

THE HISTORICAL SOCIETY OF SOUTH AUSTRALIA Inc.

NEWSLETTER

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Institute Building, 122 Kintore Avenue, Adelaide 5000

President: Mr. Robert Nicol

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FORTHCOMING EVENTS - INCLUDING NEXT MEETINGS

FRIDAY, NOVEMBER 2 (8.00 p.m.)

H.S.S.A LECTURE

MR. VIC REEVES

EARLY SOUTH AUSTRALIAN FILMS

Venue: State Library Lecture Theatre

Mr Reeves' presentation will be a mixture of old favourites that some members will have seen previously, and films which will not be familiar. These include scenes of school-going in the 1920s and the Perry Engineering Works.

-ooOoo-

FRIDAY, DECEMBER 7 (8.00 p.m.)

H.S.S.A LECTURE

DR. PETER CAHALAN

THE PLACE OF HISTORY IN SOUTH AUSTRALIA TODAY

Venue: State Library Lecture Theatre

Dr Cahalan is Director of the History Trust of South Australia, and his views on this theme will be of vital interest to members.

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HISTORICAL SOCIETY AFFAIRS

REPORT ON TOUR OF COURT BUILDINGS - 16 SEPTEMBER

- Geoff Haines

Sunday, 16 September was one of the most miserable days we had this winter - it poured with rain and the wind blew - yet this did not deter 53 brave souls from venturing out and assembling at the Supreme Court. It is hoped that such tours of historic places can be arranged more frequently.

The afternoon began with a short address by Ron Gibbs on the history of the two buildings. We then moved on with our guide for the afternoon, Mr J. Garsden, the Registrar of the Supreme Court.

Our thanks to all who attended, and especially to Mr Garsden and Miss Gehan for giving up their time on a Sunday afternoon to escort us through the buildings.

As many people were unable to receive copies of the handouts on the day, some of the information is reproduced here.

-oOo-

THE SUPREME COURT

(Extract from The Advertiser 14th October, 1911)

For three-quarters of a century South Australia has had a Supreme Court, and its associations are linked with the history of the State in a most interesting way. It was on May 31, 1837, that the court was established under Ordinance No. 5, passed in the seventh year of the reign of King William IV. In those days justice was not dispensed in the fine block of buildings which today face Victoria Square on its southern side, but in a quaint-looking wooden structure at Whitmore Square, which was the first Supreme Courthouse in South Australia, and contained quarters for the judge. These premises were afterwards purchased for the Bushman's Club, the site of which is at present included in that on which, strangely enough, the Prison Gate Home of the Salvation Army now stands.

In 1848, the court was being held in the old theatre between Weymouth and Currie Streets, part of which still stands, though it has for many years been known as Gilles Arcade Salesyards. A year later £10,000 was spent in providing the handsome building on the south-eastern side of Victoria Square, which is now the Police Court, but which was designed by the late Sir George Kingston for the use of the Supreme Court judges. Here for 20 years they dispensed justice.

About 1866 the present Supreme Court building was erected for the accommodation of the Local and Insolvency Courts. The architect was Mr R.G. Thomas, F.R.I.B.A. and the chief draftsman, Mr G.T. Light, the contractors being Messrs. Brown & Thompson. Almost concurrent with that work was the erection of the adjoining block of the present Local and Insolvency Court buildings which were originally used as the Adelaide Police Court.

In comparing the Supreme Court of the early days with that of the present time, it is interesting to find from perfectly preserved records in the department of the Superintendent of Public Buildings that an inventory made on June 30, 1842, of the Supreme Court furniture disclosed the following:

two desks, a ballot-box, two small bookcases, twelve forms, two tables, one witness stand, one stool, two cedar boxes, six iron candlesticks, one brass candlestick, three presses, three chairs, and one table for the official assignee.

Contrast that collection of antiquities with the modern appointments of the Supreme Court today!

This year the building has undergone a complete renovation and such comforts have been provided as electric lights,

fans, and radiators, and swing-back chairs. Although erected 40 years ago, the massive building still does credit to the architecture of the city.

-oOo-

THE MAGISTRATES COURT

History:

This building, the oldest remaining court building in Adelaide was completed in February 1851 when the province was a mere fifteen years old, at a final cost of £8,000. Originally built as the Supreme Court building, a function which it served until January 1873, when the Local and Insolvency Court took up residence. In 1891 the Police Court took occupancy. Today it is known as the Adelaide Magistrates Court.

Architectural Significance:

The building is listed on the S.A. Register of State Heritage Items and on the Register of the National Estate. The portico only has a classified designation by the National Trust of South Australia.

It is the earliest public building in Adelaide to use the Greek Doric order of architecture. It is representative of the value Adelaide society placed on the judiciary system and is historically significant, being the oldest remaining court building.

The exterior and interior of the 1840 structure are regarded as more significant architecturally and historically than the later additions. However, the interior of this section has been altered and modernised to such an extent that little evidence of the original finishes and details remain.

The only two rooms which are basically intact are the present Magistrates Office to the south of courtroom 22 and the eastern rooms which are currently used by the police radio section.

NOTICES

CORNISH MINING TOUR JUNE, 1985

for those interested in the mining heritage and geology of Cornwall

A tour of the Cornish mining district has been arranged in conjunction with the Cornish Institute of Engineers and the Trevithick Society who will provide expert guides to sites of

interest. The tour will visit several operating tin mines, copper tin and clay mining museums, historic mine sites and engine houses some containing original Cornish beam engines, Camborne School of Mines, unspoilt Cornish villages and historic Cornish houses - many in a spectacular coastal setting.

Mining in Cornwall goes back to about 1700 B.C. and in the 1800s A.D., Cornwall was a world leader in copper production and mining and processing technology. Subsequently, competition from new mines in other parts of the world led to the collapse of the Cornish industry and many Cornish miners emigrated, taking their mining skills and social customs to newly established mining districts in South Australia. The Cornish played a central role in the development of South Australia's mining industry and they brought with them their mining methods, Cornish beam engines and methods of ore treatment.

Cost

Approx. \$2500 for about 2 weeks in Cornwall. This includes return air fares, accommodation in small hotels in Cornwall with breakfast and dinner supplied and transport by self-drive minibuses.

Enquiries (ASAP)

Tour leader: Greg Drew, M.Sc. Dip. Ed.
SADME: phone 274 7529

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SYMPOSIUM ON FUTURE OF HISTORIC CHURCHES

There is rising concern in the community regarding the future of historic church building throughout Australia. To encourage public debate the National Trust (Victoria) has taken the initiative in organizing a symposium called "Conflict and Reconciliation: The Future of Our Historic Churches." The symposium will be addressed by the distinguished British architect, author, and Editor of Country Life, Marcus Binney. (The visit is being sponsored by the British Council, who recognise that Mr Binney is the foremost authority on church preservation matters in Britain.)

The preservation of historic churches is a major problem in Australia so the objectives of this symposium are:

1. To discuss the development of attitudes for and against preservation of church buildings in the Christian Church and the theological and philosophical justification for this development.
2. To discuss what has occurred in church preservation in Australia and overseas and the solutions adopted.

It will be held at St Mary's College, University of Melbourne, Parkville, Victoria, on Saturday, 17th November, 1984.

The symposium is being organized by the National Trust Moyle Restoration Appeal, P.O. Box 200, Camberwell, Victoria 3124. The attendance fee for the symposium is \$20.00 per person, students and pensioners \$12.00. This includes lunch etc, and the conference proceedings. Further information can be obtained from the Symposium Convenors, Tom Hazell and John Henwood at the above address, or telephone (03) 813 2296.

PLEASE REGISTER BY 13 NOVEMBER

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RESEARCH SERVICE IN NORTHERN IRELAND

Historical Research Associates
7 Lancasterian Street
Carrickfergus BT38 7AB
Co. Antrim, Northern Ireland.

"Increased interest in the affairs of Northern Ireland both on a political and social level has stimulated many research projects overseas. Therefore we aim to help overseas students, authors, libraries, the media - radio and television producers and journalists - or those with an interest in Irish history to obtain their relevant information with the minimum of personal inconvenience. The cost of specialised research is dependent upon the accessibility of information and will be quoted on request.

For those wishing to trace their ancestors an initial exploratory fee is required of \$90.00. Thereafter a firm quotation for further research will be given. The initial fee can enable research to be carried out to mid nineteenth

century. Should the client desire more detailed research this will be reflected in the fees charged. Further research will only be undertaken when the client's instructions have been received."

Jennifer Irwin
Joan Phillipson

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IRISH IMMIGRATION TO SOUTH AUSTRALIA: SOME SOURCES

- Robert Thornton
South Australian Archives

According to the Statistical Summary of Assisted Emigrants from the British Isles 1840-62 (Great Britain Parliamentary Papers Vol. 24, pp. 427-41) about 24% of assisted Irish immigrants to Australia came to South Australia during these years (16,568 compared with 40,779 for NSW, 27,222 for Vic, and 1,997 for WA).

The following is a source analysis of relevant archival and other references which relate to early Irish settlement in South Australia.

S.A.A. Material

GRG 35 Crown Lands and Immigration Office:

Series 39 Schedule of certificates issued under the assisted passage regulations. 1862-1885. 2v.

Series 41 Letters sent relating to immigration addressed mostly to the Emigration Agent in London. 1857-1860, 1876-1891. 4v.

Series 43 Immigration Agent, Adelaide, letters received. 1849-78. 780 items.

Series 44 Immigration Agent, Adelaide, monthly reports on state of labour market. 1864-68. 49 items.

Series 45 Immigration Agent, Adelaide, letters sent. 1850-78. 99 items.

Series 46 Immigration Agent, Adelaide, miscellaneous papers on emigration. 1850-78. 98 items

Series 301 Irish female immigrant depots: details of expenditure at Adelaide and country centres. 1855-56. 1v.

Series 302 Miscellaneous papers relating to immigration.

1836-59. 5 folders and lv.

In addition, relevant information may be found in the following material:

GRG 2 Series 1-24 Governor's Office despatches, letters, memoranda, reports (principally to the Secretary of State for Colonies). 1836 - c.1900

GRG 24 Series 4 and 6 letters sent and received by Colonial Secretary's Office from 1837 (card index to subjects and writers). Includes Immigration Reports and many other references to Irish immigrants (e.g. A(1848)1647 Reports on moral character of Irish girls on the Roman Emperor).

GRG 1 Attorney General's Department. Series 1 to 12 relates to letters sent and received. 1840-1924.

GRG 7 Immigration, Publicity and Tourist Bureau Department. Files relating to applications for assisted passage, nomination, immigration depots, etc. 1876-1914. Series 2-4, 39-55, 59, 63-64 (e.g. Series 3: Applications for assisted passage by agricultural labourers. 1911-1914. 75cm. Series 42: Nominations for free passages to South Australia. 1876-79. 3v.).

Research Note No. 236 Irish female immigrants. 1855-56.

Theses

K.W.A. Bray: 'Government-Sponsored Immigration into South Australia. 1872-1886.' M.A. thesis, University of Adelaide, 1961.

C.W. Parkin: 'Irish Female Immigration to South Australia during the Great Famine.' B.A. thesis, University of Adelaide, 1964.

B.M.H. Reynolds: 'Immigration into South Australia 1839-1852.' Tinline thesis, University of Adelaide, 1923.

Articles and Books

Christopher Nance: 'The Irish in South Australia during the Colony's First Four Decades.' Journal of the Historical Society of South Australia No. 5, 1978, pp. 66-73.

Eric Richards: 'History from Below.' Journal of the Historical Society of South Australia No. 1, 1975, pp. 1-14.

Rob Charlton: The History of Kapunda, (Austaprint) Adelaide, 1979, passim.

John Lewis: Salisbury, South Australia: history of town and district, Adelaide, 1908, pp. 37-8.

E. Hodder: The History of South Australia, London, 1893, Volume II, pp. 91-2.

South Australian Newspapers

Register, 11 July 1840: Arrival of first shipload of Irish immigrants.

Irish Harp and Farmer's Herald, 1870-75.

Southern Cross and Catholic Herald, c. 1868-75.

Copies of these and other newspapers are held in the South Australian Collection of the State Library.

The following organisations may also be of help in researching Irish immigration to South Australia.

Roman Catholic Church Archives
Catholic Church Office
91 West Terrace
ADELAIDE 5000

South Australian Genealogy & Heraldry Society Inc.
P.O. Box 13
MARDEN 5070

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HISTORY TRUST OF SOUTH AUSTRALIA

Staff

Dr. Kevin Fewster, a senior tutor at Monash University, has been appointed Director of the South Australian Maritime Museum, which is being established by the Trust on behalf of the Jubilee 150 Board. Kevin will bring to the position considerable experience in the presentation of history on film, radio and television, 9 years teaching Australian history at tertiary level, experience in collaborating with the Australian War Memorial and a commitment to taking history to the widest possible audience.

Ms Vivienne Szekeres has been appointed Assistant Curator, Social History Museums. She was most recently Arts and Craft Co-ordinator at the St Peters Women's Community Centre, and prior to that lectured in the Department of Studies in Education, SACAE, Underdale Site. She gained her BA(Hons) as a mature age student at Adelaide University with a thesis on the History of the League of Women Voters 1909-1976 and her 5 years of lecturing included an elective on changing attitudes to children in history. Viv's varied experience also includes heavy involvement in Montessori education and a year on a kibbutz in the Judaeen Desert.

She joins Designer Alan Muller. Alan has spent the last ten and a half years as an exhibition designer at the Western Australian Museum, during which time he also did some part-time lecturing at the Western Australian Institute of Technology. He is an accomplished painter, with 3 one-man shows and 3 group shows in Sydney (twice selected for the Archibald Exhibition) to his credit.

Migration and Settlement Museum

Demolition of 20th century accretions to the former Destitute Asylum buildings of Kintore Avenue has been completed and visitors can now gain some feel for the colonial appearance of the buildings and courtyard. Opening is still scheduled for late 1985 or early 1986.

South Australian Maritime Museum

The Director has been appointed (see above) and the appointments of a Designer and Assistant Curator are in train. The Project Manager's position (in charge of building and site works) has been filled by secondment of an officer from the Premier's Department. The first issue of South Australian Maritime News has been widely distributed and anyone interested in being placed on the mailing list should phone the Trust's Information Officer on (08) 223 8807. From 1 October the Museum's address will be PO Box 555, Port Adelaide, 5015. Telephone will be (08) 240 0200.

Moonta Mines Museum Redevelopment

The Moonta National Trust Museum commemorates the history of the copper mining town, situated on the north-western corner of South Australia's Yorke Peninsula. The new Curator-Manager, Michael van Leeuwen, has drawn up a work program for the next two years, which will primarily involve major display renovations. It is intended to have mounted by 1986 displays on some of the major themes of Moonta's history, including immigration, copper mining, religion, education, lodges and Cornish pastimes. The first new display, called Travelling to the Grave: the Cornish Way of Death was officially opened on 16 August by the Director of the History Trust, Dr Peter Cahalan.

Museums Accreditation and Grants Program

On International Museums day the Premier, Mr John Bannon, announced at the History Trust offices that under the Program for 1983-84, 29 museums would receive grants for projects totalling \$80,225. Projects involving substantial upgrading of displays were strongly supported, including \$10,000 for display cases, dioramas and lighting for the Natural Sciences Gallery at the Millicent National Trust Museum and \$8,000 each to the Australian Electric Transport Museum and the Kapunda Museum for the building of showcases and display fittings. Other museums, such as the Loxton Historical Village, received grants of the order of \$3,000 to bring their records system up to date while the Naracoorte national

Trust Museum received \$2,400 to purchase a sound/slide projector and a Kroy lettering machine and tapes. Grants for \$1,000 for insulation of display galleries were given to the Streaky Bay National Trust Museum and Clayton Farm, Bordertown: in addition these museums receive grants respectively for the provision of awnings and a verandah, and the installation of electric power.

Community Employment Program Grants

On 2 July an historian, Anna Malgorzewicz, started work on compiling an inventory of items in historical collections held by State Government instrumentalities in South Australia. Earlier research had uncovered 25 such collections, many including items of outstanding significance, which were receiving little or no attention to their needs for long-term conservation. Anna will also prepare a report on the completed inventory, which will be a vital element in the development of a portable heritage strategy for South Australia.

- Reprinted with minor amendments from
Muse News, September 1984

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PRIVATE PAPERS OF S.A. HISTORIANS HELD IN THE S.A. ARCHIVES

I compiled this list in the course of working through the S.A. Archives card index to Private Record Groups. It lists all the well-known 'names' of S.A. history that I recognized, but there may well be others unfamiliar to me. In other words, this list is not comprehensive.

- Brian Samuels 3/2/84

Borrow, K.T.	PRG 32
Casson, M.R.	PRG 28
Digance, J.R.	PRG 293
Ewens, L.J.	PRG 135
Fenner, C.A.E.	PRG 372
Finnis, H.J.	PRG 368
Fischer, G.C.	PRG 58
Fisher, M.S.	PRG 117
Gill, family, inc.	
Thos. & Franklin	PRG 70
Grenfell-Price, A.	PRG 7
Hague, R.M.	PRG 215
Henderson, G.C.	PRG 6
Jennings, R.I.	PRG 345
Kerr, C.G.	PRG 369
Kingsborough, L.S.	PRG 327
Lendon, A.A.	PRG 128

McLellan, J.	PRG 195
Pitt, G.H.	PRG 171
Portus, G.V.	PRG 204
Sommerville, J.D.	PRG 15
Sommerville, M.	PRG 306
Strepel, A.A.	PRG 494
Williams, M.	PRG 392
Worsnop, T.	PRG 230

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USEFUL BIBLIOGRAPHIES

The following bibliographies are available from the Department of Environment and Planning Library.

Flinders Ranges (no. 1/76)
 South Australian Environment: Guide to the Literature (no. 1/81)
 Lower South East Coastal Areas (no. 7/82)
 Fleurieu Peninsula (emphasis on National Parks) (no. 8/82)
 Mount Remarkable National Park (no. 9/82)
 Lincoln and Coffin Bay Parks Areas (no. 10/82)
 South Australia's Offshore Islands (no. 12/82)
 Kangaroo Island (no. 13/82)
 Roonka Flat Archaeological Site (no. 14/82)
 Aborigines of South Australia (no. 1/83)
 Local Histories of South Australia: Regional Bibliography (no. 3/83)
 Architecture and History of Churches, Schools and other Institutions in South Australia (no. 5/83)
 River Murray in South Australia: Unpublished Sources (no. 5/83)
 River Murray in South Australia: 3rd Ed. (no. 6a/83)
 Eyre Peninsula (no. 1/84)
 Torrens Island/Garden Island/St. Kilda/ Swan Alley Creek Mangrove Areas (no. 3/84)

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ARTICLES

WHY PRESERVE HISTORIC RESOURCES?

- Robert Stipe

(From Legal Techniques in Historical Preservation, National Trust for Historic Preservation, Washington D.C. 1972, pp 1-2, reproduced in N. Williams et al (eds) Readings in Historic Preservation. Why? What? How? (New Jersey 1983)

Written 12 years ago for the U.S. scene, Mr. Stipe's views are quite relevant to the current

heritage debate in South Australia.

"First we seek to preserve because our historic resources are all that physically link us to our past. Some portion of that patrimony must be preserved if we are to recognize who we are, how we became so and, most important, how we differ from others of our species. Archives and photographs and books are not sufficient to impart the warmth and life of a physical heritage. The shadow simply does not capture the essence of the object.

Second, we strive to save our historic and architectural heritage simply because we have lived with it and it has become part of us. The presence of our physical past creates expectations and anticipations that are important parts of our daily lives. We tend to replace them only when they no longer have meaning, when other needs are more pressing, and do so with caution, knowing how our environment creates us and we create our environment.

Third, we save our physical heritage partly because we live in an age of frightening communication and other technological abilities, as well as an era of increasing cultural homogeneity. In such a situation we subconsciously reach out for any opportunity to maintain difference and uniqueness.

Fourth, we preserve historic sites and structures because of their relation to past events, eras, movements and persons that we feel are important to honor and understand. Preservation of many structures and sites is an outgrowth of our respect for the past, which created our today; in making them accessible we are sometimes able to have the past live for us as it cannot when viewed as a printed page or a piece of celluloid. Nostalgia and patriotism are important human emotions for preservation, and important human emotions must be served. But the important point is that the historic associations inherent in preserved structures and sites should encourage much more than mere nostalgia and patriotism. They are potential sources of imagination and creativity in our attempts to understand and appreciate the past - a past distant from us, but a time that can still offer much to guide us.

Fifth, we seek to preserve the architecture and landscapes of the past simply because of their intrinsic value as art. These structures and areas were designed by some of America's greatest artists. They are as important to our artistic heritage as our decorative arts, our painting and sculpture. If we accept the philosophy of architect Walter Gropius, we should give greater consideration to the preservation of architecture than to that of other artistic objects because, in his view, architecture is a synthesis and culmination of artistic endeavor and the supreme medium of human expression. We cannot prove such an opinion, of course, but the thought

does express the importance of architecture to our artistic tradition. If we were to value historic structures as we honor our other works of art, much wanton destruction might be prevented.

Sixth,⁶ we seek to preserve our past because we believe in the right of our cities and countryside to be beautiful. Here, with much regret, we must recognize the essential tawdriness of much contemporary design and construction. Much of it is junk; it assaults our senses. We seek to preserve the past, not only because it is unique, exceptional, architecturally significant or historically important, but also because in most cases what replaces it will be inhuman or grotesque. Potentially, of course, many old buildings could be demolished and replaced with contemporary structures of equal functional or aesthetic value. Yet, recent experience has shown that this is not likely, and until it is we shall preserve our past in order to preserve what is left of our pleasing and humane urban and rural landscape.

Finally, and most important of all, we seek to preserve because we have discovered - all too belatedly - that preservation can serve an important human and social purpose in our society. Ancestor worship and aesthetic motivations are no longer enough; our traditional concern with great events, great people and great architects will not serve society in any full measure.

The problem now is to acknowledge that historic conservation is but one aspect of the much larger problem, basically an environmental one, of enhancing, or perhaps providing for the first time, a quality of human life. Especially is this so for that growing number of people who struggle daily to justify an increasingly dismal existence in a rapidly deteriorating urban environment. No one needs to be reminded that our cities are falling apart. If preservation is not to fall into the trap of total irrelevance, we must learn to look beyond our traditional preoccupation with architecture and history, to break out of our traditionally elitist intellectual and aesthetic mold and turn our preservation energies to a broader and more constructive social purpose. We must look beyond the problems of saving architectural artifacts and begin to think about how we can conserve urban neighborhoods for human purposes. This is particularly urgent at a time when some special interest and ethnic groups, in an effort to discover their own heritages, have begun to isolate themselves even more, rejecting the notion of common heritage for all Americans and substituting a new emphasis on social differences and social conflicts. Success in preservation in this day and age requires that we give as much of our attention to such problems as bathrooms, kitchens, schools, garbage collection, employment and racial conflict as we have traditionally given to architecture and history. The importance of our nostalgic, patriotic, and intellectual impulses cannot be denied, but they are no

longer a wholly sufficient motivation for what we are about.

Basically, it is the saving of people and lives and cities - not just buildings - that is important to all of us. We have before us an unparalleled opportunity, if we are sufficiently determined, to contribute significantly to the upgrading of the quality of human existence. If we can achieve this, to some extent at least, the architecture and the history will fall into place."

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THE STORY OF CHARLES' REST

- Jean Schmaal

Our own Australian history is fast developing its own character, and if sometimes the tapestry of past events is crude and cruel, threads of bright exciting events blend with the more sombre hues of tragedy and disaster. Every now and then a thread of pure gold shines for deeds of achievement, courage, and faith and for the often unsung heroism and love of the pioneer women.

Take for instance the quiet but nonetheless splendid story of St John's Lutheran Church at Carlsruhe, a little settlement a few miles east of Saddleworth in the mid-north. To this district more than 120 years ago came a small band of German refugees from religious persecution. Before them lay the formidable job of clearing and fencing the land, as well as breaking up and cultivating, to say nothing of providing homes for families and shelter for stock.

It was all part of the urgent business of establishing themselves in their new homeland. But in the midst of all this, the new settlers did not forget provision for their spiritual needs. Carl Ahrns arrived on the day before Ascension Day in 1856 and immediately made arrangements to hold a reading service the next day. From then each Sunday services were held in the pioneer homes of the Ahrns and Plueckhahn families. At about the same time Pastor Meyer of Bethany held the first preaching services at Peter's Hill, these being on a weekday at intervals of two or three months. Later there was an occasional service and the newly established families took the opportunity of attending these, even though for many of them it meant taking the trip of 10 or more miles on foot.

Pastor Meyer was driven to Peter's Hill by one of his church members in a springless German wagon, a journey of about 30 miles over unmade roads. The hire for the wagon team and driver was £2/10/- at a time when the weekly wage was only 10/- or so, which meant that those who looked for services had to be ready to make a real effort to obtain them. By 1857 a few more Lutherans came to the district and

arrangements were made for Pastor Meyer to come from Peter's Hill once a quarter to minister to them.

With the arrival of more settlers, it was not possible to meet in the comfort of the little cottages, and it was decided to use a little building on the Ahrns farm, a small place with low walls and thatched roof. The pews were adzed planks of local timber with pegs inserted instead of legs.

Before long this humble place of worship could no longer meet the needs of the growing congregation. The fourteen families which comprised the congregation therefore took upon themselves the task of building a church - the "big" church as it came to be called. The building was to have a seating capacity of 140. Work began in 1863. Once more Carl Ahrns rose to the occasion and presented land for the new church and for a cemetery which was to be close by.

The building was of sandstone; the altar of stone covered by a heavy slate slab; the pulpit was built behind and above the altar. On 19 June 1863, the church was dedicated. The name of Karlsruhe (Charles' Rest) was given to the area about the church, and it is believed that this was to honour Carl Ahrns for his generosity. This historic name was altered to Kunden - aboriginal for "resting place" - during the spate of changes of German names during World War I.

Over the years many alterations and improvements have been made to the original building. many of the custome of the early settlers survived for many years. In church the women sat on one side, the men on the other. At the time of the church's centenary the old row of hat pegs which for so long had marked the "men's side" disappeared. At that time the old old stone altar was removed and its slate top was later mounted outside the church as a memorial to the early pioneers.

It was only 10 years after the building of the church that it was found necessary to enlarge it to accommodate a rapidly growing congregation. Eventually in November 1864, the congregations of Karlsruhe, Peter's Hill, Friedrichswalde - present-day Tarnma - and Auburn agreed to form a parish because they numbered almost 200 communicants and needed more frequent services. Not only were these early settlers concerned about holding regular church services, they also provided for the training of their children in Christian schools.

The school and teacher's dwelling were completed by the end of 1866, 10 years after the first settlement. During the 1860s there was considerable conflict within the congregation over State aid for schools. Some saw in financial support the advantage of better facilities, but others had great fear of government control. It was for this reason they had come to South Australia in the first place.

Before long - in 1879 - it was obvious that a new school was needed because of the rapid increase in school population. In the 1880s attendances at this school were as high as 85 children, some walking 7 miles each way to attend. This school closed in 1917 like all other Lutheran schools in the State. They reopened after the war, and in 1921 this was marked by the building and opening of a new school.

The first resident pastor at St John's was Pastor J.R.M. Ey. He had been the first teacher at the school and later qualified for the ministry in 1868 and served the Carlsruhe congregation for 8 years.

One of the rewards of researching history is the occasional discovery of "gold" in the form of a diary written by somebody who was present when events happened. Such a treasure trove has survived in a diary written by the pastor's wife, Mrs Anna Ey. From the lines she wrote one soon comes to appreciate the hardships of those early times. The first of many tragedies for the young girl was the death of her father on the voyage out - he was buried at sea in October 1847. Some years later she married a young teacher and went to live at Hahndorf. A few years later she wrote, "The Carlsruhe people had decided to call my husband as teacher - On June 24, 1866 two conveyances came from Carlsruhe and two from Friedrichswalde to get us. On 25 we drove with Mr Eckermann to Rosenthal where we enjoyed the hospitality of my brother and sister-in-law. The other wagons travelled a different route. We drove via Kapunda to Carlsruhe. We had several showers during the morning and from Kapunda on we drove in pouring rain until we arrived at Eckermann's frozen and wet through. Mrs Eckermann was very kind to us. She gave us hot coffee and prepared beds for us. next morning Mr Eckermann took us to see our new home in the schoolhouse.

I had brought a few provisions with me. Minna and Louis gathered mushrooms which we fried. Mother Ahrns brought us a loaf of bread and a pound of butter. So the day went by. The other loads arrived that evening, so at least we could fix up some beds for ourselves.

When I pulled the featherbed out of the cupboard it was wet through. We had to hang it out in the sun for several days before we could use it. Smoked hams which I had packed in the washtubs were lying in water and had to be smoked again. We soon settled in and I liked it much better than I had anticipated. (Teacher Ey then studied for the ministry.)

On the 27th February (1868) my husband preached his first sermon. At 6 a.m. the doctor who lived 18 miles away was called on my account. He arrived at 11.30 a.m. my husband came home from church at noon. At 2 o'clock our eldest daughter was born."

The first manse was built in 1867 - it was a four-roomed building which most likely had dirt floors. In 1875 Mrs Ey wrote, "Shortly after this the building of additional rooms to the manse was complete. The congregation had added one large room and two small ones to the building and had built a separate one-roomed building on the other side which had a big bake-oven in it and was to serve as a kitchen. We had the two buildings joined by a little brick bathroom at our own expense to keep out the draught. We now had a very nice dwelling. I had been baking in a camp oven every day for seven years, for stoves were not in general use then and were very dear."

This kitchen is still standing at the rear of the present manse, a large stone-slate building which was built on the site of the first manse and was dedicated in October 1919.

About St John's lies the church cemetery, an interesting place where one finds many of the headstones in the older part inscribed in the German language of the pioneers. Legend has it that when it was first suggested that a cemetery be laid out, one of the settlers commented - "Why should we have a cemetery so soon? We are all young people and will not need a burial ground for years and years." Within the week he saw three of his children laid to rest when they succumbed to an epidemic of diphtheria, a scourge of childhood in the early years.

The oldest headstone shows that Caroline Sophie Bartholomaeus was interred there in 1867. Mrs Ey's diary tells the story: "Mr Bartholomaeus from the Burra was called as teacher and arrived a few days after our leaving. The poor man had the misfortune that his wife who looked the picture of health died of pneumonia three weeks later, leaving him with three boys."

Carl Ahrns, the generous benefactor, also lies here. he died in 1899, aged 88 years. Many children died of dysentery during 1874. Pastor Ey had the melancholy duty of reading the burial service over two of his own small children. Paul Theodore died that year and in the following February Ernst August died and was buried beside his brother. "We had counted him as compensation for Theodore." One ancient headstone to William Schmaal shows a birthdate of 1787 in Germany and his death in 1872 in Carlsruhe.

St John's Carlsruhe, its cemetery and its manse, with the ruins of the old school not far distant are an interesting memorial to a colourful segment of our pioneering history - the German settlers.

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THE MULGAWANKEE

- Jean Schmaal

"Don't go near the water or the Mulgawankee will get you," they told the children long ago around the native campfires along the Murray and near the lakes. The Mulgawankee was feared, not only by the youngsters but by their elders as well, for they believed he was an evil spirit who dwelt among the reeds at the water's edge.

They told of his body - half man, half fish - and of the reed-like hair on his head. They warned that he lurked at night hoping to dine on small boy or girl. It was enough to keep them all away from the water at night, as they all believed in and dreaded ghosts and evil spirits.

Long years afterwards, when the white man had installed a bridge and ferries across the river, a Mr Holtham operated the Wellington ferry, and he lived with his family close by. Young Johnny Holtham loved to listen to the tales of the natives and he was full of the story of the Mulgawankee; he too, feared to go near the reeds once the sun had gone down.

One morning in winter, very early, he was roused from his sleep by his father shaking his shoulder.

"Come down to the ferry, lad. I think I can show you the Mulgawankee." That was enough for young Johnny. He quickly tumbled out of bed, pulled on his clothes, and followed smartly on the heels of his father.

Down at the water's edge they quietly boarded the ferry, and Johnny looked to where his father pointed.

"There - on the end of the ferry. Can't you see him?" And there to Johnny's amazement, he saw what may well have been the Mulgawankee: a large old man seal, barely visible in the fog which swirled up from the river. When the old chap saw the watchers, he quickly disappeared with a disgruntled "Woof!". After that Johnny no longer feared the Mulgawankee - or was it a bunyip.

It is not surprising that seals came in as far as Wellington. This was in the years before the buiding of the barrages at Goolwa, and it was quite common for fishermen to take catches of sea fish as far upstream as Mannum. At one time the sighting of a dolphin was reported at Tailem Bend, and the body of a dead whale was washed up at Milang.

A native tradition had it that an island in Lake Alexandrina (which they knew as Kayinga) was the home of the Mulgawankees. Doubtless herds of seals enjoyed the isolation and undisturbed haven there.

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NEW BOOKS & PUBLICATIONS

SPECIAL OFFER

A History of South Australia

- R.M. Gibbs

This is an extended edition of a book which, first appearing in 1969, has sought to provide an outline of the South Australian story. It is a narrative history of a state whose past has been either ignored or, as Douglas Pike claimed in 1957, has been seen too often through eastern Australian eyes. In such fields as agriculture, mining, and the realm of ideas South Australia has contributed much to the history of Australia. This book seeks to explore such factors in general terms; it provides a background against which local, family and thematic studies can be set.

This new edition, published in June, has 278 pages and many illustrations. The author has offered members of the Society a special discount. The recommended retail price is \$15.95 - Society members can obtain copies for \$13.95, \$2.00 of which will go to Society funds.

Copies can be collected from Brian Samuels in the History Trust offices, weekdays 9-5. (Please have the right money!) The History Trust offices are in the Institute Building, cnr Kintore Avenue and North Terrace. Postal orders should be addressed to the Historical Society of South Australia, attention B. Samuels.

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