 5000.

Beth Robertson
President OHAA(S.A.)

NOTICES

BREWING MUSEUM

"The South Australian Brewing Company Limited plans to establish a Museum at the Southwark Brewery for the display of Historical Aspects of the Brewing and Hotel Trade, since the founding of the industry in the State around the mid-1800s.

Items of interest associated with the early periods of Brewing (thermometers, gauges, vessels, control of basic raw materials such as malt, sugar and hops), Trades (cooper's tools, casks, engineering patterns etc.), Early Beer Bottles, Draught Beer drawing equipment and Hotel Paraphenalia (advertising material, menus etc.), with early photographs of these times suitable for eventual display, are required.

There are many old Hotels still operating in South Australia and Broken Hill, while items from earlier licences may be stored privately. Certainly there were many breweries established throughout South Australia - at Melrose, Clare, Burra, Quorn, Laura, Port Augusta and Kapunda to name only a few early locations.

If you have items that you consider would be of interest, could you please forward them to the Brewery or alternatively advise so that arrangements can be made for their collection.

Every donation will be acknowledged, and in due course, if displayed, will be identified with the donor.

Collection points at the Brewery for receiving items are as follows:-

Reception at The South Australian Brewing Company Limited,
Head Office,
224 Hindley Street,
ADELAIDE. S.A. 5000

or -

Reception at The South Australian Brewing Company Limited,
Southwark Brewery,
107 Port Road,
THEBARTON. S.A. 5031.

For further information, telephone the offices of the Personal Assistant to the Managing Director (Mr. D.B. Pearce) or Head Brewer (Mr. J.V. Harvey) on 352 6033."

Direct all correspondence to Brewing Museum, The South Australian Brewing Company Limited, G.P.O. Box 1472, Adelaide, S.A. 5001.

COACH CONSTRUCTION

Access to scale drawings, blueprints, plans, sketches and detailed photographs of Australian coaches, especially Australian adaptations of the American Concord coach used by Cobb & Co., is sought by

Mr. Chris Wassink,
3 Hastings Street,
Seaford. S.A. 5169.
Telephone: 386 1789 (after 5 p.m.)

NEW BOOKS & PUBLICATIONS

Vice in a Vicious Society:
Crime and Convicts in Mid-nineteenth Century New South Wales
by
Michael Sturma
(hardback \$29.95)

"Between 1788 and 1840 about 80,000 prisoners were transported to New South Wales. In 1838 the chairman of a British select committee on transportation stated that there existed in Australia 'a state of morality worse than that of any community in the world'.

Colonial New South Wales has generally been viewed as a 'vicious society'. Its crime rate being the legacy of convicts who corrupted community morals, leaving a lasting imprint on the Australian character.

In Vice in a Vicious Society Dr. Sturma challenges this stereotyped view. With hitherto unused statistical and literary evidence, he indicates that the degree of criminality and vice in the nineteenth century has been both exaggerated and misunderstood.

This study concentrates on the years from 1831 to 1861. It deals with two areas of colonial experience largely neglected by historians - crime and the social consequences of conviction.

Attention is given to various instruments of social control, in particular the police and the magistracy. Crime and vice are seen not simply as the products of New South Wales' convict origins but of social conditions, economic experience and the nature of law enforcement. Beliefs were coloured by domestic class jealousies and resentment against the social and economic mobility of ex-convicts. It was a widely held belief that there existed a distinct criminal class, and that criminal traits were hereditary and could be contagious.

Dr. Sturma questions Australia's supposed convict legacy. He contends that the New South Wales colonists' obsessive concern with respectability and with overcoming the stigma of their convict

origins has proved to be of more lasting and profound significance than convictism itself.

This very readable book is not only a revisionist interpretation of crime and convictism in colonial Australia, but also an elucidating exploration of colonial society through the medium of criminal records.

Dr. Michael Sturma studied history at Centre College, Kentucky, U.S.A. and at the University of North Carolina. He was awarded a scholarship to the Australian National University where he completed his Doctorate of Philosophy in 1980. He is now Tutor in History at the University of New England.

* * * *

Fever, Squalor and Vice:
Sanitation and Social Policy in Victorian Sydney

by
A. J. Mayne
(hardback \$30.00)

"Alan Mayne's Fever, Squalor and Vice is about the dirty, dangerous society that inhabited places (like the Rocks) before the seamen, wharflies and prostitutes moved out and the redevelopers got to work.

...traces the history of the fitful and often thwarted campaign by nineteenth century medicos and politicians to cleanse the slums and elevate their people.

...admirably cool and penetrating analysis of Sydney's nineteenth century slum problem.'

Graeme Davidson, The Age, 5 March 1983

The pressures of mass urban living, particularly ill-health and poverty, were a major problem in the larger cities of the world during the last decades of the nineteenth century.

Sydney was no exception. The city faced the dilemmas of how best to overcome the combined health and social problems associated with an increasing population.

Fever, Squalor and Vice is a study of how these problems were identified and of the ways in which people sought to resolve them. It focuses on the inner city areas of Sydney, between the years of the disease alarms early in 1875 and the smallpox epidemic of 1881. From that vantage point it views the broader sweep of time before the mid-century until the early 1890s.

Chronic urban ill-health was a continuing source of anxiety, particularly the fearful levels of infant mortality. The resulting sanitary investigations by earnest interest groups, threats of epidemic disease, the alien, menacing subculture of slum-dwellers, the halting progress of parliaments and local government, and the inhibitive measures by vested interests are recorded in this detailed

examination.

Late in the century philanthropic schemes for rehousing slum-dwellers and paternalistic projects to assist the poor towards self-improvement and respectability languished. Instead slum clearance works were designed to scatter these urban lower orders and to blot out the insanitary neighbourhoods where they lived. Only gradually did housing emerge as a permanent element of social policy.

Dr. A. J. C. Mayne has worked as a research scholar in the Department of History at the Research School of Social Sciences and as a tutor in the Department of History at the University of Queensland. He is currently a post-doctoral member of Darwin College in Cambridge, England, where he is a visiting scholar in the faculty of History.

Both of the above titles are available from Sales Division, University of Queensland Press, P.O. Box 42, ST. LUCIA. Qld. 4067.
N.B. - Post free if remittance enclosed or bankcard used.

ERRATA

7 June 1983

Dear Ms Aeuckens,

I write to correct a couple of errors that crept into Dick Kearns' account of my talk to the Society on 4 March. He wrote his note partly from a letter I sent him, at his request, and I suspect that's where the mistakes got in, via my overcryptic notes.

They are:

1. The Adelaide Circulating Library ceased to function in 1975, not 1972 as he has it.
2. The comment about the use of the Morgan Thomas Bequest of 1903 and the Friends of the Public Library after 1932 implies that the money was spent on books for country circulation. This was not the case: Morgan Thomas & Friends of the Public Library funds were always spent solely on books for the Reference Library. Prior to 1938, when the Country Lending Service was initiated by the Public Library, the country book box service was in the hands 1910-1970s of the independent Institutes Association. The Public Library had severed all connection with country box circulation when the Institutes Association was formed in 1910.

All the best,

Carl Bridge.

BOOK REVIEWS

The Legend of the Nineties by Vance Palmer.
Currey O'Neil, 1983, 156 pp. \$19.95.

This book was first published by Melbourne University in 1954 and the author died in 1959.

Currey O'Neil's new printing of the book is lavish. There are twelve colour plates which illustrate the works of such artists as Frederick McCubbin, Sir Arthur Streeton and Tom Roper; typesetting is generous on high quality paper and the profuse black and white illustrations are excellently reproduced.

Admirers of Vance Palmer, students of Australian history and collectors of high quality Australiana will all find this a welcome addition to their library for the reasonable price of less than \$20.

* * * *

Sun Pictures of Victoria: The Fauchery-Daintree Collection, 1858, text by Dianne Reilly and Jennifer Carew.
Currey, O'Neil, Ross Pty.Ltd., on behalf of the Library Council of Victoria, 1983, 143pp. \$29.95.

In addition to an excellent collection of photographs of Victoria, 1857 and 1858, this volume also offers some interesting history on the evolution of photography; for example, the book's title Sun Pictures was a common expression in the late 1850s used to describe what are today called photographs.

The Frenchman Antoine Fauchery, artist, writer and bohemian, collaborated with the English geologist Richard Daintree to produce a series of photographs in monthly instalments for sale to Victorians. They had both become interested in the new science of photography during visits to Europe in 1856. When they returned to Melbourne, Fauchery established himself as a photographer in Collins Street. The photographs are wide-ranging but there is an emphasis on two interesting subjects, the goldfields and Aborigines.

The informative text which accompanies the photographs is supplied by Dianne Reilly, La Trobe Librarian at the State Library of Victoria and Jennifer Carew, a freelance researcher in Australian history.

Currey, O'Neil, Ross has placed the collection in a well produced volume which will be appealing and informative to a large number of Australians.

Jim Faulk

RACIAL MINORITIES AND THE SETTLEMENT OF KAPUNDA, PART 2

III. The Irish at St. John's

Of even greater interest than the history of Baker's Flat is the story associated with the site and ruins of St. John's near Kapunda. This is of considerable significance not only to the history of the Kapunda district itself but to the history of South Australia as a whole. The site became the headquarters of one of the earliest and largest Catholic communities in South Australia. Its growth resulted directly from the influx of Irish Catholics seeking work at the Kapunda copper mines. These mines seem to have been the centre of the first major mining development in Australia and because the mining industry was an important barometer of the condition of early South Australia's economy, the whole area takes on considerable significance.

The large numbers of Irish Catholics who settled in the area seem to have brought with them many of their native customs and practices. In fact, what could easily have passed for an Irish village was established at Baker's Flat near Kapunda, as we have already seen. It consisted of a considerable number of whitewashed, thatched cottages and most of its residents were active members of St. John's parish. The contribution such an Irish settlement to the history of South Australia would seem just as worthy of research and commemoration as those of the more frequently studied German settlements. Unlike the Germans, the Irish left little in the way of physical remains. Nothing substantial is left of Baker's Flat, for example. This would seem only to increase the value of the substantial remains at St. John's. The site and ruins of St. John's are also quite clearly linked with the early development of the Catholic Church, and through this with developments in the field of education.

The Catholic Church and Education

St. John's was one of the church's earliest centres of activity and the whole Kapunda area for a time was the largest rural Catholic community in South Australia. It may be of some interest to note that the first priest appointed to the new church was also in fact the first Catholic priest to die in South Australia. **Father Fallon** is buried in nearby St. John's cemetery.

Kapunda and St. John's also had close links with the teaching activities of the order of the **Sisters of St. Joseph**. Schools were conducted in Kapunda itself, at Baker's Flat, at St. John's, at Bagot Gap and at nearby Greenock. The founder of the order, **Mother Mary McKillop** seems to have visited Kapunda and St. John's on several occasions and to have kept in close touch with the nuns there. It was she who supervised the alterations to St. John's when it was decided to convert the site and buildings into a girls' reformatory in 1897. The layout of the reformatory buildings, which can be deduced from the ruins and from contemporary descriptions, throws considerable light on attitudes to the care and training of girls under the child welfare laws. The two cells and the drawings in them, some of which seem to be made by inmates, would seem of particular interest. However, this strong connection between St. John's and the founder and work of what began as a purely Australian religious order would, in itself, seem to lend the site considerable historical significance.

Cemeteries

One other point needs to be made about the significance of the site. It encompasses two early colonial cemeteries. One has only one decipherable stone left and the other is still in use but this should not be allowed to hide the fact that they are a source of a considerable amount of historical information, some of which is not available in any other form. Early cemeteries have been largely neglected, but the proximity of these two to the ruins of St. John's would seem to encourage the concentration of some effort and attention on them.

Site, Buildings and Occupants

The history of the site and buildings of St. John's can be fairly clearly traced, though there are still important developments and periods which remain somewhat obscure. Within four months of the arrival of the first Catholic Bishop in South Australia in November 1844, mass was being celebrated at the Kapunda mines. St. John's became the headquarters of the **Light Mission** of the S.A. Catholic Church. This mission included the present parishes of Kapunda and Marrabel as well as part of what is now Gawler. Its first priest, **Fr. Fallon**, was appointed in 1849 shortly after his ordination in Adelaide and in that same year he had a slab hut erected at St. John's to serve as both presbytery and chapel. The rapidly increasing Catholic population of the area led to the construction of a stone church and presbytery. Work began on these on April 2nd, 1850, when the foundation stone was laid by **Bishop Murphy**, but because many parishioners tried their luck on the Victorian goldfields, they were not completed until April 1854. Bishop Murphy again officiated and the ceremonies were watched by between 300 and 400 people. At the collection an amount of £95 was raised. The architect of the buildings was a **Mr. Abbott** and the builder a **Mr. Farr**. Even by the opening, the windows had still to be glazed and the walls plastered. The buildings were erected on 20 acres of glebe lands, which were granted to the Catholic Church in 1847 by the State government for the purposes of a church presbytery, school and cemetery.

A school had been run by a **Mrs. Moore** in Father Fallon's original temporary chapel and continued by lay teachers with clerical support. The **Sisters of St. Joseph** conducted a school at St. John's from the late 1860s. The St. John's presbytery was renovated and enlarged in 1861 by Fr. Fallon's successor, **Father Ryan**. Fr. Ryan reported proudly to Adelaide that as early as 1862, average attendance at St. John's school was 25. The attendance in 1863 was "pretty good", he wrote, "considering the season of the year being ploughing season when the farmers' children were busily employed at bullock and horse driving". Even after a new church was begun in Kapunda in 1862, St. John's remained the senior church and, until 1866, the residence of the Kapunda priests. In 1862, Fr. Ryan was pleased to receive a visit at St. John's from the newly appointed governor, **Sir Dominick Daly**, whose first act was to enter the church and pray for some time before the Blessed Sacrament. Increasingly though, the parishioners began attending the new church because of easier access. St. John's, in particular, was several times isolated by the flooding of the River Light which separated it from the town. The church was closed and underwent alterations and repairs, being re-opened in the same year. From then on its usefulness steadily declined, though at this stage it is not known when services at the site were finally abandoned.

After a period of disuse, it was decided that the building at St. John's should be used as the basis for a **reformatory** for girls of the Catholic religion under the guidelines set by the **State Childrens' Act of 1895**. The State Children's Council had decided that it was undesirable to have a Boys' Reformatory and the Industrial School in the same buildings at Magill. Because of lack of space, the boys at Magill couldn't be classified suitably, hence the younger boys were forced to mix with the older, more experienced ones, with adverse effects on the younger ones. The Industrial School consisted mainly of girls aged from 15 to 18 and the prospect of boys coming into contact with them alarmed the authorities. The Industrial



THE SITE SHORTLY BEFORE
DEMOLITION - LATE MAY

ARCHAEOLOGICAL RESCUE DIG

Photographer: Stephanie Schrapel



THE EDITOR INTERVIEWING MR.
MCFARLANE, A RETIRED ENGINEER,
ON THE SITE OF THE KINTORE AVENUE
EXCAVATION ON 17 MAY, 1983.

ARCHAEOLOGICAL RESCUE DIG



THE SITE BEING DEMOLISHED - LATE MAY

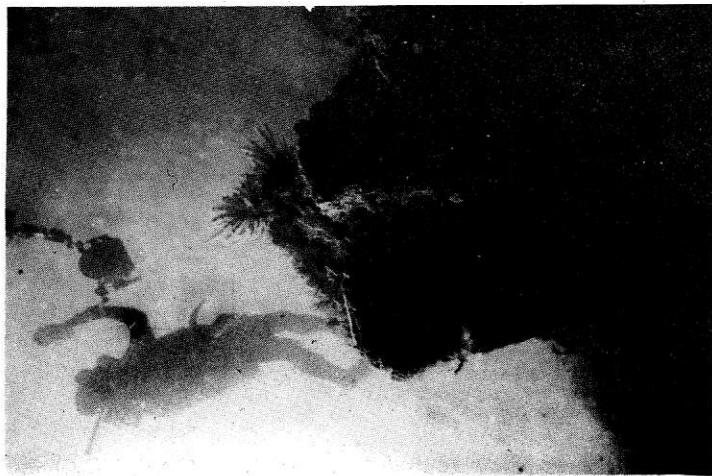
ZANONI HISTORIC SHIPWRECK

Photographer: Bill Jeffrey

BELOW DIVER INSPECTING THE STARBOARD
SIDE WOODEN HULL PLANKING OF THE
ZANONI



ABOVE DIVER DESCENDING WITH EQUIPMENT
TO THE ZANONI SITE



ZANONI HISTORIC SHIPWRECK

BELOW THE RUDDER IS UPRIGHT AND STILL ATTACHED TO THE STERN POST. THE DIVER HAS HIS HAND ON ONE OF THE RUDDER GUDGEONS WHICH IS USED TO SECURE THE RUDDER TO THE STERN POST OF THE SHIP



ABOVE A PICTURE OF THE SHIP SHOWING THE HULL PLANKING AND THE BOWSPRIT

School was therefore moved to the Girls' Reformatory at Edwardstown. The government agreed to turn over to the care of the Church authorities all the Catholic girls in the State reformatory at Edwardstown. They were to be sent to St. John's and supervised by the order of the Sisters of St. Joseph. The Kapunda district was chosen because most of the girls were from Adelaide and their old haunts and associations would be too near to them if the reformatory was set up any closer to the City. For each girl in the new institution, the Archbishop of Adelaide was to receive the sum of 10/- per week from the State. The Kapunda Herald reported that this would mean a saving to the State as the cost per child was more than 10/- per week in government institutions.

Work by the contractor on renovating and extending the buildings at St. John's began in March 1897, according to plans for alterations and additions drawn up by Albert S. Conrad. It had been originally estimated that the work would take six weeks and would cost approximately £300. In fact about £458 was spent on the alterations. Provision was to be made for twenty inmates and a number of staff. The old presbytery was to be converted into a convent for the Sisters of St. Joseph. Alterations to the old manse and Church were completed by the Contractor, Mr. Smerdon, towards the end of April 1897 and several Sisters of St. Joseph arrived to take possession of the buildings. Work on extensions to the buildings seems to have continued through May 1897. The Kapunda Herald of that month described the work which had been done. The original church building was selected as the most suitable area to be used as a dormitory and the inside of the walls was plastered. Two bathrooms were erected adjoining the back of the dormitory and a high galvanized iron fence was built to enclose a yard from the dormitory to the house. In the house itself, one of the front rooms was set aside for the girls. The remainder of the house was to be used for bedrooms, a storeroom and a kitchen.

The first 10 girls were sent by the secretary of the State Children's Department from the reformatory at Edwardstown in June 1897. They travelled by train under the care of the reformatory Matron and two of the Sisters of St. Joseph, who were to work at St. John's. Sister Helene was appointed the first matron of the new institution and was given the support of four sisters. During the time in which the reformatory operated, it accommodated between twelve and twenty-one inmates in any one year and seems to have been allowed to maintain its complement of five sisters.

In addition to the contracted work, Mr. Smerdon had erected a verandah on the front of the old presbytery. The total cost of the alterations amounted to approximately £1,000, with all this being met by the Catholic Church since the State government made no contribution other than the 10/- per week per inmate.

A little over two years after these original alterations, further work was carried out at St. John's. Under a contract of £495, Mr. E. James of Kapunda added a dormitory of 8839mm x 6096mm, a Sisters' room 3936mm x 3356mm and two cells 1829mm x 1829mm. The bishop, Dr. O'Reilly, had originally expressed the hope that "there would be little of the prison-like confinement at St. John's", and that the sisters "would govern the girls more by persuasion than restraint". This hope seems to have been dashed in 1898 and 1899 when seven girls absconded, resulting in the building of the two cells and a second-class dormitory. The matron blamed the escapes on the lack of adequate accommodation for proper classification and separation. Continuing attempts to escape by the inmates also led to the erection of a metre high jarrah and iron fence on the northern side of the buildings. The Reformatory proved overall an expensive undertaking for the Catholic Church. The highest annual expenditure was in the year ending June 30th 1903 when it was £546/4/5, the lowest 1898 when it was £321/18/1. The matron's comment in 1906 was that "notwithstanding that the place is a pecuniary loss, the archbishop is never tired of the good work".

Some details about the inmates themselves are known. It was reported that by 1900 the institution had received 27 girls. Of these, 12 were finally sent out in service; one was sent to the penitentiary at Abbotsford in Victoria; and the rest were returned to their parents. The matron often had difficulty in finding situations for the girls in Catholic homes. Girls available for service were advertised in the Catholic newspaper *The Southern Cross*. In 1903, the matron classified the results at St. John's as "9 girls in situations doing well, 3 girls at the convent of the Good Shepherd in Victoria and doing well, 4 girls returned to parents, 10 girls in the school and promising well, 5 girls not so well and 3 failures". A considerable proportion of girls had to be re-admitted to the reformatory. Between 1901 and 1909, the newly committed girls were classified as "11 uncontrollable, 5 neglected, 2 committed for unidentified misdemeanors, 6 for larceny, 2 as destitutes, 1 for having unfit guardianship and 1 on remand". It seems that nearly half those committed, whose ages ranged from 13 to 17 years, were sent in as a result of drink problems and that most were from Adelaide. At St. John's they were employed in domestic activities, in the making of shirts for stores in Kapunda and in laundering, as well as receiving their education from the nuns. In 1904, the matron reported that the inmates had made 268 articles of clothing, including 225 undergarments and 43 dresses. The girls also worked in the gardens at St. John's, which had a vegetable garden, fruit trees, and a dairy, as well as fowls.

A report of 1900 also gives some description of the uses to which the buildings were put. By 1900, the old church had been divided into a chapel and a dining room and workroom. The chapel contained an altar above which was a stain-glass window of St. John, and several pieces of furniture donated by **Mrs. R. Barr-Smith**.

After disputes with the officers of the State Children's Department, the Archbishop of Adelaide decided that care of the reformatory's inmates should be handed over to the State and that the nuns should be withdrawn. This decision was made in November 1909, and accordingly, on November 29, officers of the State department arrived and supervised the transfer of the inmates to the Redruth Girls Reformatory near Burra. The nuns returned to Kensington and the site and buildings of St. John's were completely abandoned. No further use was made of them except as a source of revenue, and the buildings gradually began to deteriorate.

Auction

The auction list published after the closing of the reformatory gives further idea of the contents of the buildings at St. John's and of the activities carried on there by the nuns and the inmates. The auctioneers were **Coles and Thomas**.

3 horses, 4 good dairy cows, covered wagonette and harness, 900 sheets of galvanised iron (nearly new), mostly 7, 9 and 10 lengths; 800 feet 1½" iron piping, guttering, stands and taps; force pump and piping; large quantity of Jarrah and Oregon timber (mostly 10 and 12 ft. lengths); quantity of Kauri pine boards; 1 1200 gal. G.I. tank; 2 100 gal. tanks.

Household furniture, etc.

Comprising bookcase and desk combined, large wardrobe press, linoleums, 2 couches, 30 chairs, fenders and irons, 4 half-tester bedsteads, 24 single bedsteads, 2 wire stretchers, 28 flock and Kapoc mattresses, 62 pillows, 9½ doz. pillow cases and slips, 82 pairs blankets, 70 pairs of sheets, 24 Counterter's stove, 2 fountains, 17 enamelled basins and fixings, Huon pine chest drawers, large pine linen press, 1 fixed press, dresser, large double and single safes, enamelled plunge bath, domestic tubs, Metters

Stove, flour and bread bins, separator, 2 ladders, churn, 2 large eight-day clocks, mangle and wringer, washing trough, etc., 2 copper boilers, wheelbarrow, large showcase, Wertheim's sewing machine, hand sewing machines, pictures and statues, general kitchen utensils, and a host of sundries.

The Future of St. John's

The ideal, of course, would be the restoration of the entire building complex at St. John's as an example of church, school and reformatory building in the second half of the 19th century. However, since only its foundations and a small portion of wall remain, the church building is beyond restoration. The substantial nature of the remains of the main building would possibly offer some scope for restoration but it would probably require considerable financial expenditure, which in itself would be impractical.

Some obvious work, could, however, be undertaken. The site is in the advanced stages of neglect and some work of a cleaning nature would improve its appearance considerably. The possibility of providing some form of roofing for the main building to prevent further decay of the walls and interior should also be considered. There would also seem to be a great need for a more effective fencing of the site, including the original cemetery on the hill nearby, to prevent the vandalism of both humans and wandering livestock.

* * * *

IV. The Germans and Bethel

German migrants began settling in the Kapunda district in the 1850s, and the first major centre of German population was established at Bethel (meaning 'Place of God') on the periphery of the Kapunda area. The settlement was established by **Pastor C.S.D. Schondorf** of Light Pass. He has been made the offer of a loan to purchase land and began his search with four criteria. The land had to be good farming land, have water available, have a supply of timber, and be not too great a distance from a market for the sale of the parishioners' produce. The area he chose was six miles west of Kapunda and he purchased 1912 acres for £3,214. He then sold the land to church people for £2 an acre, mostly in 70 and 80 acre plots. Schondorf kept 70 acres for himself. The 70 acre plot in the centre of the area was to be used for a church, a cemetery and a school, as well as houses for the residents. The cornerstone of the church was laid in 1856 and the whole congregation worked very hard in that first year to build homesteads and church buildings and to prepare the land for farming. The settlers themselves all belonged to the Moravian Church, which had its headquarters in Germany and was a quite distinct form of German Lutheranism.

Home from Home Dreams and Harsh Realities

The original intention was to establish at Bethel a town based on the form of the German towns from which they had migrated, with small farms surrounding it. For this reason tradesmen were encouraged to set up business. At one stage there was a carpenter, a blacksmith, a bootmaker, a locksmith and a tailor all working at Bethel. There was, however, no general store and the women had to travel to Kapunda to sell their butter and eggs and to buy flour and sugar.

The idea of establishing a town was soon abandoned, though, since it became obvious that the individual farms were not large enough or sufficiently fertile to support a large population clustered in one area. Increasingly neighbouring farmers began buying each other out

to ensure economic viability of their holdings. Some families moved to Yorke Peninsula and established another Moravian community. Still more small Moravian communities were also established, mainly in family groups, at Allendale and Bagot Well, though those at Bagot Well worshipped at Bethel whenever possible.

After the idea of a town was given up, the Germans settled down to establishing a tightly knit rural community. Most were concerned with mixed farming, growing wheat, keeping pigs, sheep and a few dairy cattle. The task of the first settlers was enormous. They had to clear the scrub, plough the land and begin cropping. With the aid of oxen, the whole family would work in the field. The women were particularly noted for their strenuous efforts in the field by day and cooking, cleaning and attending to the children at night. Conditions in the early years remained fairly primitive. Water was stored in underground tanks and had to be carted daily to the house. Brick ovens and open fires were used for cooking and lard on bread was the most commonly used food to fill the children. Butter was made and sold in Kapunda to pay for flour, sugar and other foodstuffs. It was used in the home only for Sunday dinners and for visitors.

The settlers also found it difficult to adjust to South Australian conditions, since the land was not as fertile as that which they had worked in Germany, and the climatic conditions were of a different nature. They had also to face the ever present problems of lack of water, extremes of temperature, dust storms, fires and all the other difficulties of rural life in South Australia.

The Moravian Church

The Moravian church was the centre and life of the community. It was the focus of all the religious and much of the social life of the early settlers. The building of the church itself received as high a priority as the building of homes. The first Bethel church was on a site 200 yards from the present church and was a thatched building with backless pews on which to sit. A new building was soon erected to deal with the greater number of people moving to the area. The first church became the manse for the pastor and the new building, with a slate floor and fireplace was used as a combination schoolhouse and church. This served the parishioners until 1895 when the present church was erected, using stone quarried at nearby Steinthal. In addition to the manse and church/school there were other buildings used as a post office and rooms for the teachers to board in.

The Bethel congregation was not entirely free from religious problems in the period before the turn of the century. After serving 20 years, Pastor Schondorf sought a replacement from the Moravian church headquarters in Germany. In answer to his request Pastor L. A. Jacobi arrived at Bethel in 1876.

A Community Sundered

After a short retirement, Schondorf recommenced his activities as pastor, baptising children and holding confirmation classes for the children of his friends. The result was a split within the Moravian congregation at Bethel. Jacobi refused to recognise baptisms performed by Schondorf and expelled him from the Moravian Church. Attempts from Germany to heal the rift failed and Schondorf even began performing marriages, gathering around him his own small breakaway congregation. The whole dispute was further worsened by land tenure complications. Portions of the Bethel congregation's holdings, including the land on which the church itself was built, were held in Schondorf's name. When the split occurred he reminded the congregation of this and the Bethel parishioners were forced to purchase land from Schondorf.

Schondorf himself had not only given the area its name, but much of its early character. He was minister and school teacher, matchmaker and virtually absolute ruler of Bethel from its inception until the split. A man of enormous determination and personality, he attempted to supervise all aspects of his parishioners' lives, even to the point of arranging marriages for the young people. It was a practice in his day to ask the pastor's permission to marry; and permission was far from automatic. On several occasions Schondorf refused to allow couples to marry, often suggesting an alternative match.

Whatever else he may have been, the pastor was a charismatic man with the determination necessary to get a community going. Many of the early families had moved to Bethel simply to remain with Schondorf's congregation. After the split some remained loyal to him and continued to attend his church in exile centred on his home not far from the Bethel church. Here he carried on all the duties of pastor and established his own cemetery where he himself was buried.

The strained relationship between Schondorf and Jacobi continued until 1887, when **Missionary Hagenauer**, who had been sent to Bethel with this object in view, succeeded in drawing them closer together and gradually brought about a reconciliation. Pastor Jacobi served on as minister to the Bethel congregation until his death in 1891. In the following year **Pastor P. Buck** arrived from Germany, but on his return to Germany in 1907, the congregation proved unsuccessful in all its efforts to acquire the services of a new Moravian minister. As a result it severed its connection with the Moravian Church and became a congregation of the Lutheran Church (Immanuel Synod A.A.G.).

Customs and Traditions

Bethel was one of a very small number of Moravian Lutheran settlements in Australia and as a consequence was marked by the continuation of a number of traditions and customs quite distinct from or not retained by the Lutheran congregations which were established. One immediately obvious custom was that of segregation of the sexes. This is reflected in the organisation of the oldest part of the Bethel cemetery. Men and women were buried in separate sections, divided by family groups. Segregation was the practice in church services as well. The Bethel church even had two exit doors. One for the men was opened first and then closed before the ladies' door was opened. Until fairly recently, the men took communion first followed by the women. The Moravians also held two festivals during the year - the Young Ladies' Festival and the Young Gentlemen's Festival. On each of these festival days there was a service held in the morning, attended only by those involved in the festival activities. A picnic was then held, and in the evening there was a further service attended by the whole congregation.

The Moravian Church was also noted for the very strong community nature of its congregations. This, in part, accounted for the marked success of the Bethel families in establishing a strong community. The result is that Bethel remains a tightly knit but friendly community, aware of its history and proud of its traditions.

V. The Germans at Steinthal

Bethel was not the only German settlement in the Kapunda district in the 19th century. For about thirty years a congregation existed centred on the church of Steinthal about 2 miles south-west of Bethel. The congregation was organised in 1872 and a church built on land donated by local carpenter **Peter Doecke**. It was a pug building, whitewashed with lime and with a thatched roof. Inside were a small number of backless pews to seat the congregation which seems to have numbered between 30 and 40. A school was also run in association with the church and nearby the Steinthal cemetery was laid out. By the turn of the century the

number of people in the congregation had dwindled and since it was a Moravian church strong links were maintained with Bethel. In 1909 the two congregations affiliated and the Steintal church was abandoned. All that remains today is a small cemetery and the remains of the stone stable building.

Robert Nicol

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GLENELG'S SOUTH ESPLANADE

[During the last year or so interest has once again focused on Glenelg with a number of developments such as the "Magic Mountain" and Saltram Towers being completed, and other ones begun. Readers may be interested to know that a Heritage Study of the Council area was undertaken in 1982/83 and the results of this study are given in a report which may be viewed at the Heritage Conservation Branch, Department of Environment and Planning, 7th Floor, 55 Grenfell Street, Adelaide. With the recent advertisements in The Advertiser relating to the sale of "Stormont" and the "Oriental Hotel", Miss Dulcie Perry, member of the Glenelg National Trust and conductor of the popular Heritage Walks there, has kindly written the following brief article on some of the properties of the South Esplanade. Editor]

The site of the 1840 Pier Hotel, Glenelg, is assumed to have been the corner of Moseley Square and the South Esplanade. The licensee, E. Catchlove an Adelaide Builder, held the licence for one year only. No more is known. At that time it was anticipated that Glenelg's jetty would be constructed at the end of the Bay Road, and the Reed Hut, licensed in 1839 served that part of the township. While records of land transactions verify the position of the Reed Hut, others have not been found to confirm the site of this earliest of the Pier Hotels.

Jetty Road was the southern boundary of the original township as surveyed by Light, Finnis and Co. in 1839. Further south again extended Section 204, originally owned by the South Australian Co., and Section 205, purchased by Christopher Rawson, a resident of England. Each of these 134 acre sections came under the control of the Glenelg Council in 1855.

In 1846 **Henry Moseley**, builder, leased those five acres of Section 204 which extended along Jetty Road from Moseley Street to the South Esplanade and south from Jetty Road for about 200 yards. His stone house and shed were recorded as being "near the sand hills", when, as a shareholder of the Seaside and Rural Building Association, he became the owner of this land in 1854. However, as the sandhills in those days continued inland, it would seem from Glenelg Council records that Moseley lived on the site of the present Manson Towers.

Beyond Moseley's southern boundary was the 5 acre property of **Dr. Kent**, medical practitioner and founder of the Kent Town Flour Mill. His 8-roomed brick house, known to have been standing in 1853, was set 11 feet back from the foreshore until its demolition in 1855. It is unlikely that Kent ever served the residents of Glenelg professionally, unless his attendance was requested at the Governor's summer residence on the corner of Adelphi Terrace and the Bay Road, for Kent was medical adviser to the Vice-regal family; it is reported, however, that his partner, Dr. Grosse, "did all the work".

Another house owner near the seashore was one **Archibald Jaffrey**, draper of Adelaide, whose 1853 dwelling (located on an 8 1/2 acre property) stood until 1885, when it was replaced by "Saltram", now also demolished.

Two rooms which formed a cottage built behind the first tier of sandhills for **William Gurr** in 1856 have been retained within the comfortable home, number 17 Robert Street. That part of the house must surely be the oldest remaining relic of Glenelg's early foreshore.

It was **Henry Moseley**, however, who provided the catalyst for the development of the South Esplanade. In 1855, after resigning from the Brighton District Council, on which he had served as councillor, he set off for England to "secure plans for a first class hotel", and to import "the principal materials in carpentry and iron work and furniture direct from the Old Country". His Pier Hotel was completed by Christmas 1856 at a cost of £7,000. With the opening of the jetty on the present site in 1859 and the upgrading of the Bay Road at the cost of £10,000 during the 1850s, some expansion was inevitable within the township of Glenelg.

Moseley was also the instigator of the building of the seawalls, first northwards from the jetty to the Bay Road, and then progressively southwards from the front of the Pier Hotel to as far as Pier Street. In May 1873 the Railway line from South Terrace to Glenelg was opened; the contractor being none other than Henry Moseley himself.

Soon after the upgrading of transport to this favoured seaside resort (a variety of omnibus services had previously operated) a succession of fine houses, some architecturally designed, arose along the seafront.

"Seafield Tower", built in 1876 as two self-contained 15-roomed residences for **Henry Ayres** and **Thomas Elder**, was the first of the grand buildings on the South Esplanade. The presence of these distinguished public figures made quite an impact on the social life of Glenelg; their homes were well staffed, they entertained often, and they promenaded with their guests formally dressed for dinner along the Esplanade on summer evenings. As Commodore of the Glenelg Yacht Club, Thomas Elder also promoted one of the first sporting clubs of Glenelg.

The proprietor of The Register, **William Kyffin Thomas**, built a 20-roomed house with extensive grounds in 1878; its cast iron railings on the balcony, verandah and garden wall making it quite distinctive. Thomas's ambition to entertain his many friends at this home was not realised, however, as he died that very same year. **William Pile**, a successful grazier, then bought the property, adding more land and another two rooms. One of these 1881 rooms is a lavishly decorated ballroom with plaster friezes and an alcove adequate to accommodate a group of musicians. A crest of no significance has been affixed to the eastern external wall of this room. This building still survives today as the "Oriental Private Hotel".

"Dundrennan", now threatened with demolition, occupied the southern corner of Kent Street. It was completed in 1885 for **David Duffield** of Gawler; his wife gaining the reputation for hosting bright parties to which members of the Governor's family were guests. Son Kenneth, a producer of musical comedy, favoured celebrations at the conclusion of the season of an entertainment at the Theatre Royal; on these occasions the house was filled with the cast and the orchestra who feasted, danced and sang well into the morning hours.

"Glenara", a gentleman's residence with its fountain, sundial and sunken garden has stood at the southern corner of Robert Street since 1873. When **William Hill** originally occupied it, this home had far fewer rooms, but extensions were carried out in 1876 according to plans prepared by English and Rees, architects of "Seafield Tower". The tower and the verandahs are still later extensions. Inside, the ceilings, cornices and mantelpieces exhibit a high standard of craftsmanship.

Moving back along the Esplanade to Jetty Road, many older residents of this State may have happy memories of holidays at Glenelg as guests of the "Family Hotel". Groups of local citizens have met there for years to reminisce and share news of friends in the Bar, with furnishings reflecting the age of the building. Fishermen, their catch unloaded onto the awaiting trucks along the jetty, found the hotel a welcome refuge after a week in their fishing craft. This hotel, built in 1873, was extended in stages until it became a 40-roomed inn in 1916 but its original facade was faithfully retained and additions to the balcony were also kept in harmony with it. It looked what it in fact was – a Colonial Style hotel, and many will lament its demolition in June of this year.

It is reassuring to learn that the S.A. Heritage Unit has been working to ensure that the finest of these houses will be retained. Thus future citizens should be able to view a few mementos of an era when Glenelg's skilled masons made their contribution to the interesting and varied homes of the South Esplanade. The impact of this row of nineteenth century 'grand buildings' on the seafront can never be regained once some of the less significant dwellings are razed to the ground by the developer.

Dulcie Perry

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SOURCES

LETTER FROM WILLIAM GILES TO GEORGE FIFE ANGAS 20/8/1840

[The following is a letter from William Giles, who was shortly to become Colonial Manager of South Australia in early 1841, to George Fife Angas in London dated 20 August, 1840. It reflects his concern with the 'proper reporting' of conditions in the colony although his own description of land taken up by the South Australian Company in the Sources of the Onkaparinga Survey waxes somewhat lyrical.

The letter is part of the Angas Papers (PRG 174, 1598-1605) lodged in the South Australian Archives and was 'discovered' during research for the Onkaparinga Heritage Survey now being conducted by Mr. Gordon Young and his team at the South Australian Institute of Technology for the Heritage Conservation Branch, Department of Environment and Planning, and the Onkaparinga District Council. Editor]

Adelaide 20 August 1840

To Geo F. Angas Esquire

Dear Sir,

It gave me great pleasure to find that a new publication had been established in England, for the exprefs and exclusive purpose of making known, throughout the length & breadth of the Land, an honest statement of our movements into Austr^a, -

The task altho' arduous may no doubt be accomplished by the combination of persevering effort, both here & at home of minds determined to tell the truth, the whole truth, & nothing but the truth.

It appears to me that many of South Austrⁿ. letter writers & Book makers, sit down like some Portrait Painters, determined to draw a fine Picture, even at the sacrifice of the likenefs; whilst others with a contrary disposition, under gloomy impresions, arising from deprefion of spirits & hasty conclusions have made up their Minds to make their Portrait as ugly as possible. - on a hot summers day, they walk over the Plains of Adelaide, find a hard and dusty surface, a brown sward, instead of a green sward, and all Nature afuming an unhealthy aspect, and under these circumstances a Letter is written, telling their Friends Minds, how grievously they have been disappointed in the country; that the place is a Desert, that the Ground is burnt as hard as bricks, and that it is quite imposfible that Sth Austr^a can even be made into a fruitful Field, to reward the toils of the Husbandman.

At certain seasons in England, every word of this description might as truly have been given of Hyde Park! - If these misery hunters had taken the trouble to look at this Mount Barker & other beautiful Districts of this Province, they would have been ashamed of such sweeping condemnations; and have given the propriety of looking steadily at the whole Colony, with a Scrutiny worthy of the object, for at least twelve months before they ventured to put upon Paper such mischievous Statements.

A main instrument for misleading the English Public, has been the giving currency to the hasty opinions of every one, who could scribble over a sheet of Paper, in order to subserve the ends of Editors, who have happened to get into their pofseffion accounts suited to their Purpose. only let experienced Surveyors & Agriculturalists describe our Lands, intelligent Political economists, our Government, and sincere Xtians, our religious Institutions, and from their Remises, our Friends in England, would arrive at easy & safe conclusions, respecting this fair portion of the Southern Hemisphere.

I have just come to Town from the Sources of the Onkaparinga, where I have been afifting to select 8000 Acres of Land [for the So Austrⁿ Comp. out of the Special Surveys]. - This Estate I conceive equal to our finest Vales in England; where I have been engaged occasionally during the last 25 years in Land Surveying. Not even in Devon, Somersetshire, Leicestershire, or Kent can I recollect ever seeing a District bearing such an immense a crop of Grafts; when the Sheep are first turned upon it, they are literally hidden by its height, and viewing it at a distance, it has more the appearance of a Wheat Field at Harvest Time, than of Pasture. - Turning in every direction through this Property, there are to be seen, in the bottoms of the Valleys, beautiful little Brooks of Water, on the banks of which, the Gum Tree grows to an extraordinary size: in the hollow trunk of one of these Giants of the Forest several Persons may recline together, and be accommodated with a Nights lodging. And surrounding and intersecting this splendid District, are ranges of Hills of Iron Stone, upon which the Stringy Bark is found in abundance; the most useful of our Woods for the purposes of fencing & building, which at a short distance, may be found also an ample supply of lime & free stone.

This description of our finest Districts would be only a fair outline, for some others, from which Special Surveys have been taken by Parties who came early into this field of Enterprize. In the discovered part of South Australia, there is a great deal of barrier & worthless scrub; a large proportion of upland Forest Land, Stony & Precipitous, but upon which grows useful Timber; some hundred thousand Acres of fine Sheep Runs, on the open hills, and equal quantity of good wheat & barley Land, together with many splendid Districts of the richest soil.

I think the assertion made some Years ago by one of our most worthy & truth telling Explorists; viz that the Country situated between St Vincents Gulf, & the Murray contained four or five millions of Acres of available Land, was an erroneous one: since he has become better acquainted with the Colony, I expect he would acknowledge, that he had greatly overrated the quantity. So much for the Soil of the Province.

A great many ludicrous accounts have been sent Home respecting the Climate: at one time we read that it is very hot, at another that the nights are very cold; now that it is very dry, afterwards that it is very wet; this is all true in describing the seasons, and would not lead any one astray, if they would take the trouble to consult the statements sent home of the Range of the Thermometer & the Rain Gauge. — In the Months of December, Jan^y & Feb^y; the Thermometer often rises to 100 in the Shade, at noon, during this Season, very little Rain falls upon the Adelaide Plains, but on the other side of the Ranges, it is not uncommon to get some refreshing Showers, whilst the heat in these parts is not so severe: my opinion is that our Vegetables may be supplied from thence, even in the Drought of Summer, and that Invalids inconvenienced by the heat on the Plains, may secure, a safe retreat, either by residing on the Hills; or going over to Kingscote, which Town I have no doubt will one day become a favorite watering Place. I mention Kingscote because during the two Summers I resided there, with my Family, we never experienced any inconvenience from the heat, even a Midsummer Sun; the Sea breezes coming as regularly upon us, as the Sun itself, and were so delightfully cool, that we had only to open our Windows, & enjoy their refreshing influences.

Permit me now, to say a few words upon the New Port, where the Operations of the South Australian Company, are rapidly progressing toward a most successful conclusion, and where the Government are also expending a large sum of money, in the erection of a Custom House, Wharf, Landing place, and various commodious Sheds for Merchandize. You are aware that we had to effect these improvements upon a Swamp, one mile in breadth; the first step was to throw up a hard road across this Ground, which has now been done, I believe to the surprise of a few, and to the satisfaction of many: this road has been covered with an excellent material from Nepean Bay; we have a large Hill of this stone at Kingscote close to the Beach, where with comparatively little labour, it is dug out in small flakes, requiring no breaking, thus only to be put in the ships Hold, and brought direct up to the side of the wharf at Port Adelaide, upon which it is landed; and laid without further trouble on the road. — The South Australⁿ Co are also erecting large Warehouses at the New Port, many Acres of Land have already been sold in the immediate Vicinity, at upwards of One thousand Pounds Per. Acre: Purchasers are erecting Buildings upon it and the place is already assuming the appearance of a Town. I ought to add that a Basin is in progress of excavation out of the bed of the River large enough for twenty ships to lie in fifteen feet of Water at ebb Tide, the stuff brought up being composed chiefly of shells, binds well; & forms an excellent material for raising the low ground on the banks of the River, and upon which the Buildings are rising. All that is now required is a steam Tug to bring the shipping in; and the Bar to be deepened a little; ^{more} when Port Adelaide will become an excellent Harbour quite adequate to all the wants of the Province.

After what has happened of late, in the South Australian Register, from the pen

of M^r Stephanson respecting the general Statistics of the Colony collated by that Gentleman, with great Talent, and strict Fidelity, I feel it would be impossible for me to add any useful information; he has brought forward in his various Statements such an immense number of sober Facts, favorable to S^o Austr^a, that must inevitably overthrow, the petty quibblings of the Times, Paper whose chief Object (it is known) is to serve a Party, and not to elicit Truth. It would never do for such an Editor to acknowledge, that any Country under Heaven tho' fair as Eden itself could possibly be prosperous where "the Voluntary Principle" was to have 'a fair Trial'.

This brings me to the endeavour to give you a brief Sketch of the most important colonial matters "by" the state of Religion. In Adelaide the Space contained at present in the six places of worship, according to my computation is sufficient to accommodate about 1450 Persons, when the Chapel of the Congregationalists is finished an additional number of about 250 may be seated. The Pulpits of these Churches are all filled by excellent Ministers who preach the Cardinal Doctrines of the Xtian Faith, to respectable, and occasionally to crowded congregations. Perhaps to give you a few Facts, respecting these Brotherhoods, will be my best plan of shewing the Spirit that obtains amongst them.

The Friends have a Meeting House in North Adelaide, where the Congregationalists have none, an application was lately made to obtain a Loan, of their House, for Evening Worship, it was agreed, that they should have the use of it: at this junctur^e the Wesleyans opened a Place in the Neighbourhood, when the Congregationalists immediately decided not to embrace the Kind offer of the Friends, as it would appear like an encroachment upon the Labour of the Wesleyans.

At Walkerville a Village about two Miles from Adelaide, a commodious Room was offered to two Ministers at the same time, the One a Baptist, the other a Congregationalist; they conferred for a few Moments, when each offered to retire, for the other to take advantage of the proposal, & finally the Baptist took possession of the Field. At Hindmarsh where the Congregationalists have a most interesting Cause, the use of the Chapel was requested by the Rev^d M^r Howard the Episcopal Minister and it was immediately granted. — The Lutherans have preached in the Chapel of The Rev^d Mr How on Sabbath afternoons, whenever they have pleased to occupy it. And at Port Adelaide a small temporary Building has been erected at the joint expense of the various orthodox Sects, where the one as well as the other are entitled to go and proclaim the glad Tidings of Salvation. Surely these Facts establish the possibility that Brethren may dwell together in Unity, altho' a difference of Opinion on Minor points, have a distinct existence, between them. — The Lutherans under the Charge of The Rev^d M^r Kavel have two Churches, one at Klemzig & one at Hansdorf, are very attentive and constant in their attendance on Public Worship and adorn thus Profesion by a consistent conduct as a community.

On some future occasion I hope to find leisure to send you a few Notes on the subject of our Judicial, Municipal & general Govern^t affairs, and in the meantime, I have the Honor to subscribe myself Dear Sir,

yours very truly
in the surest and safest Bonds

William Giles