

WHENCE MY FAMILY

By
James Backhouse Walker

August 1899



James B Walker

Nov. 1897

Photocopy of manuscript x 0.9 hand written by J B Walker in Black Copy Long Primer 8vo titled on the back spine New Testament Revised Edition Oxford 1881, on loan to the Morris Miller Library UTAS, together with related documents.

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COMPACT DISCS

1. J.B. Walker's original manuscript
2. Plates and photographs in this document.
3. This document.

DEATH OF MR. J. B. WALKER,
F.R.G.S.

Widespread regret was expressed in the city on Saturday at the sad intelligence that Mr. James Backhouse Walker, F.R.G.S., of the firm of Walker and Woffhagen, solicitors, and Vice-Chancellor of the University of Tasmania, had died from pneumonia, supervening on influenza. Mr. Walker had been out of health for some days previous to Monday in last week, when he was seized with influenza, and for the first two or three days was laid up with the usual symptoms. Then pneumonia set in, but of such a mild kind that up to Friday evening he had but little fever, and up to midnight on Friday he appeared to be going on well. He then told his nurse he was so much more comfortable that he could go to sleep, and he laid down and dozed, but during sleep the heart's action collapsed, and he could not be revived afterwards, death supervening at 10 o'clock Saturday morning.

The deceased was the eldest son of the late Mr. George Washington Walker, and was born in Hobart in 1841. He received his education at the High School here, and the Friends' School, York, England. He was admitted as a barrister in Tasmania in 1876, and was one of the original members of the Council of the University of Tasmania. In 1888 he was elected a member of the Council of the Royal Society of Tasmania, and was a constant contributor to the society's journal. Mr. Walker was recognised as the leading authority on the history of early Tasmania. At the meeting of the Fellows of the Royal Society held last month he read a most interesting paper on the aborigines of Tasmania. Few have taken a keener interest in higher education in the colony. He was also an active member as one of the trustees of the Tasmanian Library, and possessed one of the finest libraries of works relating to Australia and Tasmania. He was also much interested in the prosperity of the Workingmen's Club in the early stages of its career, and did good service in promoting thrift among its members. He was also for many years a zealous worker in the Davey-street Sunday-school, and his unobtrusive charity was well known throughout the city, though, like a true man, he liked best to do good deeds by stealth. The Council of the Law Society found him always a consistent supporter. In these, and in many other ways, he was a prominent and useful citizen, and will be much missed.

At St. David's Cathedral yesterday Dean Kite made touching reference to the deceased, and the great loss the community has suffered in his sudden demise.

At St. Andrew's Church yesterday the Rev. Dr. Scott made brief but feeling reference to the death of Mr. J. B. Walker. He said, "I first met him nearly 30 years ago as one who had been the intimate friend and associate of my immediate predecessor, Rev. Dr. Service. I have known him somewhat intimately ever since. I owe much to him personally. In other years he did much real service to our Church in Tasmania, throwing into his work in her behalf more than professional zeal. In the general community he has long been a genuine worker in many ways, and more especially in the cause of education. He took a deep interest in all that concerned our University from its origin, and latterly as its Vice-Chancellor. In promoting its usefulness and in watching its progress he took a singular delight. His legal knowledge, his native capacity, his singleness of purpose, and his unwearied devotion, enabled him to render it such help as money could not purchase. In the future his name will be inseparably linked with its fortunes. But Mr. Walker's interest was by no means confined to one channel, or directed to one object. He was a man of wide sympathies, of intellectual grasp, and rich and varied attainments. He took a deep interest in all that related to the early history of the colony, and had a more intimate acquaintance of this subject than any other of our citizens. His many services to his native land were rendered quietly, and without ostentation or parade. He was in the best sense a good citizen and a good man. Tasmania is poorer to-day by reason of his death.

At the close of both morning and evening service, the organist, Mr. Hudson, rendered the "Dead March," the congregation remaining reverently standing.

The Chancellor of the University (Rev. Geo. Clarke), believing it would be in accordance with the wishes of the relatives, has abstained from calling on the Council and Senate and younger members of the University to collectively attend the funeral of their lamented Vice-Chancellor; but he feels sure that every member of the University who can attend in testimony of his individual regret for the loss sustained by the whole community, will be present to pay the last tribute of respect at the grave.

The funeral will take place in the Friends' burial ground this morning, leaving his late residence at 9.30.

DAVEY-STREET CONGREGATIONAL CHURCH.

Last evening the Rev. George Clarke, the pastor of the Davey-street Congregational Church, at the close of his sermon, which was from Micah, 6th chapter and the 8th verse, said in reference to the late J. B. Walker:—"I knew our dear friend long enough and well enough to speak with more than usual confidence about him, and I should like you to connect his memory with the text, because I think that the ancient words express exactly the deep conviction and the steadfast purpose of his life. Mr. Walker was born and nurtured in a pious family of the Society of Friends, a Society that is conspicuous for its testimony to the abiding truth and obligation of this ancient oracle, and to its supremacy over all forms and ceremonies, confessions, and conventionalities by which so many try to override it. His father, Mr. George Washington Walker, has a reverent place in the memory of our older generation as a man who, plainly to all, tried to walk humbly with his God, and to do justly, and to love mercy in all the relations of life. It was no small thing for the boy James that he passed his early years in an atmosphere of gentleness, purity, and piety, that no after development of his life could take out of his character. For his life did change, and he took a larger view of the sweep of things, as we all have done, than what was within the horizon of the generation before us. But he never lost the reverence, the kindness, the consideration, the unselfishness, the conscientiousness, of his early training. As his intelligence developed his sympathies grew wider, and the interests of life appealed to him as covering a larger field than the simple outlook of his early home. He became essentially a strong-minded, large-hearted, wide observing man, and those who knew him best trusted in the sobriety of his judgment, and the perfect integrity of his character, while they were won by the love and loyalty of a most unselfish disposition. On religious matters I know enough to say that, though he would not bind himself to forms, yet with far more than the assent of the intellect, he held fast to the supreme verities of the Christian Faith, and tried to live by the standard of Christian duty. But he saw this, that there is a multitude of doubtful questions in debate among Christians and scholars on which very few are competent to form an independent judgment, and if they had the capacity they have not the time to master even the terms of the problems to be solved. They might be questions of more or less importance and interest, but his practical attitude towards them all was this—they are quite subordinate to the ruling principles of Christian living. They might be decided one way or the other, or not be decided at all. In any case, they do not touch the cardinal requirement that is binding above them all. "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" One of the things in Mr. Walker that greatly impressed his friends was the vigour of his intellect, the interests with which he was intellectually concerned, and the sobriety of his judgment upon them. He always wanted facts, and he took infinite pains to verify the facts. His researches, for instance, into the former history of Tasmania and the adjacent colonies had very little of the speculative element about them. He tried his utmost to show the thing as it actually was, and thought no pains too great that might accomplish that end. His determination to get at the exact truth of things marked him in all matters great and small, and made him the greatest authority we had in private life, and on much that is connected with the rise and progress of the Australian colonies. Another thing in our dear friend that specially distinguished him was the breadth and vitality of his social sympathies. It was a perfect joy to him to enter into the life of others. His ways were so simple and direct that he could win at sight the confidence of strangers who might happen to be visiting our city, and he always looked after them. He carried that quality into all the family groups that he visited, and the little children of many families gathered round Uncle Walker with perfect love and trust, and told him the things of their child-life with the feeling that they had a very patient and sympathetic listener. For many years Mr. Walker took a prominent part in the teaching of our Sunday-school, and when he relinquished his post as a teacher, he still kept himself at touch with the school, and acted as its treasurer up to the time of his death.

The Dead March in *Saut* was played at the conclusion; the congregation remained standing.

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George Washington Walker (my father)

Son of John Walker and Elizabeth Ridley his wife: born in the Adelphi, London, 19 March 1800.

He was the youngest of 21 children. First recollection was of seeing Nelson's funeral.

[His father, John Walker was born at Newcastle on Tyne in 1726, was a Wholesale Saddler & Accommodation Maker, and Contractor for the Army during the French Wars. He died at Paris in 1821, and was buried in the Cemetery of Pere-la-Chaise.

His mother, Elizabeth Ridley, was daughter of Richard Ridley of Newcastle, Currier, and Eleanor his wife.

Born Married

Died .]

The Walkers belonged to Wylam on Tyne. The family estate was granted to Walker by Henry VIII.

For account of Pedigree. see "Costume of Yorkshire" by Geo Walker, edited by Edward Hails tone. Leeds 1865. In the Biographical notice prefixed to the work. Also see

Biographical notice of Geo Walker prefixed to "Essays on Various Subjects" by Rev George Walker F.R.S. (London 1809)

For pedigree of elder branch of family (Rev Geo Walker, Killingbeck Hall, Leeds;) see Whitaker's "Ducatus Leodienensis: Topography of Leeds" (18) Vol 1 p. 118.]

GW Walker was baptised at Newcastle circa 1810, by a Unitarian Minister. Confirmed by a Bishop of Ch. of Eng. Educated at a school at Barnard Castle kept by a Wesleyan.

Apprenticed on 24 Aug. 1814 to Tho Gibson, linen Draper, Newcastle indentures transferred to Hadwen Bragg, Linen Draper, Newcastle.

Partner in Pottery works. with his Cousin John Macleod.

In June 1824 removed to Hull,

Feb 1827. Received into Membership by the Society of Friends.

Engaged to Mary Bragg, who died 3rd November 1828. She had become blind. See G.W.'s Life p.

Left London in barque "Science" on 3rd September 1831, in company with James Backhouse of York, on a religious visit to the Australian Colonies, Van Diemen's Land, and Mauritius and Cape Colony. Arrived in Deewent 9 February 1832. Col Geo Arthur, Governor.

After a stay of more than 2 years and a half in F. O'Haud during which the Friends visited all parts of the colony, and during which G.W. was acknowledged a Minister (7 Aug 1834), and also engaged himself to Sarah Benson Mather (Nov. 1834) - the Friends in Dec 1834 proceeded to Sydney in the "Henry Freeling". Visited Norfolk Island travelled throughout N.S. Wales, and visited Moreton Bay.

On 12 March 1837 they left Sydney for Hobart Town, where Sir John Franklin was Governor. On 3rd Nov. 1837 they sailed in the "Endora" for Melbourne, and then visited Adelaide, King George's Sound and Swan River.

On 12 Feb 1838 they sailed for Mauritius where they stayed nearly 3 months, leaving 27 May.

On 27 June 1838 they anchored in Table Bay. They remained in Cape Colony more than two years, visiting the remotest parts then known, and almost all mission stations.

J. Backhouse returned to England. GW Walker sailed on 22 Sept 1840 for Hobart Town, where he arrived early in November.

He was married on 15 December 1840 to Sarah Benson Mather at Friends Meeting House, Murray St, Hobart Town.

He established himself in the linen & woollen Drapery business at No. 65 Liverpool St, Hobart.

On 1st March 1845 the Hobart Town Savings Bank was opened. G.W. acted as Managing Trustee, & conducted the

Bank in his shop.

In 1849 he gave up the linen Drapery branch, confining himself to the Woollen Drapery.

In became Actuary of the Savings Bank at a salary.

In ~~1853~~ ^{late} in 1852 or very early in 1853 removed his residence to house in Hampden Road.

1854 Savings Bank removed to Collins Street, afterwards to corner of Stone Buildings Macquarie Street, which also became the family residence

In 1854 ^{state} my father had serious attacks of ~~business~~ illness

Attacked by Influenza in January 1857 - Paralysis supervened and he died on 1st Feb 1857 at Stone Buildings.

He was buried in the Friends Burial Ground, near Launceston Crescent Hobart.

Appointed Member of the (Central) Board of Education, Tasmania in

Also member of Council of the Royal Society of Tasmania.

For his life see "Life and labours of George Washington Walker, of Hobart Town, Tasmania. By James Backhouse and Charles Tylor." London (A. H. Bennett) 1862.

Also a series of papers by The Rev^d John Service B. D. in "Good Words" 18 entitled

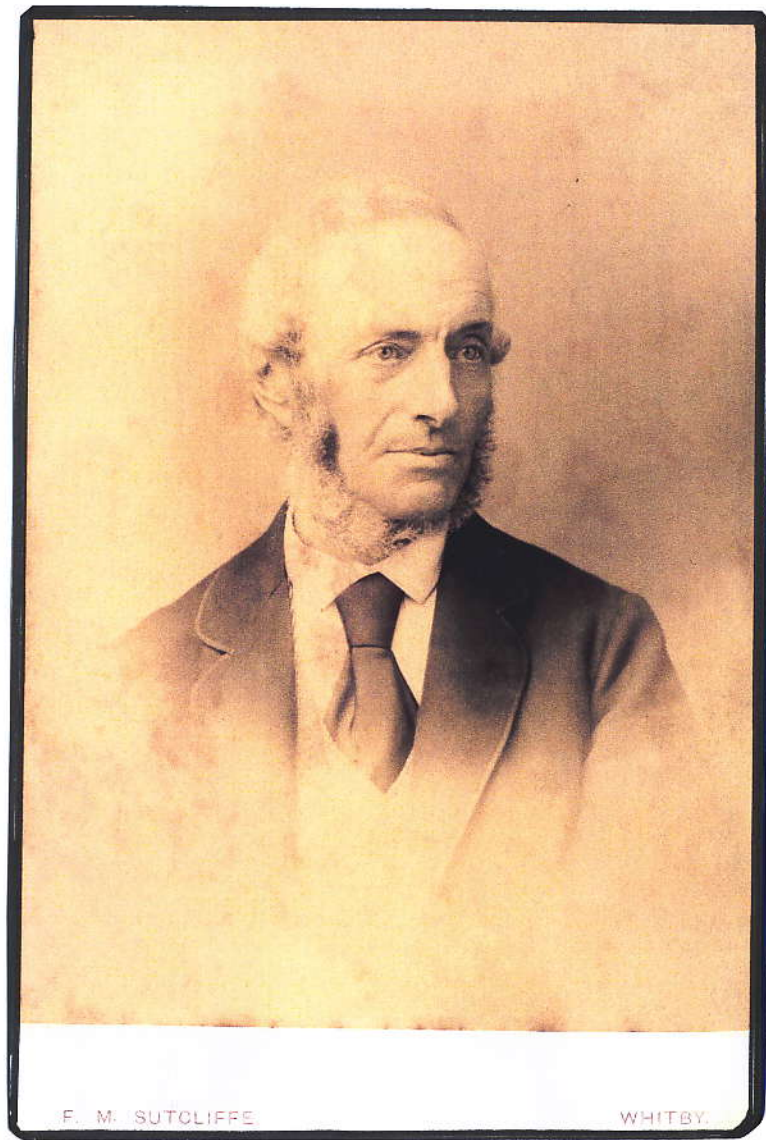
- (1) * How (1898) Coldstream's "Old Savings Bank Drapery Mart" and No. ~~15~~ ^{Robert,} James, Elizabeth, George, Ridley, Sarah, and Joseph born at the house in Liverpool Street.

"Quakers and Convicts." Afterwards reprinted in "Master Missionaries" by Alex^r Hay Japp, London (M Japp & Co) 1880 (1) under the title of "Geo Washington Walker and the Convicts." It is a sympathetic and graphic sketch of Gt W's mission with James Backhouse during the eight years they travelled through Australasia & South Africa, written by a man of genius and a dear friend of my own - Dr John Service who for some years was the Minister of St John's Presbyterian Church, Macquarie Street, Hobart. Afterwards Minister of such, near Stranraer, Co Galloway Scotland, Hastly of Hyndland Church, Glasgow. He died at Glasgow in 1884.

(1) See Appendix I

Margaret Pragg Walker born at house in Hampden Road.

Mary & Isa born at Stone Buildings



Above : James Backhouse b: 8-7-1794
d: 20-1-1869

Right : George W. Walker b: 19-3-1800
d: 1-2-1859



Some Family Memorials ^{August 1899}

Part 1 ^{of Walker & his family}
A few years since Dr. A.H. Japp (1)

collected into a volume a number of biographical sketches of men remarkable for missionary & philanthropic devotion, and gave to his collection the title

"Master Missionaries". One of these papers, (which when it first appeared in "Good Words" 18 bore the title "Quakers & Convicts") is a bright & graphic sketch of my father & his work, written by my dear friend the late Dr John Service. Though the name of "Master Missionary" cannot with any justice be claimed for my father (whatever may be said of James Backhouse) he certainly had some of the qualities that go to the making of such a character.

These qualities are well indicated in Dr Service's ^{brilliant} little sketch, from which one gets a more lifelike idea of the man than from the ponderous volume of "Life & Labours" by Backhouse & Taylor. The ^{leading} ~~characteristic~~ ^{may be said to be} is a sane common sense elevated by glowing religious & philanthropic emotion.

My father had the enthusiasm of humanity in a pure & unselfish form; a high ideal of duty, a high moral courage & steadiness of purpose, which prevailed over a physical timidity of constitution, and enabled him to say & do what he conceived to be his duty in the teeth of opposition and with a complete disregard of his own personal interest. He had neither the physical nor mental gifts

(1) Master Missionaries By Dr A.H. Japp

nor the force of will & character requisite to secure a large place for himself in the world's record of its great benefactors. In quietness & confidence in the Divine hand lay his strength. His was indeed a singularly pure & simple nature, in which love to God & love to his fellow man were the dominating impulse. His religion showed itself less by outward expression, than by the living example of good deeds. Though himself a Puritan and a primitive 'Friend' of the old Quaker type, he had a wide sympathy with other forms of belief honestly & consistently held, and a heart which honoured & sympathized with good men of every form of creed. His was an affectionate nature, & though from his constitutional temperament he was at times subject to depression of spirits, he was in his home life of a sunny disposition and full of a playful fun. In his intercourse with others his Quaker plainness of speech & disregard of conventional forms lent a certain piquancy to the beautiful & somewhat old-fashioned courtesy that he showed to all, irrespective of wealth or social position. One felt that here was no formal politeness put on for the occasion, but the natural expression of the inward grace & consideration of a gentleman indeed.

My father came of a good old North Country stock. The Walkers had been for some centuries small country squires or landed proprietors

James Men (5) Walker
 at Bylam-on-Tyne, some 8 miles
 above Newcastle. Their land was
 granted to them by Henry VIII, &
 they must have been men of position
 since it is related of one of them
 that James I, when his treasury
 needed replenishing, offered ^{him} the
 alternative of knighthood or a
 money payment. Our ancestor
 preferred a contribution to the
 treasury to the useless honour.
 Their land is, or was lately,
 held by them in uninterrupted
 male line down to present times.
 About the year 1748 the elder
 branch migrated South to Leeds.
 Its first representative there was
 the Rev^d Tho Walker, Minister of
 Mill Hill (Unitarian) Chapel.
 His son William purchased
 Killingbeck Hall, Seacroft, near

8 miles West of Newcastle, sit. on the Tyne
 Bylam & now a Colliery Village
 At end of last century the Bylam estate
 belonged to Mr Blackett, then proprietor of
 the Globe newspaper.

Geo Stephenson was born in the village
 9 June 1781.

Parish Registers of Boringham and
 Heddon-on-the-Wall.

In Boringham Parish Church is the tombstone
 of Tho Bewick, the engraver.

* Bylam (see last page)

prefixed
 'Geo Walker's life, & his
 Essays on various subjects'

'Costume of Yorkshire' by
 Walker. Leeds 1814. Reprint
 by Jackson Leeds 1885.

Introduction by E Hailstone.

{ 1748 the year Rev^d Jos Benson
 was born }

Leeds, & the property remains in the
 family, or did until a recent date.
 William's son, one, Samuel, was
 a distinguished officer in the 3rd Regt
 of Guards. He was killed at Salavera,
 & a monument by Flaxman was
 erected by the inhabitants of Leeds
 & placed in the Parish Church.
 Another son, William, was a
 Barrister & purchased & resided
 at Nilsick Hall, near Doncaster.
 George, another son, an intimate
 friend of Waterston, the naturalist,
 had considerable artistic skill,
 and in 1814 published a series
 of plates on the 'Costume of
 Yorkshire'. Reprint at Leeds 1885.)

The Rev^d Tho Walker's brother
 migrated to Newcastle at an
 earlier date than that at which
 the elder branch moved to Leeds.

George Walker one of the sons (and
 therefore a nephew of the Rev^d Tho)
 was born at Newcastle 1735 and
 became a distinguished Unitarian
 Minister. He was for long Principal
 of the Unitarian Theological College
 at Harrington. He also achieved
 distinction as a Mathematician
 & Scientific man, and was an
 intimate friend of the celebrated
 Dr Priestley. He published
 2 work on the Sphere, & other
 mathematical treatises & died
 at London in ^{21 April} 1807

He also published 2 vols of
 Sermons & two vols of Essays which
 appeared after his death
 to the latter is prefixed a sketch
 of his life.

George's brother, John Walker,
 born at Newcastle 1726, went

See Allibon's Dict of Authors

From them (8) Walker
went into business at New-Castle as a
Saddler & accoutrement maker.
He had considerable transactions
with France & lived there at different
times. His daughters (my father's
half-sisters) used to tell their
young brother of their experiences
in Paris during the Terror, when
from their windows they watched
the mobs marching past with the
heads of aristocrats fixed on
pikes. During the French Wars
my grandfather was a Contractor
for the supply of accoutrements
to the English Army. By his
first wife he had children.

A daughter married
Robson, & her son the late
Capt Robson of the Regiment,
after having served in the French
Wars & fought at Waterloo, emigrated
to Tasmania (or Oland) and
settled at Port Loeil. Jean Fish
is his granddaughter & there are
still on the North West Coast of
Tas. a numerous tribe of his
descendants. Several of old
John Walker's first family lived
in France & some of the daughters
married Frenchmen. The last
survivor was Elizabeth Walker,
whom I saw in Newcastle in
1856. She was then, I remember,
a devout Catholic and in very
reduced circumstances, dependent
chiefly on the bounty of friends,
amongst whom the Priestmans
maybe mentioned as the chief.

After the death of his first
wife, John Walker married
Elizabeth Walker died in
1861 aged 86.

Elizabeth Ridley, daughter of a
well-to-do ^{Lawyer} ~~Lawyer~~ of Newcastle.
By her he had some children.
She was of delicate constitution,
& most of her children died young.
My father was the youngest child of
twenty one, & inherited the delicate
constitution of his mother. He
was born 19 March 1800. His
mother died when he was 4 years
old & left him to the care of his
maternal grandmother, his father
being then away in France.
Here the old man mostly resided,
dying in 1821 & being buried
in the well known cemetery of
Pire-la-Chaise. I have a
sketch of his tomb. *circa 1810

My father was baptised by a
Unitarian Minister & confirmed
by a Church of England Bishop.

He went to a school at
Barnard Castle kept by a
Presbyterian & made good progress.
His exercise books, in my possession
show the same habits of neatness
& order which distinguished him
during his subsequent life. They
are neatly & carefully written,
for even then he had begun to
acquire the beautiful hand
which he wrote to the day of his
death. On leaving school he
was apprenticed bound apprentice
to one Tho^s Gibson a linen draper
of Newcastle for 7 years. His
grandmother, Eleanor Addison,*
had died in 1813, leaving him a few
hundred pounds, with which he
purchased, in conjunction with a
Cousin, Pottery works at
at the Adelphi, London

p 76. My father's.
 79. In the year 1820 Take in
 (and see p 78) on p. 74.
 with 76

On Gibbon's death he was transferred to Hadwen Brass of Newcastle & found his new home much more congenial. Here through conversations with Jas. Backhouse (1820) he became convinced of the truth of the divinity of Christ & abandoning his Unitarian ideas, became a regular attendant of Friends Meetings. The Indentures, in which his ^{see pp 76, 77} Uncle John McLeod is joined, are in my possession. They are dated 24 Aug 1814.

* Mr Ridley had married a second time. ~~26 Feb 1813~~ He proved in Durham Registry 26 Feb 1813.

Lang Mem (12) G.M.N.
 G.M.N. was (it appears) the active partner, and his note books contain many recipes and processes showing the same methodical habits & ~~careless~~ careful attention to detail that characterised him through life. They also contain accounts of his travelling expenses, ^{at times} when travelling round the country for orders &c. This travelling was done on horseback, the necessary baggage being carried in ^{the} old fashioned saddle bags. Through the dishonesty or recklessness & neglect of his partner, the Pottery got into difficulties, & had to be closed & wound up, G.M.N. losing his little capital. He then looked about for other employment, which he found as assistant to a linen draper in Hull, who belonged to the Society of Friends. ~~After several months he finally became~~ ^{when he} returned to his old home at the Beck & acted as assistant to ~~Hadwen Brass~~, he friend carrying on a linen drapery business. Margaret Brass Widow of Hadwen Brass

in Dean Street, Newcastle, on Tyne. My father's was a deeply religious nature which manifested itself in early years. His ~~whole~~ associations were in his youth mainly among the Unitarians, but when he came into contact with Friends he was strongly attracted by the principles & practice of the Society. ^{In consequence of conversation with James Backhouse (1820) in 1827} he applied for & was admitted into membership. ^{Became a member 1827 when at Hull} One little reminiscence of those Newcastle days I had from an old Newcastle man, formerly resident in Tasmania, who knew my father in his native town, & who told me that he went by the name of "The Handsome Quaker". From much that I have heard from the lips of those long since dead it would appear that as a young man my father must have been singularly attractive to both men & women, not only from his good looks & his charm of manner, & those little ^{depreciable} courtesies that are so pleasant to all, but especially to those of the gentler sex, but for his unaffected goodness of heart & unselfishness, & for his bright & sunny disposition. ^{his limited opportunities} Moreover considering the times & the State, circle in which he moved, he was fairly well educated & informed. He was a great reader of solid books, of which he obtained a supply through a Book Club supported by members of the Society in ^{Hull} Newcastle, not a few of whom were cultured people - e.g. Priestmans, Richardsons, Paul Oliver (the Botanist) and others. His note books of this period, neatly kept in a clear & beautiful hand, contain extracts from & abstracts of various works, religious & other, amongst which may be mentioned Locke's "The Understanding". He also attended
 * W. John Dobson

lectures by John Thelwall, a noted
 elocutionist of the day, of which he
 taking careful notes of them.
 Indeed he seems to have lost no
 opportunity of self improvement.

To the Bragg family with whom he
 resided he ~~soon~~ ^{or had long been} became an intimate
 & valued friend, & in course of time,
 like another 'Industrious Apprentice',
 he became ^{an attachment sprang up betⁿ the} attached to his ^{of the whole} Master's
 daughter, Mary Bragg, who is
 described as an amiable & cultured
 girl. His fortune soon came to
 the looms. As the consequence of
 a severe illness Mary Bragg became
 totally blind. The life contains
 some touching letters to Mary,
 which he asks her mother to read
 to her, and in which the warmth
 of sympathy & tenderness glows thro'
 the staid & quaint Quaker language.

But Mary Bragg's days were numbered
 & she died at the age of ^{to the}
 inexpressible grief of her constant lover.

* Citizen Thelwall - one of the
 early Democrats.

He became engaged to
 Mary in 1824 when at Hull
 & shortly after returned to his
 old home at the Braggs &
 assisted Mary Bragg in the business.

Mary Bragg's sister, Rachel, married
 Jonathan Priestman of Benwell
 House, near Newcastle. One of her
 daughters was afterwards John
 Bright's first wife. Roger Clark
 & brother (recently in Tas) of Street,
 are John Bright's grandsons by
 this wife.

Nov. 1828

49. In 1831 ^{Some two or three years}
 shortly after Mary's death an
 unexpected call came to my father
 which was destined to change the whole
 current of his life. ^{In the year 1829} Some years before 1829
 James Backhouse of York had been
 called in to assist in valuing ~~Hadwen~~
^{the} Bragg's stock of ^{a tenant of} Hadwen Margaret
 Bragg, Hadwen Bragg's widow. Jas
 Backhouse like others had been
 strongly attracted by the young
 assistant, & had formed with him
 a warm friendship. Jas Backhouse
 had for years felt a concern, to use
 the Quaker phrase, to visit the
 Southern Hemisphere on a religious
 mission. In those days this was
 an arduous, it might even be
 called a perilous undertaking.
 But the concern became more pressing
 & imperative, & he laid his concern
 before Friends, who after due
 deliberation expressed their sympathy
 & concurrence and released him for
 the service. ^{was however a serious} The ~~was~~ obstacle to

During his residence in Newcastle
 the Temperance movement originating
 in Scotland began to attract attention
 in England. My father was one of
 the first to throw himself into the
 work, & in the year 1828 he called
 together a few friends & with their
 aid established a Temperance Society
 in Newcastle.

Sam. Men (16)

G.M.M.

80

the accomplishment of the mission. No suitable companion could be found. Dr Backhouse relates that, after much perplexity, one morning in the early hours between sleeping & waking he seemed to hear a voice saying - "Now look Northward!" and immediately Newcastle & his friend Geo. W. Walker were presented to his mind. He wrote at once ~~asking~~ asking his friend to be his companion in the long & arduous service that lay before him. This proposal, so wholly unexpected & involving such serious responsibilities and no small amount of personal sacrifice and ^{possibly} even ~~of risk of danger~~ - for 70 years ago New Holland & the colonies were practically an unknown country to English people - caused my father much exercise of mind. It came to him however at a juncture ~~when~~ ~~unusually~~ ~~to~~ ~~himself~~ ~~to~~ ~~was~~ ~~to~~ ~~was~~ peculiarly favourable for its acceptance. Diffident as he was

* See Narrative of a Visit to Mauritius & S Africa. pp 602/9

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of his qualifications ^{for the work} the idea of service in the church had lately heavily weighed upon him, and when he received James Backhouse's letter, after the first overwhelming surprise, he seemed to see in various recent events the hand of Providence removing ties to home ^{but not naturally} & placing him in circumstances favourable for a speedy release for lengthened service in countries beyond the sea. After solemn deliberation therefore he wrote to his friend ~~that if no one more eligible presented himself, the prospect of which was offered~~ ~~of~~ that he felt he could not turn aside from the call; that the prospect of being united with him in the arduous service before him was very delightful; that he had few ties of family or property to stand in the way, & that if no more eligible person offered in the mean time, he would be ready in a week to join him as companion of the Southern Seas. In a little more than two months the two friends stood on the deck of the barque 'Science' Capt. Saunders (250 tons) lying at Gravesend outward bound for Hobart Town Van Diemen's Land. Here began the 8 years service of the two friends in the Southern Seas, and on 3 Sept 1831 my father took what was destined to be his final farewell of his native land. On the voyage out they had an earnest of the conditions under which their mission would be conducted, in the drunk abandoned behaviour of the drunken pensioners who were emigrants in the 'Science' on 9th Feb 1832 after a passage of 158 days the 'Science' cast anchor in the Derwent & the friends presented their credentials to Gov Arthur. At once proceeded on the work of their mission.

The story of their labours in the Aust. Colonies & South Africa has been told in James Backhouse two vols; 2 vols of Extracts from his letters having been previously published by authority of the Society. The two vols of narrative contain also a large amount of very valuable information respecting the conditions of the Colonies, their botany, & the Aborigines. My father's ^{only copy of} Journals, (consisting of letters, mostly to Margaret Pragg) form two large & thick quarto vols of over 1300 pages & are in my possession, with two MS vols of Reports & papers relating thereto most beautifully copied by my father.

Backhouse & Tylor's 'Life & Labours of G.M.W.' contain copious extracts from the MS Journals. See also 'Quakers & Convicts'.

A very brief notice of their mission will suffice here. Their first service was in F. Oland, where they remained

Extracts from the Letters of James Backhouse, while engaged in a religious visit to F. Oland, N. H. & S. Africa; accomp^d by G. Walker. London Harvey & Darton 1842. 2 vols 8°.

Narrative of a visit to the Australian Colonies. By James Backhouse. 8°. pp 660 + 22 IV. London (Hamilton, Adams) 1843

Narrative of a visit to the Mauritius & S. Africa. 8° pp 639 + Ibid 1844.

Life & Labours of G. Walker by Backhouse & Tylor. London 1862.

See also the sketch of G.M.W. by Dr John Service reprinted from 'Good Words', in A. H. Sapp's 'Master Missionaries', already referred to, p. 64 ante

about two years and a half, visiting nearly every inhabited place in the Colony, a great part of their journeying being performed on foot. During this time they visited Macquarie Harbour Penal settlement, and the Aboriginal establishment at Hindius Id, & both places they give interesting details.

In Decr 1834 they proceeded to Sydney & travelled (often on foot) through the whole Colony, visiting all the settled parts and especially the Convict & Aboriginal stations; they particularly those at Norfolk Id and Moreton Bay. This occupied them more than two years until March 1837. After a second stay in F. Oland, they sailed Nov 1837 for Melbourne, & thence to Adelaide, & Swan River, leaving the latter place for Mauritius, where they stayed some 3 months.

From June 1838 to Sept 1840 was occupied by labours in S. Africa, During this time they travelled to the furthest bounds of Cape Colony, visiting every mission station, & making themselves acquainted with the conditions of the native inhabitants. At last after 7 years work, their mission was completed and the two friends parted at Cape Town, J. Backhouse returning to his home at York, while my father set his face once more to Hobart. For after 7 years absence it was to F. Oland & not to his native land that his heart turned, for he had ~~it was after about~~

(For continuation see p. 137)

It was in the early part of their mission to F. Oland, after some journeying, that the island and a voyage to Macquarie that the two friends turned their faces towards the ^{settled} settlers on the East Coast. They crossed the

G Walker & his family.

I have said that James Backhouse & his companions arrived in Hobart Town in the barque 'Science' in Feb 1832. For the first month they remained in Hobart Town, engaged in preaching & visiting; in inspecting the penal establishments & other institutions; and lastly in energetic work in the cause of Temperance, particularly necessary in those days. After a short expedition to Hamilton & the Buse, much of it on foot, during which they continued their labours amongst the settlers, Bro. Arthur offered them a passage in the Gov. Brig 'Jamar' (130 tons) to the Penal Settlement of Macquarie Harbour. The voyage in those days of sailing vessels was one of more than ordinary danger and the Friends had a full share of it. Driven by a violent storm into Port Davey it 17 days before they could venture to continue their voyage, & after a thrilling experience in crossing the dreaded bar, they reached the settlement of Sarah Island on the 26th day after leaving Hobart Town. The establishment though soon to be abandoned, was then in full activity. Ship building & timber cutting were the industries which employed the convicts. Major Baylee was the Commandant & under his more humane rule, the cruel discipline of former days had been much ameliorated. Some attention had the Wesleyans too had come as religious pioneers into this moral wilderness, and the self denying labours of John Allen Manton, the first who had dared to undertake a mission in such an unpromising field, had not been without some fruit, which the Friends

noted with pleased interest. There was in truth little to contemplate with pleasure or even with tolerance, even in the comparatively improved state of the settlement. In this ^{case of} desolate spot, deliberately chosen for its inaccessibility as a cage for the select ruffians of a population of convicts, nature put on her most repellent aspect to add to the depressing effect of atmosphere of human degradation and harsh iron discipline. It was a place over the 'Hell's Gate' which was its entrance ~~was~~ might have been written Dante's the words which Dante tells us appeared over another portal "All hope abandon ye who enter here." Saddening & depressing as their surroundings were the Friends laboured incessantly during their fortnight's sojourn in their work of mercy amongst the unhappy prisoners, & found them ^{altogether} not inensible to their appeals & to the human sympathy which was offered. At the same time they made careful enquiries into the system of discipline, into the condition of the prisoners, into the defects which they saw, & of the reforms which they thought possible. When they left they had collected a mass of information, which they laid before the Governor on their return, and which joined to their earnest but sober personal representations, had no small influence in ^{bringing about an} ~~improving~~ ^{improvement} of the prisoners in many respects. After 17 days indefatigable work at the settlement they set sail on their return voyage in the 'Jamar', and after 22 days once more cast anchor in the Derwent, to the great relief of their friends who for the report of some whalers who had sighted the vessel

x Hob. T. popln. Gen 8360
J. & M. 12 T. 11

during a heavy storm) had well nigh given them up for lost. Of the 9 weeks they had been absent, nearly 7 weeks had been spent on board their little ship. Even during these 7 weeks the Friends had been by no means idle, having devoted themselves assiduously to the religious instruction of the crew and of the prisoners who were on both voyages their fellow passengers.

Having thus accomplished one of the most arduous & difficult parts of their mission ~~at~~ ⁱⁿ this friend turned their attention to parts of the island yet unvisited. They contemplated a lengthened stay in the Colony during which they intended to visit every inhabited district so far as time allowed, and to do this mostly on foot so as to allow of the house to house visitation which ~~was to~~

~~is remote parts, while with the~~ view of reaching those scattered in remote parts, who were from their position deprived of the ordinary opportunities of religious teaching, & therefore more than ordinarily objects of their solicitude. At the same time where it was possible to collect even a small congregation their plan was to seize every opportunity of holding religious meetings for religious teaching & for worship.

The first district to which they turned their steps was Clarence Plains & its neighbourhood, where many of the original settlers from Norfolk Island had their small locations. They were for the most part, though with notable exceptions, ~~not a desperate class of colonists,~~ ^{often} thriftless and often drunkards & vicious - drunkenness was in early days the curse of the

Came Abt 1808

Colony. & therefore the district offered to the Friends the prospect of useful service. On 15th August 1832, after a severe spell of wintry weather during which snow lay on the ground in Hobart, they crossed the Derwent to Kangaroo Point in one of the small boats which then plied on the ferry, and began their house to house visiting. On the next day they reached Ralphs Bay Neck & crossing the sands arrived at Robert Mather's house at Lauderdale just before dinner time. Robt Mather was from home, but his daughter Sarah, who since her mother's death a few months before was mistress of the establishment & a notable manager, received & entertained them hospitably, & they went on their way to the houses scattered far and on Muddy Plains promising to return & hold a meeting on the Sunday. Accordingly on the Sat. they returned when most of the family were at home & says G.M.H. in his journal: "Here we met with a truly Christian & hospitable reception... We spent the evening agreeably with Robt Mather & his family.. His daughter Sarah is a remarkable proof of the advantages that accrue to the children of pious parents from their influence & example. ^{Recently dead} He mentions that Mrs Mather was the daughter of the Rev. Jos Benson, and continues "Her children have grown up, but more particularly her daughter Sarah, all that a parent could well wish her to be. We have not often seen so young a person, for she has hardly arrived at the years of maturity, conduct herself with so much propriety as the mistress in her father's house, and the solace of his widowed heart" The next day the Friends held a meeting in the 'Schoolroom' at Robt Mather's

P.M. having got together about 30 people from the neighbourhood to the novel service. They found this hospitable farmhouse an oasis of comfort, ⁱⁿ the midst of a neighbourhood where the low moral tone, of the majority had saddened ^{distressed} them, & on the Monday morning ^{they} left their new made friends, to continue their house to house visits Robert Andrew being their guide.

As far as I can learn many months elapsed before they saw the Mather family again. They had no idle time. Two visits to the Aborig Settlement at Huickers Island, whence ~~visits~~ they went to the V & A Co's establishments, inspections of Port Arthur & other penal stations, ~~work~~ preachings to road gangs, & travels always on foot & in the most economical manner North South East & West; with reports to the Governor, writing of tracts on Baths & on Friends peculiarities, and daily keeping of an elaborate journal, left them scant leisure. In April 1834 being again in Hobart Town they crossed the Derwent to Kangaroo Pt & walked to Muddy Plains, once more presenting themselves to the Mathers at Lauderdale. My father's ~~say~~ mention of this visit in his Journal is of the briefest. He says "Sarah Mather is deeply convinced of Friends' principles." ~~It was 18~~ ~~family~~ ~~The~~ though by no means given to making proselytes to their own or any special creed, the Friends must have felt much encouragement from the thought that the earnest talk of that winter Saturday & Sunday 18 mos before had fallen on good ground.

Probably it was not ~~count~~ the arguments advanced that impressed Robert Mather so strongly, as the character of the advocate. James Backhouse, small of stature, & with a stoop that made him look smaller, was a most attractive man. With a shrewd common sense & no small sense of humour, he was a man of large human sympathies, and of a fervent but zeal both for the souls & bodies of men. Moreover he had a Quaker tolerance - or rather, ~~we~~ should say, a respectful recognition of conscientious differences in religious creed. You could not help recognising in him a man to whom forms were little, but uprightness, charity, & godliness under any form were everything. Of my father I have already spoken. To Robt Mather accustomed to the emotional expressions of religious feeling common to the Malaysians, this practical religious fervour, tempered by Quaker sobriety, must have seemed on a higher spiritual plane than that with which he had been familiar. To his daughter, more reserved in her nature, & with her shrinking from emotional display it was no doubt even more attractive. They wanted to know more about this new way. So it came to pass that when the Friends left after their first visit, the daughter bethought her of a copy of Barclay's Apology which was packed up in a box with part of the family library. Some years before there had been a sale in London, of ^{some effects} ~~the goods~~ of one Edmund Fry, a Friend whose refusal to pay Church Rates had exposed him to distraint of his goods. Robert Mather attended the sale & bought ~~some things~~ amongst ^{other} things the copy of the Quaker Apologist. The book was now unpacked, and

* this time in a Steam packet

12 April 1834

the father read it aloud while the daughter worked. They read & were persuaded. Strange result of a Quaker's passive resistance to priestly claims, that the distained book should effect the gathering into the Quaker fold of nearly a whole family who were destined in the future to exert no inconsiderable influence in upholding a non-sacerdotal Christianity & of Quaker principles in a rising colony beyond the seas. Thus on their second visit the Friends found the Mather family almost ready to join the little Friends Meeting which had just been established in Hobart.

In June ¹⁸³⁴ Sarah Mather became an attendant, & her father abandoned Wesleyan forms of worship & adopted the practice of the Friends. A few months later (Oct 1834) Sarah & Robert Andrew applied for and were admitted to membership in the little community. Robert Mather & his son Joseph gave in their adhesion later.

And now it began to dawn upon Geo Walker that he felt more than a religious interest in at least one of the Mather family. The discovery threw him into much perplexity of mind, as to how he could reconcile the indulgence of the attachment with the faithful performance of the long religious duty which lay before him. It was a surprise to him that Jas Backhouse & others of his friends had already measured the situation. No doubt J.B.'s sympathy & strong common sense were a great help to him in his perplexity. It soon became apparent that the attachment was not all on one side, & it was finally

settled that the two should be engaged, but that the engagement should be subject in all respects to the requirements of his religious service. G.M.V. has left a naive and touching account of the affair in a long letter in which he laid bare his heart to his old and tried friend Margaret Bragg.

This matter was scarcely settled (Nov. 1834) when it became necessary for the Friends in pursuance of their mission to leave Tasmania for New South Wales. There were solemn leave takings we may be sure, and just before the end of the year Jas Backhouse & his companion sailed for Sydney in the 'Henry Frasier' with their friends Daniel & Charles Wheeler.

The parting was destined to be a long one, and my father used to say that like another Jacob he had loved seven years for his Rachel.

It is not necessary to follow my father & Jas Backhouse in detail through their wanderings. They journeyed on foot through most of the settled districts of New South Wales, everywhere carrying words of cheer & warning, obtaining information as to the conditions & treatment of the Aborigines, but devoting their most careful attention to the condition of the convicts & to efforts for the amelioration of penal discipline, with the view of benefiting not merely the souls of these unfortunate creatures, but their material well being & their prospects for the future. They travelled with a party of convicts sent in a wretched

* 12 Dec. 1834

** All this can be read in D. Service's little memorial, or if full detail is desired, in my 'Father's Life', or Jas Backhouse's 'Narrative of Visit to the Australian Colonies' - (i) Appendix I

little vessel to the new ^{penal} settlement of Moreton Bay. & made strong representations to the Governor on the inhumanity of the mode of transport. They also visited Norfolk Island & were even more profoundly touched & saddened by the moral degradation which they saw there than they had been at Macquarie Harbour. Their reports & vigorous remonstrances to the Governor of N.S. Wales, Genl Bourke, were received with respect & attention, and they had the happiness of knowing that they were not without effect in bringing about improvements.

With the exception of a short absence of two months ^{occupied by} ~~during which~~ they visited Hobart Town for the purpose of attending the Yearly Meeting, they were spent more than two years in continuous work in N.S. Wales, and it was not until March 1837 that they felt that their mission in that colony was completed. They took their passage for Hobart Town in the "Francis Keeling" & after a stormy & dangerous voyage of more than a fortnight, anchor was dropped in the Derwent. Since their last visit Colonel Arthur's second term of as Governor had expired, and Sir John Franklin had succeeded him. Good old Sir John ~~and received them with great kindness and cordiality, and showed them and his wife showed them.~~ From good old Sir John & his wife they received a most cordial welcome and most kind attentions. Sir John & his private Secretary the well known Captⁿ Macouckie entered.

xx Daniel & Charles Wheeler were their companions for some months of their last stay in T^eland.

heartily into their ~~schemes~~ they found earnest sympathisers in their plans for the welfare of the convict population, and the Friends' large experience of the practical working of the penal system was of very useful to Captⁿ Macouckie in the preparation of his Report on Convict Discipline in T^eland. This report was printed in the Papers of the House of Commons in 1838, and contains a grateful recognition of the assistance he had received. After a sojourn of 9 months in T^eland during which they made a last tour through the Island, and occupied themselves in various service especially in the way of building up & encouraging the increasing number of persons who had joined themselves to the Society of Friends & who had with assistance of J.B. & G.W., formed themselves into a regularly organised meeting of the matters, all the family but two had now cast in their lot with the "Friends", and Sarah & Joseph had even been ~~ac'knowled~~ formally acknowledged as Ministers. The farm at Sandfordale had been given up and sold. Robert Mather had been unfortunate enough to lose all his property, principally through his want of success in farming, & had begun life again in his old trade at the shop in Liverpool St which he & his son & grandson have successively occupied for more than 60 years.

After waiting some 3 months for the arrival of a vessel to take them to Port Phillip, a passage not often made in those days, the Friends ~~embarked~~ embarked in the "Endora", with the object of visiting the Southern ~~a~~ a barque of 190 tons xx 3 Nov. 1837

* He was assisted in his new start by the generous contributions of many of his friends, (amongst others by his old fellow passenger in the Hope the late John Walker) These contributions were all repaid by Robt Mather when his business prospered.

Fam. Memls (93) G.M.W. 157

Colonies of Australia, before entering on what promised to be a long and arduous service in South Africa. In Nov. 1837 they set foot in Melbourne, then an infant city of little more than 12 acres old, and G.M.W. describes it "as pleasantly situated on a gently rising ground that slopes down to the margin of the river... Of little more than 1/2 m² standing it already consists of nearly 100 weatherboard buildings Cottages, and a few rude turf huts erected for the temporary accommodation of the first settlers". At G.M.W.'s death, little more than 20 years later, this little hamlet of huts had grown into a great city, with over 100,000 inhabitants. They held a meeting for sovership in Melbourne at which 30 to 40 persons attended. A week later the 'Endora' set sail from the Harra & pursued her voyage to

* This information they embodied in a detailed and minute report to Sir Thos Stowell Buxton on the state of the population with special references to the abuses attendant on the apprenticeship system.

* also Dr W. H. Harvey, the botanist

the new South Australian settlement of Adelaide, which was then even smaller than Melbourne & was the resort of troops of Blacks. After a short stay here the voyage was resumed for Swan River. Their impressions of the ^{Adelaide} Swan River Settlement were anything but favourable. After the fertile tracts of Port Phillip & South Aust. they were struck by the poverty of the soil & wondered how the settlers contrived to support themselves. The G.M.W. sums up the capabilities of this sandy & barren colony in the words of one of the first emigrants, who had left it to settle in V. D. Land: "Bless you, Sir", said he, "it's a heart breaking country". During this visit to the Southern Colonies one of the principal objects of interest & attention was the condition & treatment of the Aborigines. In Feb. 1838 the friends said farewell to Australia, sailing from Swan River in the 'Abercrombie' for Mauritius. Here they met Lieut. (after Sir Geo) Grey, who had just returned from his expedition on the West Coast of Australia. Slavery had not long before been abolished in Mauritius, and the 'apprentices' & the population generally were sunk in a depth of ignorance & moral depravity which shocked them exceedingly. They stayed 3 m² in Mauritius doing what service they could & gathering information respecting the peasantry. Thence they proceeded to Cape Town & began their work in South Africa. At Cape Town they had the congenial society of the Rev. Dr Philipps and of the South Sea Missionary, John Williams; the latter being on his way to the islands with a large party of young missionaries.

They now began their preparing for a long journey into the interior which they expected would occupy them for many months, their object being to visit the various Missionary Stations, the efforts being made for the welfare of the native tribes having strongly excited their interest. In those days a South African journey was a formidable undertaking, involving months of trekking in an ox wagon, and the preparations involved several weeks busy employment. First a wagon had to be built, and two spans of 14 oxen each had to be purchased at £4 a head. Horses also had to be bought, & the wagon provisioned & fitted out with almost as much care as a ship for a long voyage. In Sept 1838 they at last got under way with a wagon household consisting of two whites as driver & cook, and two black 'boys' as guide & herdsmen. For 19 months they travelled from Station to Station in this slow & tedious conveyance varied by occasional horseback rides to more remote points. Their first journey was through the Southern districts, & thence along the east coast into the Graubek and Kaffaria to near the Southern border of the present Natal. A horseback trip took them through Basutoland into what is now the Orange Free State behind the Drakenberg on the west border of Natal. Here they paid a visit to the powerful Chief Mosheh at Shaba Bossion, the stronghold from which he & his Basutos had beaten back Mosilekatzke and the Great Dingaan himself at the head of their dreaded Zulu Impis. Next turning westward they pushed north in their wagon across the Taal as far as the Kruman to the station of Old Satako, lying

west of the Transvaal near to the present Fryburg in British Bechnana land. Making a detour to the SW. they held a westerly course along the Western Coast & crossing the Orange River near its mouth entered Great Namaqualand visiting Afrikaander's Kraal. This was their last journey in S. Africa. In their 19 mos of travel they had visited every Mission Station of every religious denomination. Some ~~of~~ in 80 ^{and also every town & village in Cape Colony} in number had gone to the furthest limits not only of settlement but of Missionary enterprise. having traversed in wagon & on horseback more than 6000 miles. After a stay of 4 mos in Cape Town during which they found plentiful employment the two friends finally parted.

Fam. Memls. (99) GMR. 163

In Sept 1840, just after receipt of news of the death of his old friend Margaret Bragg, GMR. took his passage in the barque 'Hamilton Ross' bound for Hobart Town. Jas Backhouse after a short delay at the Cape returned to England & settled again at his old home at York, where he resumed his old business of Nurseryman, & lived for many years dying there 20 Jan'y 1869 at the good old age of 75.

22 Sept 1840

The firm of J Backhouse & Son was renowned throughout England. Though JB suffered at times from Angina pectoris during his travels in Australia he lived 35 years longer - surviving his old companion 10 years.

A six weeks passage brought the 'Hamilton Ross' to the Derwent, and little more than a month later GMR & Sarah Benson Mather were married after the simple Quaker fashion in the Little Friends Meeting House in Murray Street. The little meeting house was crowded with persons curious to see the first Quaker wedding in T. Land, & among the most interested witnesses were a party from Goot House which Sir John & Lady Franklin still occupied.

6 Nov 1840

15 Dec 1840

After a wedding trip to the East Coast Captⁿ Dixon's at the Isis, & ^{his relatives the Roberts at} Launceston the newly married pair ^{took up their} resided temporarily at Robert Mather's until GMR had fixed upon a suitable place to open business. He had an attack of his old trouble of weakness of the heart but rapidly recovered his health. After he had many anxieties at starting in business with a very limited capital, which necessitated his incurring obligations which were a burden to him. He arranged with Richard Cleburne to take a house in Liverpool St which had been occupied by the owner as a Ship Chandlery. The house which was of two stories & built of stone was in a very neglected

65 Liverpool Street
Now No. 101. R Coldstream
'Old Savings Bank Drapery Mart'

State. It stood back some distance from the line of the street, like all the older houses in Hobart, in accordance with the regulations in vogue in early days. It was put into order & a handsome shop front was brought out to the line of the foot path, & here in August 1841 my father commenced business as a Linen & Woollen Draper. Two months later I was born and here for some 11 or 12 years the family resided, and there were born Lizzie, George, Robert, Ridley, Sarah, and last of all Joseph, following each other at pretty regular intervals. My father threw himself with energy into the Temperance Movement encountering much opposition. The Temperance Meetings were held in the old Infant School in Murray Street, and my father has often told me of the rowdies who used to come to disturb the meetings with noise & even violence. But he was not to be turned from what he thought to be his duty, and he found sufficient reward & encouragement in the reclamation effected in a number of cases of those who had fallen victims to the vice, though ministers of religion (without exception) and people of position stood coldly aloof. In these efforts & in the formation of a Society for the suppression of vice, mainly designed for the protection of young female emigrants, he found more than enough to employ the little leisure that his business allowed him.

Robert Mather married Esther Dixon 18 Aug. 1842.

~~he was~~ The efforts of himself & others in their Temperance Crusade came gradually to be recognised as worthy of support. The time had passed when all the Chapels of the town had been closed agst them & the riotous conduct of opponents, publicans & others made the public advocacy of Temperance a matter attended with personal risk. In 1845 G.M.W. writes that at a meeting just held in a chapel, at least 1000 persons were present and six ministers stood forth in public advocacy of Teetotalism. No doubt his calm & courageous stand against the drunkenness which in those days was the prevailing vice of the colony, and especially of the lower classes (though not by any means of them alone) did much to stir the public conscience & to incite the more thoughtful to lend their influence towards bringing about an improved condition of things. And whatever we may think of the intolerance of the extreme teetotalers, the fact that drunkenness has become an object of universal reprobation and is now a vice comparatively rare, is due in no small degree to the persistent efforts of such societies like those which G.M.W. established in Hobart in face of the violence of the disreputable & the cold apathy or disapproval of the respectable. Closely connected with his labours in the cause of Sobriety, was the establishment of the Savings Bank. He was strongly impressed with the necessity of encouraging provident habits amongst the working classes, who were notorious for their recklessness & prodigality, and with this view

Fam. Memo (105) G.M.W. 169

view of assisting with this view, he interested some influential people in his scheme, and by offering his shop as a place of deposit and his own gratuitous services as Manager, induced 20 or 30 persons of position to accept the office of Trustees, and on 1st March 1845 the first deposits were received at 65 Liverpool Street. Two years later the Savings Bank had 1500 depositors who even in those very depressed times had brought more than £20,000 to the Bank. The post of Manager which he had agreed to accept temporarily he found impossible to relinquish and he grew to be so identified with the institution that while he lived it was quite as well known as 'Walker's Bank' as by its proper designation.

The first depositor was Mary Barrett a servant of ours. She after married a drayman named Keoman, who unhappily turned out to be worthless and drunken.

The Savings Bank (Hobart) had (in 1897) 12,782 accounts open; Deposits amounting to £337,971; and a Reserve Fund of £44,373.

Nor was the Savings Bank the only institution which found a home at 65 Liverpool Street. The Bible Society had his warm support and for a number of years he acted as its Depository, and its Depot had a place besides the Savings Bank the two occupying between them half the space of the shop, while the Pledge Book of the Total Abstinence Society was always kept in readiness for any opportunity which might ^{present itself} offer of inducing some unfortunate to enter upon a struggle for reformation, and a supply of Religious & Temperance Tracts was always on hand, from which an appropriate one might be selected and offered with a few kindly & courteous words when the occasion served.

His instinctive good feeling enabled him to do this in a way which usually ensured a ready acceptance, and deprived the act of the taint of insincerity which too commonly attaches to ~~these~~ ^{such} well meant but ill judged efforts for the spiritual benefit of others. Tract distributing, & even the indiscriminate circulation of cheap Bibles, are not in these days looked upon as very effective means of social reform, and my father's zeal may probably raise a superior smile on some faces. But though our ideas have widened & our methods may have improved, there is still something that we have not bettered - the enthusiasm of humanity which stored in the hearts of the old Quakers & not a few of the continued Evangelicals. Much as my father

My father used ^{generally} often to carry a supply of tracts in his capacious coat-tail pockets, & I used frequently to suffer agonies of shyness at being required by him to go and offer one of these leaflets to some stranger whom we met in our walks. Yet my earliest attempt in ^{the} bibliophile line was to make a collection of tracts. I collected tracts as boys now a days collect stamps - but I can honestly say that I never read them. A fresh tract - especially an old & uncommon one - was a treasure to be carefully stowed away - unread.

Fam. Memls (106) G.M.W. 172.
Cared for men's souls, he was by no means indifferent to the wants of their bodies, and his purse was always open for the relief of those in need. Any deserving case of distress - and I fear many an undeserving one also - was ~~sure~~ to secure his sympathy & as far as possible his ready help.

In business he was fairly successful, though he had but little of the faculty for money making, & indeed little of the desire to do more than make a fair living & free himself from debt. But the conditions of his business were different from those to which he had been accustomed in the shop in Newcastle. He found that in a linen drapery business in Hobart Town it was necessary for success that he should deal in the various articles of feminine

Fam. Memls (109) G.M.W. 20
Fancy & adornment, while in Newcastle the Quaker linen drapers left these vanities to others and dealt in the more substantial articles, relying on their Quaker recognised reputation for good honest stuff to attract customers. Finding his old style of business impossible without adding to it ~~these~~ the addition of things which his Quaker conscience found objectionable, he resolved to give up the linen drapery & confine himself to the woollen business which was free from these troublesome complications. Accordingly sometime in 1848 he sold off his linen drapery stock, and this branch of the trade was taken up by his brother in law, Robert Andrew Mather, hitherto his assistant but who then established himself in the neighbouring premises of Brock's Buildings & founded the business still, after more than 50 years, carried on by his son Robert under the style of Andrew Mather & Co.



George Washington Walker
b 12-3-1800 d 1-2-1859



James Backhouse Walker
b 14-10-1841 d 4-11-1899



George Benson Walker¹⁸⁶⁷
b 4-8-44 d 26-9-1882



Robert Walker¹⁸⁷⁷
b 31-1-1846 d 7-9-1894

Sarah Benson Walker n. Mather
b 14-9-1812 d 26-8-1893

Elizabeth Anne Walker
b 1-1-1843 d 5-10-1891

Isobel Walker n. Switte¹⁸⁷⁰
b d

Eliza Hannah Walker n. Amos
b d 5-10-1891



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HOBART

BY APPOINTMENT TO HIS EXCELLENCY THE GOVERNOR



John Ridley Walker ¹⁸⁶⁹
b 26-2-1848 d 27-8-1915

Sarah Thomson Walker
1869

Joseph Benson Walker ¹⁸⁷⁷
b 26-9-1851 d 24-12-1877

Mary Augusta Walker ¹⁸⁶⁹
b 2-12-1850 d 21-4-1952

Adah Caroline Walker ¹⁸⁶⁹ n^{ee} Giblin
b 26-2-1848 d 18 Aug 1937

b 21-5-1849 d 24-9-1905

Margaret Bragg Walker ¹⁸⁶⁹
b 15-9-1853 d 19-11-1870

Isabella Frances Walker
1869 b 20-7-1858 d 24-5-1945



Sarah Benson Walker (my mother)

Eldest child of Robert Mather and Ann Benson his wife (a daughter of the Rev^d Joseph Benson) author of the well known History and Commentary on Psalm N^o 21 Sun Street near the Finsbury Square, London on 14th September 1812.*

The family emigrated to Hobart Town in 1821. Mr Mather took their passages in the 'Hope' belonging to Peter Degraives. The 'Hope' left the Docks on 21st October 1821, but had to run into Ramsgate in a gale. The ship proved to be unseaworthy and was taken back to Deptford. The Mathers were detained some 5 months, when the Government found them passages in the barque 'Heroine', which sailed in March or April 1822. Among the passengers were

Lieut Steete, Mr & Mrs Henry Hopkiss, Rev George & Mrs Clarke, Geobarr Clark John Walker, Mr & Mrs John Damm Mr James Turnbull, Isaac Chapman, John Hiddlestone, Northy (Mrs Thos Giblin's father) and others. +

The vessel touched at Rio Janeiro, and arrived in the Derwent, 10 Sept 1822.

The family found a house in Brisbane Street where they lived for a time. It was then on the edge of the town; the locality being known as Potter's Hill. x

Mr Mather took the corner opposite Kaler's, 90 Liverpool & Elizabeth Streets, of Charles Connolly who had a public house opposite. Here he had a shop put up, which in those days was the admiration of the town. It was called 'London House' and was, like all shops in those

* No 21 Sun Street was where Robert Mather lived before leaving London for Van Diemen's Land, but whether my mother was born there I cannot positively say.

My mother was a great favourite with her grandfather Benson, and used to spend many happy hours at his house near the City Road Chapel, which was where John Wesley had lived & was known as Mr Wesley's house.

After Mr Benson's death Mr Mather made up his mind to emigrate to K. Land, one of the chief reasons for this step was that he thought that the climate might restore his wife's health.

+ Northy's widow aftdr married Edw Wilkinson, at one time Cashier in F&C Bank & father of Fred & Peter Wilkinson.

x Afterwards Langlo's Hill from Langlo's Tally (Rats Castle) on site of Ireland's Queen's College 90 Elizabeth & Brisbane St. Later Hopkiss' Hill from H Hopkiss' residence, now known as Presteller.

B Walker (2) 20

days, a general store - wholesale and retail. The Dumas, Swans, Hopkins, Rout, Carter, and others all began with general stores but in a smaller way. Most of them issued Promissory Notes, known as Colonial Currency - silver being very scarce. Dollars, holey dollars, and dumps were the common coins.

The family used to attend St David's Church - though they were Wesleyans. Old Bobby Knopwood was the parson. The family consisted of my mother, Joseph, Robert, and John - all born in England.

Mr Mather had come out with the intention of farming, and took upland at Muddy Plains two or three years after his arrival. He could have got better land up the country but thought the position

on the Sea Shore would suit his wife better - land was then granted free in proportion to the Capital the settler could show, and was subject to conditions as to improvement. Mr Mather put the money he made in the shops into the farm at Lauderdale, and it proved a losing affair. He got 500 ac at first & then further grants making 2500 ac in all. He spent large sums in unsuccessful attempts at draining.

At this time the boys went to James Thomson's school, and my mother to Mrs Headlam's school. The school was in Melville Street, on the site of the present Pressland House, where Mrs Pressland Boule afterwards had a school. The land was then all open & my mother used to walk across from Potters

She remembers amongst others Sir R Ory's sisters as fellow pupils. At a later time she and Parson Bedford's daughter took lessons from James Thomson. They afterwards went to Miss Thomson's school, where the Miss Dumas were also pupils. Finally she went to Mrs Leuprie's school at Roseway, New Town. But my mother's school days were brief, her mother was an invalid, and the daughter had to take almost entire charge of the household. Amongst her schoolfellows at Miss Thomson's was Mrs William (then Miss Reid) sister of Alex Reid of Ratto.

About 1825 my grandmother went to live on the farm at Lauderdale, chiefly for the sake of her health. She took her youngest child Samuel, the rest of the family remain in town - my mother keeping house.

She left school in 1827 or 28 when she was 15 or 16 years old, and went to Lauderdale where she kept the house & managed the household. The farm continued to be a great source of outlay & my grandfather devoted most of his time to it, leaving to his son Joseph the management of the business.

When my mother was 19 years old, and her brother Samuel only seven, my grandmother died very suddenly at Lauderdale, from breaking a blood vessel. She died on 27th August 1831 and was buried by Parson Bedford in St David's Churchyard on 3rd Sept.

My mother & her father continued to live at Lauderdale, and some 11 months after my grandmother's death James Backhouse & George B Walker in their travels paid a

visit to the farm, arranged to hold a meeting the next Sunday. My mother was never particularly fond of visits from strangers, & though she was not wanting in hospitality towards the visitors, I think from what she has told me of some of G.M.'s humorous remarks to her, that they did not fail to detect signs of impatience. However they stayed to dinner, of course, & the next Sunday came again by invitation and held a meeting.

After that they visited Lauderdale not infrequently, and their friendships with the Mathers became assured.

After his wife's death things went badly with my grandfather. My mother thought it was partly due to the loss of her wise counsel. But the immediate cause was the rascally conduct of a man who got a note of hand from him in

blank to take up a bill for a small amount, and went away & filled it up for £500. This brought things to a stand still and my grandfather wound up the business in Elizabeth Street, and devoted himself entirely to the farm.

He lived at the farm with my ^{daughter} his mother and his little boy Samuel until about 1835, and then had to stop payment and the farm with everything on it was sold.

After the sale they came up to town. My grandfather took the place in Liverpool Street where the business is still carried on by Frank Mather under the name of J.B. Mather & Son. It was a small house & very small shop. Several friends subscribed money to enable him to commence business again. The late John Walker gave £50.

As the business improved, my grandfather was able to repay every one of the subscribers, much to the surprise of his friends who had not expected to have it repaid. This was in 1841 after he had married again - (to Esther Dixon, sister of Capt. James Dixon of the Sea)

The business premises were enlarged by that time & my grandfather went to live in a cottage at the top of Liverpool Street (now Low Benison's)

In 1840 G.M. Walker returned to Hobart after his visit to Africa, and on 15 December 1840, my mother and he were married at the old Friends Meeting House in Murray Street. This was the first Friends wedding in Hobart and the meeting house was crowded. Amongst others present was Miss Williamson, Lady Franklin's niece. The married couple

The two friends were frequent visitors at the farm. The intimacy grew & the Kealy family at Lauderdale were their first converts. Robert Andrew was the first 'converted'. Then W. Mather & his daughter read Barclay's Apology together & they also accepted Friends principles. Before the family left Lauderdale the daughter had become engaged to the handsome Young Quaker missionary.

While they were living at Lauderdale the late James Spent was making the trigonometrical survey. He stayed for some time at the farm while engaged in measuring his base line, near Mather's Hill, or near Ralph's Bay neck.

S. B. Walker (10) 27

went for their honey moon to a farm of G. H.'s nephew Capt Geo Robson, about 14 miles from K. town. They made the journey in a gig; visited Lauceston, and thence went to Capt Dixon's farm at Skelton Castle on the Isis, and after that to Fra Cotton's at Kelvedon. On their return to town the married pair lived at my grandfather's place in Liverpool St for several months, until my father's goods arrived & his shop was ready. He took the shop from old Dick Cleburne, 65 L'pool St. Cleburne said it was the dirtiest house in town & he was not far wrong. A new front was put on the shop and it then had a very respectable appearance. The shop was opened in August 1841

It was a ~~wool~~ linen drapery business. ^{Saul B. Mather was at first the only assistant} Robert Andrew Mather came as an assistant in the business some time later, on his return from Sydney where he had been in Mr Rowne's business.

In the beginning of 1845 my mother took me & my brother Geo. then an infant on a visit to Capt Dixon's at Skelton Castle. She stayed about a month and came back to town on the day the Savings Bank was opened - 1st March 1845. My father managed the Savings Bank for some years without salary. Mr Feal Morris was engaged as clerk Thomas Mason who had left New Zealand on account of the Maori troubles used to keep the books of the business. My father objected

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very much to the millinery branch. He would not sell things that were for ornament only, which subjected him not only to loss but to a good deal of good natured banter. Finding that he could not carry on a plain business such as friends did in England, he made up his mind to give up the linen drapery and limit himself to the men's department of woollen drapery. He sold off his linen stock in 1848 or 49, and then R. A. Mather took the shop in Brock's Buildings and in 1849 went into the linen drapery business there.

Besides myself; Lizzie, George, Robert, Ridley, Sarah & Joseph were born at the house in L'pool Street where the family lived for 12 years. In 1852 after the Gold Diggings, business was so prosperous that my father took a house in Hampden Road and moved his family there. The house belonged to Mr Wm Morgan Orr & had been occupied by Hyam Moses. It is now occupied by Edw Pearce. It was a fine roomy house with a large garden, & was a great delight to us children.

In Feb, 1853 I went to England in the "Wellington", Capt W. Crosby, and entered at Friends School, Bootham, York.

In 1854 my father who had a long lease of the shop, let it advantageously, and took premises in Collins Street intending to limit himself to the wholesale woollen trade and took the Savings Bank there. After a short time the Bank took premises in Stone Buildings, 10



Francis Cotton Kelvedon
Refer pages 24

Captain Dixon
Refer pages 24, 42

George Robson
Refer pages 7, 24

Rev. Service
Refer page 3

Rachel Anne Mackie
nee Mous

Frederick Mackie
Refer page 25

Jane Mason

Thomas' Mason NZ
Refer page 25



Murray Street (now Mr. Ellistons office) and the family moved there. The tenants of the shop did not turn out satisfactorily and my father resumed his business there, having two or three successive managers in charge, none of whom was a success. Pearce, Hudson, and lastly Mr. Wood. Wood was nominally a friend & was brought but specially from England, but he was perhaps the most objectionable of all.

[The mention of Wood leads me to remark on the disadvantages which some of the children suffered in their education from my father's great anxiety that they should be kept in the ways of the Society of Friends. This anxiety led him to commit the care of their education to persons whose chief (or sole) qualification for the task was that they were members of the Society. After my first years, - when I was taught first by the Rev. Mr. Day, a good but quaint and old fashioned little Independent Minister, and then for a short time by Thomas Mason a strong and capable friend from New Zealand, whether he returned after a short residence in Hobart, I was sent to the newly established High School in which my father took a warm interest, being one of its founders & a member of the Council. At the High School the teaching was fairly good for the time, but the moral tone of the school was so distinctly bad that my father would certainly have removed me if he had been aware of it. As it was, when business became brisk after the Gold discovery, he decided to send me to York Friends School,

an estimable advantage to me. But the others of the elder children were removed from good schools whenever a member of the Society came to Hobart and set up to teach. First came Thomas Mason for a year or two, a capable man I think. Then after an interval a Mrs. Seale an Irish friend & her daughters. Succeeding her, Fredk Mackie & his wife - estimable people. - I M. especially being a man of fine character & transparent goodness, but with ^{slender} doubtful qualifications as a teacher. When he left the boys George, Robert, & Ridley went to Mr. Pike's School - a very competent schoolmaster; and Robert to Horton College later. But poor Sarah on the arrival of the Woods, was, with her cousins & other children of Hobart Friends, committed to the care of Lydia Wood for some time, and even afterwards retained a life long detestation of the school, and a vivid impression of the unfitness of Mr. Wood for the office of teacher, not so much from want of ability as from grave defects of character & disposition. These frequent changes of teachers, who were too often more or less incompetent, had ill effects which some of my brothers and sisters felt throughout their whole lives. But in those days it was thought that any one of decent character was good enough for a teacher, particularly of girls - in fact the "profession" of teacher was the first (or last) refuge of those who had proved failures at everything else, or who being left without means of support had to be provided with some employment to earn a living.]

W. B. Walker (18) 35

To return to my story. In Nov: 1856 I returned from England and found the family living at Stone Buildings. Mary was born there in 1856, and Isa in 1858. * My father's health was failing. He had had two or three attacks of epileptic fits between 1854 and 1858 and was in a low condition. Late in 1858 he had an attack of influenza which prostrated him much. He seemed to have no rallying power. The season too was unfavourable being oppressively hot. During January he gradually grew worse, and our anxiety on his account increased. Finally one side became paralysed and on 1st Feb 1859 he died.

My mother was now left with 10 children, only one of whom (myself) was old enough to earn anything, while the youngest (Isa) was an infant in arms. My father's estate was barely ~~more than~~ sufficient to pay

its liabilities. There was however the business which was then under the management of Mr Wood, and was carried on for some time under the supervision of the Executors, my Uncle Robert Andrew & Dr Agnew, or rather of the former who was the active trustee. The Savings Bank Trustees, out of regard for my father's services & consideration for his family, appointed me as Junior Clerk at the liberal salary of £200 a year - I was only 17. *

So that between the two sources of income the family were enabled my mother was able, with close economy, to bring up and educate the large family. In May 1859 the new Savings Bank premises were finished & the new Actuary (Mr. Real Morris) took up his residence there. He found a house in Clifton Street, Sandy Bay, belonging to Jeremiah Ware & removed to it.

* In 1858 the old Gaol was pulled down, the site being cut up into building lots. The Savings Bank trustees purchased one lot, and proceeded to erect a Bank building. My father took a keen interest in the building as it proceeded, in the plans & arrangements for the new Bank premises, and looked forward with pleasure to moving into a house which promised to be much more comfortable than the rambling dwelling in Stone Buildings. But it was not to be.

* I think that before ^{my father's} his death my brother George had been placed with the late Mr John Rout as apprentice in the Ironmongery business. Mr Rout's Shop was that long before occupied by his father, Mr Rout, at the corner of Elizabeth & Bathurst Streets in the premises (since much improved) occupied by the Homoeopathic Pharmacy.

Stalker (20)

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We lived in this house somewhere about two years, we boys devoting our spare time to converting the waste ground belonging to the house into a garden. About 1861 Mr. Morris decided to go back to his own house in the suburbs, & the Cashier, F B Campbell, the next officer, preferring to remain in his own pretty ^{home} residence in Salvator Rosa Glen, the Bank Committee offered the Bank premises to my mother as a residence, an offer gladly accepted. This was to be our ^{home} residence for about 11 years.

For some years my brother Robert ~~who was~~ went to Horton College and later lived with my Uncle Jos. Mathew, as he did not get on very well at home. George disliking a town life, went to Ellinthorpe Hall, then managed by Robt Crawford, to learn sheep farming, Frank Mathew being his companion. Robert found employment as a Clerk in P.O. Fish & Co's warehouse (soft goods) and Ridley a little later a similar position in the warehouse of R Lewis & Sons. Joe, the youngest boy, of a very lovable disposition and a great favourite of my mother ^{and indeed of us all} after some years at the High School was articled to W Henry Hunter, the Architect.

So as the years rolled on my mother had the satisfaction of seeing all her sons started in life, and her circumstances grew easier. Though not robust in health, & suffering much from nervous & sick headaches, she had great energy & endurance, and ruled her household with vigour, devoting

her whole time to domestic matters, ~~which~~ ^{which} habitually sitting up to very late hours at night, or rather in the morning. She rarely went out, except for a daily walk with her young daughters, or for occasional visits to her brother's families, or a few old friends.

Of her daughters, Lizzie was always her right hand in domestic matters, and gradually took more & more the management of the household, which absorbed her time & energies almost exclusively. Sarah, who showed intellectual tastes & considerable ability & force of character, took up the profession of teaching. Poor little Maggie, a bright child girl, died at the Savings Bank in 1870. (1870) just after attaining her 17th year. Mary & Isa always enjoyed the privileges & immunities of younger children, and were the constant companions of their mother in her declining years. Her rule ~~with~~ of them was strict and too much inclined to the "plainness" of Friends, particular in the matter of dress, to be wholly pleasing to the girls. Indeed they suffered many things from not being allowed to dress as other girls of their age. But nevertheless they had happy lives and were warmly attached to their mother who, though not demonstrative in her affection, was devoted to them.

In 1872 I left the Savings Bank to study for the law. We had then to give up the house at the Bank where we had lived for some 11 years. My mother felt this to be rather hard.

* In 1869 my brother Robert married Lizzie Amos, daughter of James Amos of Craubrook, near Swandea. He went to live at a cottage in Davy Street then n^o 107, belonging to Mrs Lyons one of the Priest family, & formerly occupied by J. C. Maynard.

S Walker (25)

old fashioned, merely 4 brick walls without any modern conveniences, its roominess - 8 good rooms, 4 attics, kitchen &c - and convenient situation were its only recommendations. When we took it, there was a large & filthy pool, or rather open cess-pit in the yard, ~~into~~ to fill & to clean & fill up this was our first care. This is a not unfair sample of the sanitary condition of Hobart a quarter of a century since, when nearly every house had a cess-pit attached to it.

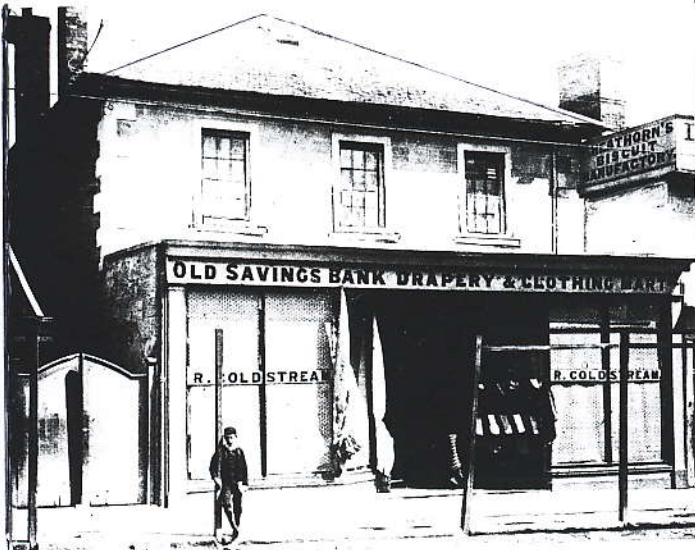
In 1876 I was admitted as a Solicitor. In the next year my brother Joe died. He had been for some years suffering from lung ^{trouble} ~~disease~~ & we ^{had} watched the slow ~~progress~~ ^{progress} of the disease with sad forebodings as to the result. He had passed through his term of articles with good success, & promised well for his profession of architect. He had ~~some~~ some artistic faculty and was a fair draughtsman, in stone cutting he delighted & executed some pretty little works, amongst them one of the crosses for St David's Cathedral. He was a bright, loveable, ^{sweet} good tempered & handsome lad, & a general favourite; fond of athletics & full of fun. It was sad to watch him wasting away in consumption, more especially as the disease in its later stages affected the brain, & induced strange & morbid fancies & clouded his mind with reserve & gloom. Towards the end, however, his mind cleared and he was more like his old self, though very weak. His death, which came in 1877, was a sad blow to all of us, ~~perhaps~~ ^{perhaps} ~~twist~~ ^{twist} of all to my mother, who was devotedly attached to him. He was

S Walker (24)

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In August 1872 we went into the house in which we now live (1898) at the Co of Davy & Quill Street - then n^o 112, but now 743 Davy Street. The house was built by and belonged to John Fisher, father of E. W. Fisher. It was built in the 'forties', had been occupied by Mr Fisher, after by the late John Doch, Secy to the Educ. Department, & by the late John Dobson father of Sir H. L. and Henry Dobson. When we took it had just been vacated by a lodging house keeper, & was in a very dirty & neglected condition with ruined & tumble down sheds & out buildings. He took it at £45 p. a, agreeing to put it in order, or at least contribute towards the repair. My mother, whose ideas of what was necessary for comfort were rather exacting, spent a considerable sum not only then but at various times in repairs & improvements. But the house was

Walker Homes & Views Therefrom



WALKER'S SHOP, 65 LIVERPOOL STREET 1841 - 1852
(Where the Bank was first established)

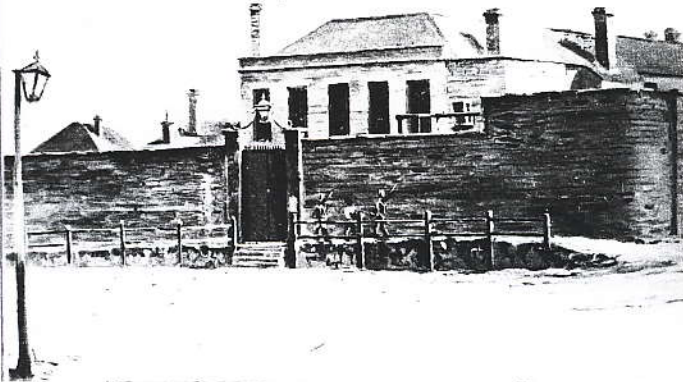


Narrana, 103 Hampden Road, Battery Point 1852 - 1854

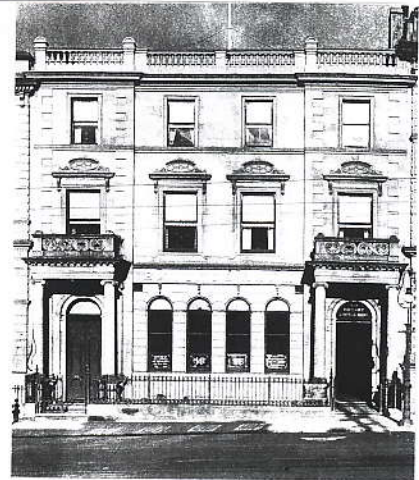


Supreme Court & Police Office, MURRAY ST. HOBART TOWN, 1838. BEATTIE
Supreme Court, Public Offices and Police Office.
Corner of Murray and Macquarie Streets, Hobart Town, 1838.
Note: Fence in right foreground is outside the Gaol.

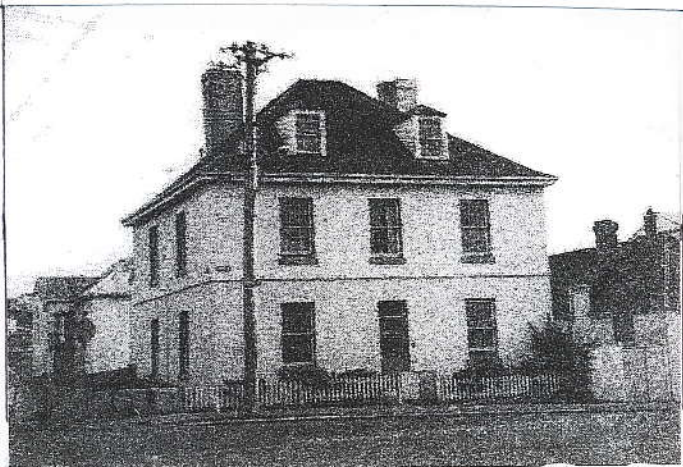
The Stone Building: Cor. Macquarie & Murray Sts.



BEATTIE
Plate IX: The Gaol—corner of Macquarie and Murray Streets, Hobart Town; circa 1838.
Present site of the Derwent and Tamar Insurance Company.



HEAD OFFICE, 26 MURRAY STREET 1861 - 1872

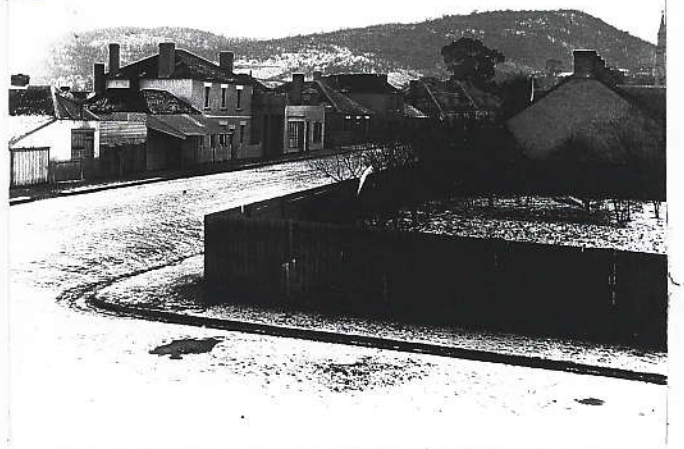


THIS lovely old colonial building was on the corner of Davey and Antill Streets.

It was built in the early days of the colony and would have been considered very upmarket in those days.

It was demolished in the 1970s to make way for a service station and this has now been replaced by a video rental library.

1872 - 1903



South-West from Antill St.

W. B. Walker (27)

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Laid to rest beside my father and sister Maggie in the little burial ground in Sandown Crescent (or rather Providence Valley) given to Friends by the late Bushbridge.

My profession in partnerships with Russell Young, proving fairly profitable, we were in the years following 1879 able to live with more comfort, without the rather painful economies which we had been obliged to practice from 1872 when I entered into articles.

In ^{Aug} 1882 my brother Ridley married Adah Giblin, a sister ^{my dear friend} of the late Judge M. B. Giblin, and left our house to live at a cottage which he bought at Sandy Bay. Robert & Ridley having left, reduced the family income, but my business was now sufficiently prosperous to make up for the ~~loss~~ withdrawal of my brother's contributions.

In Sept 1882 death again visited us. My brother George had passed through many troubles. His marriage was unfortunate, in consequence of the mental condition of his wife, and this heavy handicap added to what was perhaps a lack of business capacity, had kept him always in straitened circumstances. He was rather a handsome man, very like my father in looks & disposition; of a sweet temper & most gentle, affectionate disposition. Unselfish and thoughtful for others, with the same gentle courtesy and consideration that so distinguished my father. After various ~~unsuccess~~ more or less unsuccessful attempts at farming on his own account and managing for others, he took a situation with rise as manager of the farm & steamer business

at Bridgewater where he lived for some years. Here, however, nervous trouble ^(epilepsy) due in the first instance to a sunstroke & constantly aggravated by ^{the} anxiety caused by his wife, so grew upon him that he had to give up his situation. For some time he bore up, but ~~two~~ attacks of brain fever. He rallied from one attack of brain fever, and regained his health to some extent. A second attack proved fatal, and he passed away at his lodgings in a small cottage in Davey St (after Harry Haldie's & now J. B. Bennison's) in Sept 1882.

My mother was small and slight, of a highly nervous temperament; not robust, but with great toughness of constitution - the true Benson type. She had great energy, was very active, - unremitting in her attention to household duties - indeed so scrupulous in matters of house-cleaning that it almost amounted to a passion. Her household labours in turning out cupboards and generally straightening things were habitually carried far into the small hours. This habit of sitting up late grew upon her while she was able to get about, & doubtless had a prejudicial effect on her health. For many years before her death she never came down to breakfast, but rose late, after having her breakfast in bed.

From childhood she was subject to severe attacks of nervous and sick headache, which sometimes prostrated her for days. I think that in her later years these attacks

decreased in severity, ^{but} her digestion became weaker, though with her conservative feeling and her contempt for 'coddling' she would never alter her diet.

The deafness, which was no doubt nervous and constitutional, gradually increased so much that it became a serious burden to her. Eventually it led to her absenting herself from the table when visitors were present, and finally to her preferring to take her meals in her bedroom, as she could not hear or join in the conversation. This was a sad trial to her, and in her later years she became so deaf, that conversation with her required a considerable effort on the part of most even of her own family, though some of her daughters could talk to her with comparative ease. ☺

In 1883 my sister Mary, who had shown considerable artistic skill went to Melbourne to take lessons in painting. She went to Madame Mouchette's studio, & during some months remained there making considerable progress, and showing a marked faculty for portraiture. In 1887 she again went to Melbourne to study, this time going into the studio of Senhor Loureiro, (a talented artist who married one of the Huybers.) Here she made great progress. After her return it became a matter of family discussion whether it would not be possible to send her to England to study, & after much debate this was

resolved on, the idea being that she should enter Herkimer's school at Bushey. She left home on 8th Feb 1889, & I accompanied her to Brisbane where she took sleep in the S.S. 'Europa' by the Torres Strait Route, Mrs Travers & family being her fellow passengers.

One cause of our hesitating to send Mary to England was the state of the dear Mother's health. She was now 77 and had grown feeble. Her powers of digestion had weakened & she was almost confined to the house & her room except for occasional drives. She was much attached to Mary and we were afraid that if Mary went to England it might not unlikely be a final parting. However, it seemed

☺ As the years passed she kept more constantly to her own room, and with her self contained temperamen though doubtless she felt the solitude of age, her life was ~~not~~ a peaceful and not unhappy one.

Tended with loving affection for care by Lizzie and with the loving companionship of her younger daughters who were devoted to her the time slipped away in the quiet resigned peace of old age. Her sons were doing fairly well in the world; none of them had caused her any serious anxiety, & she delighted in the company of her ^{young} grandchildren. To her eldest son particularly she was devotedly attached. But for her deafness, which cut her off from so much, her latter days would have been all that could be desired.

Grandchildren

*Below: Katie, Theodore & Jean
Benson Walker 1888-88*

*Right: Joan, Ursula &
Below: Bernard Ridley Walker C.1886*



best for her to go and to go at once, and the mother acquiesced though she felt the parting keenly.

It was always very difficult to persuade my mother to go anywhere for the change ^{of air & scene} which often does so much for those in weak health. She had an almost cat-like aversion to leaving home, and for many years had never slept out of her own house. For some years towards the latter portion of her life we had induced her each autumn to take rooms at Bellvue for a few weeks. She found comfortable lodgings at Mrs. Robt O'Way's on the Clarence Plains Road, & she felt at home with her landlady who was kind and attentive, Lizzie & Mary or I accompanied with her & she generally

"And she at last came to look forward with pleasant anticipation to the annual change.

Came back brighter & fresher. The last of these visits was about Easter 1892, at a time when she had grown so feeble that we began to fear that she would not belong with us. At first she seemed to revive a little but after a few days became so ill that we thought it best to bring her home again at once. There seemed but slender hope that she would rally, but by giving up solid food and living on liquids & she slowly regained some degree of ease and health and recovered her cheerfulness. Her great desire was to see Mary again, and accordingly Mary who had been studying in the Carlovrossi Studios in Paris was recalled & arrived in Hobart about the last day of 1892 to my mother's great happiness and contentment. Mary's safe return seemed to give her new life for a time, and though confined to her room, and very much troubled, had a comparatively easy time, but with intervals of severe dyspeptic pain and prostration. She had grown very frail and wasted, and so thin that she could be lifted more easily than a child. Her memory, even for long ago events, had failed greatly but otherwise she had her mental faculties fairly enough. But she was so frail that nothing but Lizzie's devoted and assiduous nursing, day and night, kept her from collapsing.

In July 1893 she grew worse and the Doctor (Benjafield) thought that

it was an attack of influenza, but it was more probably merely the final failure of the digestive powers. By the end of the month she was very low, and much depressed by constant severe pain and weakness. At times it seemed as if she could hardly last another day, lying almost in a state of collapse, scarcely able to recognise those dearest to her. Then she with that extraordinary power of vitality which was the more striking in one of such apparently frail frame, she would rally and be able to take an interest in what went on only to sink again into partial unconsciousness. She lingered until Saturday evening 26th August when after some hours of unconsciousness she passed away. When the last scene was over her face was perfectly beautiful. All marks of suffering had left the still countenance, there was only a sweet solemn dignity - an unspeakable eternal calm. We buried her in the little Friends Burial Ground on the ~~Sunday~~ ^{Tuesday} morning. It was one of those clear still spring days when nature is all perfect peace. Only her own immediate relations and a few old & loving friends stood round the grave. The coffin was heaped with exquisite spring flowers. As we stood round the open grave, out of the silence came Frank Mather's voice ^{speaking} in simple & beautiful words of her gentle passing and of the beauty and blessedness of the quiet lives which are the salt of the earth.

And all the while the sun shone brightly and tenderly in the sweet spring morning and a skylark overhead poured itself in song. Then we turned and left her under the budding trees of the secluded little burial ground at the foot of Knockclofty, and went back to the home in which she had lived with us for more than twenty years, feeling that strange sense of the blank that was left.

My mother was small thin and slight. My father used to laugh and say that she was "five feet nothing all but an inch". She had rather strongly marked features of a pronounced Benson type, and a rather pale but remarkably pure & clear complexion. She had fine brown eyes, and very pretty hair of a beautiful chestnut auburn or soft golden brown, exceedingly fine & soft in texture. In advanced age when tinged with grey her hair did not lose its beauty nor her complexion its clear purity. She had small feet, though her hands were not very shapely, and ^{were} large in proportion. In youth and middle age she was ^{straight} upright in carriage, active and alert in her movements, with a certain dainty primness. In old age she became extremely thin and a good deal bent (partly from rheumatism) which made her look very diminutive. Her dress was plain grey or drab stuff very plainly made and after Quaker models. Oblivious of passing fashions. Sometimes black or grey silk. In the house she

wore a small soft cream or dove coloured shawl brought over the shoulders and pinned at each side in front. The most noticeable part of her attire was the Friends' muslin (or rather net) cap with spottlessly white and crisp, with a crimped border. Out of doors she wore a large ^{generally of soft woolen} plain shawl and a Friends' bonnet of french grey or delicate drab silk over cardboard foundation. These bonnets had to be specially ordered from England and were very expensive. Altogether she presented the beau ideal of the ^{quiet} ~~grave~~ and dainty plain Friends' dress of the olden time. It suited her exquisitely and often elicited the admiration not only of friends but of strangers.

My mother was extremely conservative in her ideas, had a great ^{attachment to} respect for old traditional ways, and a strong dislike to innovations and new-fangled ideas. She had a great respect for whatever was old & established, and considerable respect for social position if the person was worthy. Perhaps her greatest deficiency was in the sense of humour. But though serious in manner she had a great fund of cheerfulness. She was thrifty and careful in little things, and would not allow the smallest waste in the household. Absolutely indifferent to display of any kind, she would have things decent and fitting according to her view, even to the extent of sometimes going beyond her means. She was remarkably

self-contained, with great powers of self control and endurance, and capable of extreme self-denial if occasion required. Averse to any display of feeling, reserved and even ~~rather~~ cold & distant in manner, particularly to strangers, she was very tenacious in her affections and devoted to her children. To her friends she was true & staunch, and astenacious in her prejudices against those of whom she disapproved. She had little or no personal vanity, but a self respect which might well have passed for a somewhat haughty pride.

Her children owe much to her precept, but more to her example, which was marked by an absolute

devotion to duty and the right, regardless of all considerations of pleasure or self interest. Her life was singularly blameless, and full of solicitous care for ~~all~~ those about her, none the less solicitous because it was unobtrusive and as it were a matter of course. She had not the sweet and sunny nature which made my father so charming, but they were admirably fitted for each other and devotedly attached. When my father died the light of her life went out, but she never faltered ~~and~~ ^{and} took up the burden of every day duty ^{carried it alone for 35 years} with quiet resolution. She will always live in the tender and affectionate memory of her children -

25/8/99

In the extreme S.E. corner of Cumberland, a few miles from Penrith, & near the western slope of the Bleak Mountains locally known as 'The Fells', which divide Cumberland from Northumberland, lies the little village of Melmerby. Here in the middle of the 17th cent^y lived a family of small freeholders named Benson. They came of that ancient stock of hardy yeomen who dwell in what was once ^{part of} the Ancient British Kingdom of Strath-

Clyde, and afterwards for centuries the troublous scene of Border Strife & foray. These Cumbrian "statesmen" are a sturdy race, of a stubborn & independent spirit, farming with their own hands their little estates, often held in the same family for centuries. In wealth & comfort ^{the descendant of} they were often fully the equal of the Country Squire, and (as a modern historian remarks) in antiquity of possession & purity of extraction was often the superior of the squire who looked down upon him as ignoble.

The Bensons were worthy members of their class. The first of the family of whom we have any account is Miles Benson, born 1673, who tilled a small farm which he had inherited near Melmerby. This farm descended to his son John, and here in 1748^o was born his son Joseph, youngest of a family of seven. When the boy was a year old John Benson sold the paternal estate for £600, to become

Stubbs' Constitutional History of Eng^d

O. 25 Jan'y. 1748

The same year that ^{the} father migrated from Melmerby to Leeds.

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 a tenant farmer in a neighbouring locality and finally settled at Harescough. The moral & religious degradation of ^{of England} social life, especially in the upper & lower classes, has been sketched in black & graphic outlines by Green in his 'Hist of the Eng. people'. Yet England's heart was still sound. In the hearts of multitudes of the middle class the old Puritan feeling lived strong. The Benson household had indeed little learning. It is said that John Benson's ~~whole~~ library consisted of Keen's 'Whole duty of Man', a book of sermons, and the Bible. But he & his wife cherished the old-fashioned piety of their forefathers, with its simple observances of church going, reading the Bible & daily prayer, and the quiet home in the Cumberland valley, ^{the development of} atmosphere well suited for the gentle and serious youngest son. His studious inclination and his religious feeling pointed him out for the Church, and his father placed him under the tuition of a ^{neighbouring} Presbyterian minister, and Joseph set himself greedily to the study of theology and the classics. There has been preserved for us a glimpse of the primitive home life of the young student. Behave a picture of the ~~old~~ farm hall or kitchen, ^{on a bright & clear winter evening} in which the mistress and her maids sit spinning, the servants amusing themselves round the great wood fire at one end of the big hall, while at the other end, ~~in~~ far away in the biting cold, sits the boy student absorbed in his books, ~~disregarding~~ his mother's entreaties to take more thought of his comfort. The boy was no weakling; he had the north country hardiness, and delighted in accompanying his father's shepherds over the bleak fells in the hard winters, probing the snow ^{drifts} with long poles to rescue the buried sheep. To this training it is probable Joseph Benson owed the power of endurance which he showed in after life & the vigorous health which in spite of arduous

Green's Short Hist. of the English people
 Edn 1845 Ch. 16. at. 1000

John Wesley (26) Benson 90

mental labour he preserved nearly to the end of his days. When he left school at 16 he took a post as teacher in a school at Gamblesby, and here came to him the crisis that was to determine the future course of his life. When Joseph Benson was born ~~in~~ England was quivering under the preaching of Whitfield & Wesley, but it was long before the wave of ~~the~~ religious emotion reached those far away Cumberland valleys. When Joseph was in his 18th year he came under the influence of his cousin Joshua Watson, who had been converted by the Methodist preachers, and induced the young man to cast in his lot with the new society. His life, blameless as it had been, now appeared to him ^{so much} ~~little~~ better than heathenism, & a long period of mental anguish & struggle ensued before he could say that he had 'found peace'. Hearing of a vacancy for a classical master at Wesley's school at Kingswood he set off in the depth of winter to walk across the snow-clad fells on his road to Newcastle where the great preacher then was. His father accompanied him for some miles, and the two parted from each other with floods of tears, to meet (as it proved) no more in this world. After weary wanderings on foot over England he at last found Wesley and was rewarded for his perseverance by being appointed classical master at Kingswood. But his heart was set on entering the ministry of the Church of England, and with this object in view he studied hard in Theology, Philosophy, and Science, and at 21 entered his name at the University of Oxford to qualify for orders. Here to his bitter disappointment he found no disposition to encourage learning, the instruction being so elementary that it was useless to him. Though of considerable classical attainments & of blameless conduct he ~~had~~ incurred the displeasure of the

Oct 18. March 1766

University authorities in consequence of his connection with Wesley as a preacher & he was when the time to graduate ^{approached} ~~came~~ the Vice Principal refused on that account to sign his testimonials for orders & Benson left without taking his degree. ~~Nothing~~ ~~dismayed~~ Still cherishing his desire to become a clergyman he qualified for orders, but the Bishops refused to ordain him on the pretext of his want of a degree, the real reason being his connection with the Methodists. Thus foiled in his hopes he was reluctantly compelled to turn to Wesley's Society and in 1771 ^{at 23} was appointed as a regular preacher one of Wesley's regular itinerant preachers. He rapidly grew in threw himself into his work with all the energy of his nature, and rapidly grew in influence. His labour was unceasing & as his talents became known his reputation as a preacher of exceptional power increased, he was appointed ^{successively} to the charge of the most important towns in the Kingdom, especially to the large centres of manufacturing industry in the north and in the midlands. He soon came to be recognised as one of the leading men of the Society. His zeal to convert indefatigable souls was indefatigable; his labours were unceasing. When he preached multitudes flocked to hear him. The word of the Lord burned in his mouth like a fire. It was his habit to preach 4 times on a Sunday, beginning at 6 in the morning & on every week day he preached once or twice, constantly walking the long distances between the preaching stations. He became one of the most popular preachers in England, though on reading his printed sermons it is difficult to see where his power lay. It must have been special personal note which gave to his passionate exhortations their moving effect on large congregations, & which led Rev R^d Cecil to style him 'Demosthenic', and Robt Hall to declare that he was 'absolutely



Joseph Benson
b. 26-1-1748 d. 16-2-1821

TB's daughter
Ann Mather nee Benson
b. 29-6-1786 d. 27-8-1831

TB's Granddaughter
Sarah Benson Walker nee Benson
b. 14-9-1812 d. 26-8-1893

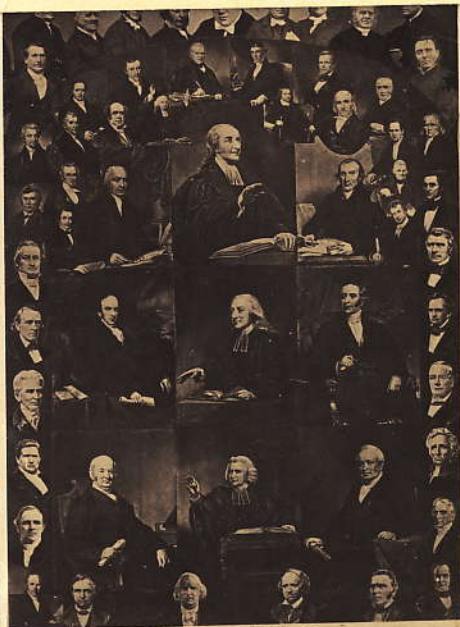
TB's youngest son
Samuel Benson
b. 14-8-1799

Wesleyan Conference

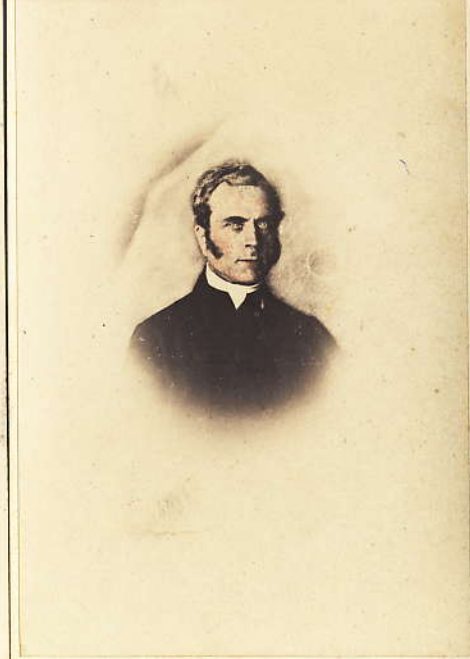
Robert Mather
b. 1-5-1780 d. 26-3-1833

George Washington Walker
b. 19-3-1800 d. 1-2-1859

Hannah Maria Benson
b. 15-11-1810



Wesleyan Celebrities.



MAULL & CO

187, PICCADILLY
AND
62 CHEAPSIDE

Rev. Friends (30) Benson 94

irresistible." Wesley fully appreciated his ability & till his death cherished him as a valued & trusted friend and co-worker. At Wesley's death Benson, if not the most brilliant, was without doubt the most trusted man in the Society. He had a fine tact, a calm judgment & a wise moderation which were of infinite service to the Connection in the heated contentions which followed the death of the autocratic founder, and more than once by his influence & counsels he was able to avert the imminent danger which threatened the Society of being rent in twain. ^{in reading the story of} His progress through Cornwall on one of his missions of Pacification strikes one with astonishment at the amazement at the power with which ~~one is struck with amazement at the power of which this man, naturally one is struck with amazement at the power with which~~ this man, by nature & taste a retiring student, could sway ^{the} huge crowds - numbering from 5000 to 20,000 - of rough humors who eagerly thronged to hear him.

Not only as a popular preacher and as a wise & trusted father in the Church did Benson win the affectionate regard of the Society. Comparatively few preachers in the Connection were scholars or theologians. Benson was both, and though there were others who had more brilliant gifts, it was to him that the Society looked as the controversialist who by his pen was best fitted to defend the principles & practices of Methodism as a pure form of Orthodox Christianity.

All these qualifications combined to force him into a prominence from which he shrank. His passion for retirement & meditation & his aversion to bustle continued strong to the last. He avoided the meetings of Conference whenever it was possible, and it was with much reluctance that he accepted the office of President of Conference, which

he was twice elected.

At the age of 53 he was appointed Superintendent of the London Circuit & two or three years later Editor of the Methodist Magazine. Though here his wandering as an itinerant minister came to an end, & he had his home in "Wesley's House" hard by the City Road Chapel, he did not cease to preach but found ample field for ministerial & pastoral work in the Metropolis & frequently in the provinces also. But his principal work was taken now with his pen. Besides editing the Magazine he wrote the life of his friend Fletcher of Madley & also prepared a new edition of Wesley's works. At the age of 62 by the express request of Conference he undertook his most extensive work, his well known "Commentary on the Bible". To this work he gave 9 years continuous labor, frequently working in his study from 4 or 5 in the morning to 11 at night. ~~During~~

July 1800

that Campo Santo of Methodism.

Adam Clarke &c.

1809

It is not to be wondered at that such close application should have told on him & that he should have had fainting fits. Yet such was his vigour that when over 70 he would preach twice on a Sunday & walk 10 to 15 miles in the day. His last sermon was preached in Nov 1820 & shortly after he rapidly failed & died at City Road, 15 Feb 1821.

It was proposed that he should be buried in the same grave with Hesley, but his family preferred that he should lie in his own family vault. And so he lies in the little burial ground of the City Road Chapel, that Campo Santo of Methodism, ~~at~~ ^{at} the early work of the Socy around him, with a memorial tablet written in the Congregational rails of the Chapel itself.

July 1780. at the Parish Church, Leeds.

Note - Monument to Capt Samuel Walker, (Killed at Salavera) in the Leeds Parish Church -

XXX b. 1786. Bapt. by Hesley. d. 1831.

* Joseph Surgeon London. b. 1780 d. 1853.

XXX b. 1783 d. 1860 ^{bapt. by Hesley} Rector of Norton -
Sub. Hamdon, Somerset

Nothing has yet been said about Benson's domestic life. At the age of 33 he married Sarah Thompson, daughter of Tho^s Thompson a well to do Cornfactor near of Knuottley, Yorks. His wife was a woman of piety and intelligence and they lived happily together for 30 years. Of their family of 9, three sons & three daughters grew up and survived both parents.

XXX Until the ^{two} elder boys went to Cambridge, Ann the eldest of the daughters shared in the education of her brothers and obtained an acquaintance with both Latin & Greek. Until her marriage with my grandfather, 1811, she acted as her father's amanuensis & assistant in his literary work.

* The eldest son Joseph entered the medical profession; the second son John took orders & became Rector of Norton - Sub. Hamdon, Somerset.

Fam. Mem^s. (34) Benson 98

The youngest son Samuel also took orders & was for many years Curate at the Church of St Saviour's Southwark. (2)

Joseph & John are represented by numerous descendants. Samuel though married but left no issue. (5)

Of the daughters, Ann the eldest (3) married my grandfather - Isabella married Pleytall a Cabinet maker, whom I met when in London in 1856. Arthur had a shop in Islington & struck me as narrow & bigoted & by no means attractive. They had 5 children. ^{4 died in infancy} The daughter survived until 1878 when she died unmarried.

(4) Sarah the youngest married Jas Hamond who was not a success in life. She left a son & daughter - Quaint, nervous, timid, old maid & bachelor.

The descendants of Joseph Benson are therefore at the present day represented by the descendants of his son Joseph (the London Surgeon) who belong to various professions, & are for the most part to be found in or about the metropolis.

(1) b. 1799 d. 1881.

(2) I remember him there in 1854

(3) b. 1786. Bapt. by Hesley. died 1831.

b. 1788 d. 1825.

(4) b. 1795 d. 1882.

(5) Presumably Harrow Maria?

b. 1810

Samuel born 1722 (182)

Fam. News. (85) Benson 99

2) The sons of John (the Somersetshire Rector) ~~was~~ are to be found near the old Somersetshire home ^{also at Hertford} at ~~at~~ in Shropshire - Allied by ~~Mar~~ on the mother's side to the Gelpins (descendants of Bernard Gelpin the apostle of the North) they cling to a very narrow school of Calvinistic faith - though their ~~children~~ ^{daughters} have of Mr Benson of Hertford have burst the traditional trammels, one having qualified as a Doctor, and another showing some ability as an Artist.

3) of my grandmother's family children the youngest son Samuel was the last survivor, dying in 1898(?) of grand children some 25 survive, of great grandchildren ^{there are} more than 30.

Miles Benson b. 1673

John Benson

6 children + Joseph Benson m 1781 Sarah Thompson
b 1748

Joseph	John	Samuel	Wm	Isabella	Sarah
			m		m
			Robert Mather		Jas Hammond

Fam. Memo. (36) Mather 100

The Mather Family 25/8/99

In the days when George II was King, when the Rebellion of '45 was making the last effort in the Jacobite Cause, when my grandfathers family ~~were settled~~ had removed from the old ancestral home at Nylam, & were settled at Newcastle, in the year that the Rev^d Tho Walker migrated from Nylam to Leeds, and the Rev^d Jos Benson was born in the quiet Cumberland ^{ancestral} farmhouse at Melmerby, there dwelt in Aberdeenshire or somewhere thereabouts in the East of Scotland a family bearing the name of Mather. Living somewhere on the borders of the Highlands the Mathers were lowland Scotch & either small farmers or mechanics. One of the sons, Andrew, having married a

Chose the trade of a blacksmith &

Tassie named Aunt Hamilton, migrated from the old home to seek more profitable work in the South. He settled down in the Royal Burgh of Kander not far from the ancient town of Berwick on Tweed. Here and at a village 7 miles from Kelso, to which he after removed, sons were born to him Robert (my grandfather) Andrew & Adam, and daughters Mary & Elspeth. Elspeth married a small farmer named Arueil & left a family one of whom was in 1854 living with her Aunt Mary in Hoxton London. Mary never married. I remember her well in 1854 a tall bonny sandy-haired Scotchwoman - and died in 186 in London at a good old age the last of her family. Robert (my grandfather) was not content with his prospects on the Scottish border, and like

[Aunt Hamilton - Sarah Benson Walker in a letter to her brother Joseph dated 31st July 1852 wrote "My grandfather Andrew Mather, was born on the 2nd month of 1754 and died at Leitholms near Coldstream on the 11th of the 6th 1826. My grandmother Agnes Hamilton was born in the 8 March 1752, was married in 1778 and died about 1829 or 30. "

At Kander 1 May 1780

so many other Scotchmen turned his footsteps towards the more promising fields lying open to be exploited amongst the Southrons. At the age of 14½ (say 1795) he went up to London to seek his fortune. Probably, like many poor Scotch boys of that time, he made the journey on foot with occasional calls in a wagon or other casual conveyance. In London he apprenticed himself to a fellow countryman named Romānes, a hosier & freeman of the city. When after 7 years his term of apprenticeship was out, he had so gained his employer's ^{great} confidence that his Master confided the business to his care. Young Matthew then became himself a freeman of the City & a member of the Beavers Co, & set up in business for himself, finally removing to a larger shop at 21 Smith,

Bishopsgate St. The ^{new} Mercers business was an important & fairly profitable one in the days when the ordinary dress was grey stockings or grey woollen pantaloons with knee breeches, and drab gaiters for cold & wet weather, and the young Scotchman prospered. He kept up the old habits of pious observance & regularly attended the Presbyterian worship, until a relation coming up to London who had become a convert to the Methodists who were gathering in their thousands with all the ardour of a new faith, young Matthew was induced to go to hear the preachers, and before long became an ardent member of W. Wesley's congregation, in which he found a congenial atmosphere for his emotional temperament. He attended the Class meetings and soon work was found for him in the Sunday School, where

he became Superintendent. It chanced that at this school Ann Benson, eldest daughter of the Rev. J. Benson, was also a teacher. She was a slight delicate & refined girl, with an education far beyond what was usual for girls in those days, including Latin & Greek and even some acquaintance with philosophers like Locke & theologians like Butler, of a meditative & thoughtful spirit. She had much of her father's zeal for religious work, & a special delight in teaching the young & ignorant. The pious & cultivated minister's daughter was just the woman. The young superintendent was of a strongly contrasted type. It might be supposed that there would be little in common between the young Superintendent & the cultivated minister's daughter. He was of the lowland Scotch type, short & thickset

with florid complexion & yellow hair. Sturdy, practical & energetic, with small advantages of education and a bluff hearty manner, and possessing small advantages of education or social surroundings, there could hardly be a stronger contrast than the Superintendent and the sensitive & cultivated minister's daughter. It was another instance of "not like to like, but like in difference." Here was a new type of womanhood. Her delicacy & gentle refinement irresistibly attracted him, and he soon found that his devotion was not displeasing. It is not to be wondered at that Ann's family should have looked upon this attachment with strong disapproval. But Ann had her full share of the quiet tenacity of her family, she had given her heart to the young Scotch tradesman, and after some qualms as to her duty, her steady persistency overcame the old scholar's opposition. He gave a



Robert Mather married
b. 1-5-1780 d. 26-3-1855

Sarah Benson Walker n. Mather Joseph Benson Mather
1854 b 14-9-1812 d 26-8-1893 1870 b 31-5-1814 d 17-5-1890

Robert Andrew Mather
b 17-8-1815 d 17-10-1884

(1) Ann Benson
b. 29-6-1786 d. 27-8-1831

(2) Esther Dixon
b. 27-9-? d. 1-9-1872

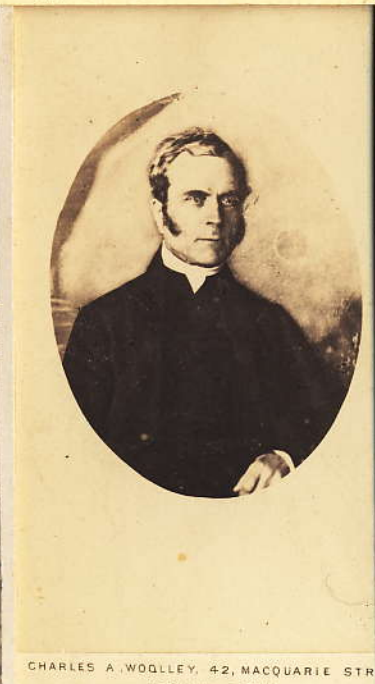
George Washington Walker
b 19-3-1800 d 1-2-1859

Arna Maria Mather n. Cotton
b d

Ann Mather n. Pollard
b 1820 d



J. W. Beattie, 52 Elizabeth St., WELLINGTON BRIDGE, HOBART.



CHARLES A. WOOLLEY, 42, MACQUARIE STR. HOBART TOWN.



C. WHERRETT, HOBART TOWN.

Ann Mather continued



and Ann Mather



John Mather

b. 11-7-1817 d. 24-2-1865

Samuel B. Mather

b. 22-11-1823 d. 5-11-1896

Robert Andrew Mather

b. 17-8-1815 d. 17-10-1884

Ann Mather m.

b. 5-2-1845

Isobella Mather nee Biggs

b. 24-9-1832 d. 14-6-1863

Tryphena Mather b. 22-5-1825

nee Barnett d. 19-7-1871

Ann Mather nee Pollard

(Aunt Ann)

Wm M. Snookbridge

Family of Robert and
b. 1780



Family of Robert Andrew

b. 17-8-1815



ALFRED WINTER,

HOBART TOWN.





Joseph Francis Mather
b. 6-4-1844

Anna Mather um
b. 29-11-1846

Esther Mather m
b. 27-9-1849

Emma E. Mather m
b. 4-5-1853

Maggie Mather nee Lidbetter

Charles Robey, Esther
& Marguerita

William Benson



C. WHERRETT

HOBART TOWN.



Robert
b. 5-11-1847 d. 1913



Ann Benson
b. 5-2-1845



Sarah Benson
b. 1846 d. 1875



Centre Thomas Bourne
b. 23-1-1851



Robert Andrew
Mather
b. 17-8-1815
d. 17-10-1884



Ann Mather nee Pollard
b. May 1820



Jane Dixon
b. 4-12-1854



Joseph Benson
b. 25-5-1852 d. 5-11-1890



Adopted Daughter
Harriet Eliza Ann Mather
b. 4-12-1859
daughter of John & Isabella Mather

manifestly reluctant consent - On 16th Oct 1811 the two were married at St. Luke's Church, Old St., London. Robert Matthew was then 33, & his wife 7 years younger. On 14th Sept 1812 my mother, Sarah Benson Matthew, was born at the house in Sun Street. Two sons followed, Joseph May 1814 & Robert Andrew 17 Aug 1815, just two months after Waterloo.

At the baptism of this child was the occasion of a remarkable incident. As the result of a severe illness Ann Matthew had for 12 mos ~~been~~ lost both power & feeling in her feet. Her father came to the baptism with the firm faith that God would restore her. After the baptism her father prayed fervently, especially pleading the promise of Christ that where 2 or 3 met to agree anything it should be granted. Immediately the prayer had concluded Ann handed the child to the nurse, rose from her seat & walked across the room. The lameness never returned. No miracle was ever better attested. The lameness was notorious the cure instant & complete. We have the independent accounts of four competent witnesses, her father, her brother, her husband & another. There can be no possible doubt of either the lameness or the instant recovery. The explanations will be various according to the views of the reader.

Though cured of her lameness Ann Matthew remained more or less of an invalid, and found the management of her household beyond her strength. Her husband's sister Mary kept house for her, but she found the little self-willed eldest girl difficult to manage. My mother used to find in 'W. Wesley's House' where her grandfather lived, a haven of refuge, and to the end of her days retained a vivid remembrance of those quiet & happy days, & the venerable figure of the small slight old scholar, thin faced, with large features & pale complexion, and of his old

fashioned black knee breeches & shoes with large buckles. In 1821 Joseph Benson died. At this time there was much talk about the new colony in the South Seas, & many were setting out to try their fortunes in the land. Bentworth & Jeffrey's a/cs had just been published & gave glowing description of the climate & resources of the new colony & the opening it presented for settlers. Robert Matthew read the books & the idea of emigration began to take shape in his mind. In fact he might find a favourable opening as a settler & in such a climate he might hope to see his wife's health restored. His friends scouted the idea of such a banishment, but conversations with Bentworth himself strengthened the idea. An additional incentive was the letters of the Rev. Wm. Horton, the Wesleyan missionary at Hobart Town, who strongly urged the emigration of Methodists, with a view to the influence they would exert in bringing about a better social & religious tone in the colony. His wife had now by the death of her father lost the strongest tie to England, & finding her husband's mind set on emigration, she ~~was~~ resolved no longer to oppose him, and served herself for the parting from home associations & for facing the unknown privations of foreign exile.

The Matthews now began to make their preparations. Brother Adam took over the business, fittings & furniture for a house in the bush were procured, & all available cash was turned into goods for the colonial market. In Oct 1821 the family went on board the barque 'Hope' at Blackwall. It was ten days before they got to sea & then a violent storm overtook them in the Downs & narrowly escaping shipwreck, the ship ran disabled 'Hope' ran into Ramsgate. Here it was found that the ship was unquestionably seaworthy.

insufficiently formed & carrying too many passengers. She was detained by the authorities, & after for 6 mos the unfortunate passengers were kept waiting for another vessel, which through the influence of some members of the House of Commons was eventually supplied for them by the Government, the barque 'Heroine' Capt. Osler. But here instead of the comforts of the Cabin, they had to be content with the accommodation of the 'tween decks & the fare of the ordinary emigrant supplemented by the supplies they provided for themselves.

The voyage was tedious & uncomfortable, at Rio where they touched the Capt. involved in some smuggling business, put to sea suddenly, leaving Mr Mather & other passengers behind, & was brought back by an English man of war cutter. The passengers were numerous & included some whose names were after well known in the Colony Hopkins, Reum, Geo Carr Clark, Lieut Steele, John Walker, Turnbull, Rev Geo Clarke (for NZ) & others of less note. At last after a voyage of

of 20 weeks the 'Heroine' cast anchor in the Derwent. Houses in Hobart were scarce & dear, but my grandfather secured a small two story house on Brisbane Street, then known as Potter's Hill, at that time on the edge of the bush surrounding the town. Here he began business. Hobart was a poor little unformed town of mean one story wooden cottages, the streets unmade with stumps ^{scattered} still standing in many of them, but from the influx of emigrants with capital, the Gov's expenditure, & the plentiful supply of cheap labour under the assignment system, the Colony was rapidly developing & was exciting the strong jealousy of Sydney which it seemed badefair to rival if not surpass.

The new settler however was not content with his narrow quarters on Potter's Hill. He bought a corner lot from Connolly of Liverpool St in its

& thereon arose a shop with large windows & a style about it that made 'London House' the admiration of Hobart Town. The business was of the usual sort every description of article being included in the stock in trade. The profits were large & my grandfather prospered. But his wife's health was not restored, & moved chiefly by this consideration for her & also by the yet unfulfilled desire to determine with which he had left England, viz to become a settler on the land, in an evil day he took up a grant at Muddy Plains & began to sink his money in farming. Those were the days of free grants & Mather in virtue of the capital he could show had no difficulty in obtaining 1500 ac eventually increased to 2500 ac. He could have got better land up country, but chose the sea side for the sake of his wife's health. As soon as a small house could be put up, my grandmother went down, her husband remaining in town to superintend the business & going down ^{on} ~~from~~ Saturday to Monday. The business prospered, but the profits went into the farm, both free land, cheap labour & good markets the farm should have prospered also. But given such an ignorance of farming as leaves a proprietor dependent on overseers and leads him to enter upon large expenditure on unwise improvements. This was the case with my grandfather. His overseer, a Scotchman named Armistead, induced him to undertake large drainage schemes which were a failure partly from bad engineering & partly because of the poorness of the soil. However things improved when he left his son Joseph to manage the business & took charge of the farm himself. After 7 years residence at the farm his wife, whose health had been gradually failing more & more, died very suddenly. This was a great blow to him, & after her death affairs

grew gradually worse, the farm until in 1835 ~~the farm~~ and until matters were brought to a crisis a heavy loss caused by the dishonesty of a man with whom he had dealings & the business had to be wound up. My grandfather struggled on at the farm for a little longer, but in 1835 that was sold for a fraction of what it had cost, and life had to be begun again.

Through the kindness of a number of friends my grandfather was assisted to set up in business again in the premises in L'pool Street, ~~now~~ where it is still carried on by his grandson Frank under the name of H B Mather & Son. Here he again began to prosper, & as soon as he was in a position to do so repaid to his friends the money which they had advanced.

It was while the Mathers were at Landerdale that they became acquainted with Sat Backhouse & G Walker, and as a result most of the family were led to give up their connection with the Wesleyans & join the Society of Friends. Robert Andrew was the first convert, then W Mather & his daughter & later Joseph. Before they left Landerdale the daughter became engaged to the Quaker Missionary.

In 1840 or 1841 my grandfather married again. His second wife was a Yorkshire woman from the Cleveland district - village of Skelton, & aftas of Whitby. Her brother was a ship Captain, one of the early traders to Hobart, who wrote one of the first books on the Colony. He took up land at Skelton on the Isis, Macquarie River, & was well known through the island, being a bluff, kind hearted & eccentric character sailor. The marriage was a most fortunate one. Mrs Mather was an excellent manager, but of placid temper,

and most lovable character & disposition. She was a most careful & affectionate wife ^{to} beloved by her step-grandchildren to whom she showed the most unwearying kindness. In fact she was an ideal grandmother, and no greater treat could be devised for us in our childhood than a day at the 'Cottage' in Upper Liverpool Street, where we found a perfect Paradise of delights. She survived her husband & her brother, living until 1872, attended by the loving care of her husband's numerous grandchildren, & dying in a good old age, having endeared herself not only to them but to many others in no way kin to her, by her benefits & her goodness of heart - though which never failed even under the pressure of a religious melancholy which clouded her mind in the last years of her life.

There is no one of the family who lives in the "grandchildren's" more affectionate memory than good "Grandmother Mather" - the only grandmother that most of us ever knew, and who filled the ideal perfectly.

My grandfather died after a painful illness in 1855 or 1856 at the age of 75; universally respected for his uprightness in business. He still retained to his though a staunch & consistent friend he still retained to the last much of the fervent Methodist ways. The chief Methodist characteristic that I remember about him, was his habit of singing hymns to himself.

His eldest son Joseph Benson succeeded him in the business which he carried on for over 30 years after his father's death. He married

Anna Maria daughter of Jas. Cotton of Kelvedon, Great Wauport, & had one son & 3 daughters who grew up to maturity & who still survive.

Joseph Benson Matthew partook largely of the Benson character & I think also of the Benson physique. He was never robust, suffering esp. in his younger days from long & tedious illnesses, so that he was always looked upon as ^{not} likely to be long lived. But he must have had the Benson toughness of constitution, for in his later years his health improved & though ^{he was} subject to headaches, and lived to attain the age of 76. He had a certain causticity & closeness which did not come from the Bensons but was doubtless due to his Scotch blood, but in business his name was a synonym for fair & upright dealing in every respect. He had a shrewd humour, which showed itself in a dry wit too kindly & restrained to be called caustic, but which was at times ~~and~~ disconcerting to the pretentious or impertinent. In his later years he largely left the management of the business to his son, & devoted much of his time to philanthropic & religious work. His religious work was mostly in connection with his own religious Society, though he was for long the Secretary & most active member of the Bible Society. But his chief concern in his later days was in the Juvenile Reformatory, in which he took a ~~was~~ constant & unwearying interest, devoting a large amount of time & trouble to the oversight of the establishment at the Prison, and care for the comfort

^{of the inmates} and winning their affectionate regard & respect.

(See Obituary sketch by J.B.M. in Hobart Mercury - 19 May 1890)

J.B.M.'s only son Joseph Francis is a worthy successor of a worthy father. For a number of years prior to his father's death he had the chief care of the business. He succeeded to it, and has fully upheld its high reputation. One of the most noticeable features of his business life, is his care for his work people of whom he employs a number, principally women & girls. In spite of the severe competition of prices he steadily refuses to ~~make~~ increase his profits by paying low wages, insisting that a fair living wage is due to his employees, from whom he expects first class work in return. For the comfort of the girls he has provided a pleasant airy room in which they can eat their mid-day meal, ~~supplying~~ ^{providing} a good selection of magazine & other reading for their amusement & improvement during the spare time of the dinner hour. His consideration & thoughtfulness for their welfare are not unappreciated. His work people are devoted to him, and dread his mild reproofs more or rebuke far more than the severe scoldings & penalties with which other masters enforce discipline & good work, while they look upon the possibility of dismissal as one of the greatest of calamities. He has therefore little or no trouble with his employees who give a willing service, and remain long years in his employ. One old man in particular has been with the firm over 40 years.

~~That~~ Amongst business men there is no one more respected & trusted. Men look upon him as incapable of doing an unjust or mean action, or showing a hair's breadth from the truth.

Frank is retiring in his habits, & somewhat slow & hesitating in his speech, averse to any public appearance, yet he does an astonishing amount of useful & laborious work, notwithstanding that his business (especially in these difficult times) would be quite enough for the energies of most men. He takes an active part in the affairs of his own religious Society; is the life & soul of the Management of the Friends High School (160 scholars) which owes much of its success to his organising faculty, his careful attention to detail, & his wisdom & tact; and is also Secretary to the Bible Society which absorbs a large amount of time. In addition to all this he finds time to write ^{thoughtful} papers for the 'Australian Friend', of which he has for some time had the editorial chair, is a member of the Central Board of Advice for Hobart State Schools, and takes an interested part in Tourist Assn & Local Improvement Associations, Chamber of Commerce, Mercantile Assocs &c. In none of these is his part a perfunctory one. Everything he undertakes receives his best thought and is done thoroughly. At meetings, Committee & others, he makes no speeches, but thinking out the matter beforehand will often present himself with a short paper, containing a well considered scheme or pregnant suggestions, which are always listened to with (and deserve) attention & respect.

Those who know ^{him} wonder how it is that with the constant & careful attention which he gives to the minutest details of his business, he can find time to do & write so much. The secret lies in his methodical habits & his close economy of every minute of time,

and his single-eyed aim to do good & useful work without any thought of personal consideration. ^{or distractions} Entirely free from vanity or egotism, he is satisfied to remain in the background so long as the work which he thinks desirable is done. Though not robust, it is evident that he has no small share of the toughness & quiet tenacity which is the special characteristics of the Peisow blood, and much also of their ascetic temperament, for he takes but no recreations - being with difficulty persuaded to take at long intervals a few days quiet holiday in the country for his health's sake, when run down. His recreation of doing good seems to supply all that he requires.

~~But~~ Many years since he married Margaret Kidbetter, daughter of Thos Kidbetter, a sea captain & a friend. ~~He & she~~ She was a girl of considerable attractions, warm hearted, lovable & charming - intelligent & well educated. He & his wife Maggie were deeply attached to each other, but their happy married life was short & Maggie died in the ^{year} of her marriage. The blow to Frank was a severe one, more severe as she left no children behind her. He has not married again.

His second daughter, Esther, married Chas H Robey, a young Stationer who came out from England for his health - an amiable & upright man. They have two girls, and the marriage has had but one drawback the state of the husband's health, which has now for some months laid him aside from work.

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Emma the youngest girl, married
M^r Benson, a young friend of some ^{means}
who like C^t Robey came to Australia
for the cure of similar lung trouble,
~~and~~ but with better results. They
have three children, & have
for some time lived in Melbourne.

Anna the eldest is unmarried
& cares for the household which
is located in a comfortable old
house in Colville St Hobart,
surrounded by a fine garden which
was the delight of E^m in his
old days. They have given to their
house the name of the old family
home - Melmerby - and in it
live Frank, Anna, & the Robey
family.

Robert Andrew Mather. Second son
of Robert & Ann Mather, born 1815.

"Uncle Robert" was a great favourite
with us all. He was short, rather stout,
(or rather thick set) fair complexion,

& somewhat ^{strongly} marked features. He was
of sanguine temperament, downright,
outspoken & positive, somewhat masterful
but warm hearted and impulsive;

of a more buoyant & open disposition
than his elder brother, and therefore
more attractive to us youngsters.

He had a great appreciation of humour,
and his laugh was good to hear.

Physically he was more of the
Mather than the Benson, and from
the Scotch ancestry he may have
got his strong will & decisive tones,
but he doubtless owed much of his
immovableness & his pertinacious
adherence to his own way to his
Benson blood. Though the first of

his family to join Friends - and this
impulsiveness was characteristic of
the man, he retained much of
the emotional methodism, and in
later life associated himself closely
with Plymouth Brethren & other
extreme sectaries in evangelistic

work among the poor at the 'Peoples
Hall' in Bathurst St elsewhere. (1)
He always seemed to me to be more
Presbyterian than friend in his sympathy
& perhaps even in his creed.

In his earlier life he was absorbed chief
in business, but at a later period
his business took quite a secondary
place, and his benevolence became
an absorbing passion. At the Hospital,
at the Benevolent Socy & elsewhere
he was indefatigable in relieving
distress & comforting & helping those
who had no helper. His zeal was
impulsive, his labour unceasing,
and the poor & needy instinctively
turned to Robert Andrew Mather
for help & sympathy. To his warm
heart the need always appealed,
though the merit might be conspicuous
wanting. He was therefore, in spite
of a remarkably strong common sense,
often the prey of the designing loafer,

and his recommendation of a case
was not invariably taken as a safe
credential of deserving merit. But
men loved him all the more for this
weakness - or charity. In his later
days, until his bodily & mental
powers began to fail the greater
portion of his time & energies was given
to the care of the bodies & souls of
the poor & neglected, even the vicious.

In early life he was full of energy
in business, & indefatigable in work.
In youth he showed considerable
mechanical skill & for a time
carried on business as a wheelwright
with success, but left it to learn
the linen drapery business in Sydney.
He then became an assistant in
C^t's shop, and, on my father
giving up the linen drapery in 1848,
Uncle Robert started on his own
account in that line, taking the
shop in Brock's Buildings where the

(1) The Counsellor

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business, one of the best in Hobart, has been carried on down to the present day. For honest quality of goods & straightforward dealing the firm still hold the record, and through many vicissitudes of fortune & even when in sorely embarrassed circumstances their creditors have always placed a remarkable trust in their integrity, which has tilted them over very severe crises.

Uncle Robert's wife was a daughter of Theophilus Pollard. When she was quite a child her mother died, & family circumstances not being happy she came to live with the Cottons at Kelvedon. Here Robert Andrew met her & fell in love. She must have been a beautiful girl, for she was distinctly handsome even in age. A large calm woman, with brown eyes & hair, a rather dark complexion, regular & good features, & a good carriage.

A most lovable woman, of a sweet & placid temper which never was ruffled, and with a large heart, & good common sense, Aunt Ann was admired & beloved by all, and by none more than by her numerous nephews & nieces, to whom she endeared herself by her warm & loving sympathy & her indulgent kindness. So many of our Grandmother Mather and Aunt Ann remain ^{among} ~~as some~~ of our most beautiful memories.

Her husband to whom she was tenderly attached died in 1844, & she survived him some years. In her last years she suffered from partial paralysis & nervous trouble which led to her entire seclusion, & clouded her mind with most painful mental depression.

Of the children several died in infancy. 3 sons & 3 daughters lived to take a part in life.

Robert the eldest son still carries on the business in Brock's Buildings, no unworthy successor of his father. He married Annie daughter of Capt. Tom Fisher & has a family of 3 sons & daughters.

Thomas Bourne, 2^d Son, was for long in partnership with his brother, but retired lately from the business. He married Edith Gray & has no family.

Joseph Benson, the 3^d son surviving, after various employments married a widow (by whom he has one son) & settled down as a State School teacher until nervous trouble compelled his retirement.

The eldest daughter Annie Benson married Mr. & Mrs. Shoobridge, Farmer of Bushy Park by whom she has a large family of sons & daughters. She is a woman of a fine self-reliant character, in whom may be traced and in her

many of the best traits of both her parents - a large heart and a strong common sense, with a fine tact. Vincent one of her sons married Mary Garrett - Edith the eldest daughter, a most amiable girl with fine qualities of heart & mind married Rev. Kelsau, a Wesleyan parson. Annie's family seem to possess good capacities.

Sarah the second daughter, a gentle girl but of firm & sterling character, became engaged to Edw. O. Cotton of Kelvedon, but died at a comparatively early age, greatly lamented.

Janie the youngest married her cousin Theophilus Henry Pollard. They have no family.

Of the other sons of Robert Mather the 3^d son John, a little quiet reserve man, who suffered from lameness,

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was the least noticeable of the family. He was for many years assistant to his brother Joseph in the tailoring business, to which he had served an apprenticeship.

He married Isabella Biggs, daughter of Abraham Biggs, Carpenter & Builder, ~~a woman~~ a pretty woman but doomed to die of consumption. Her husband did not long survive her, having caught the fatal disease from his wife. They had several children, weak in body & mind, who all died at a comparatively early age. Some of them however leaving frail & delicate children.

Samuel Benson, the youngest son, the only one born in Tasmania remained a staunch Wesleyan to the end of his days & took an active part in the religious work of the sect especially in Sunday School teaching.

He married Zephena Barnett (of a Devon family) & had a numerous family of sons & one daughter who lived to maturity.

He was for long an assistant in the Shop of his brother Robt Andrew & in his later years carried on the business of bookseller & stationer, chiefly of religious books.

He may be said to have been altogether Mather of the emotional type. His wife died early.

His eldest son William Benson became a Wesleyan parson. The rest sought their fortunes in Queensland & other colonies, and I believe have been more prolific than any other branch of the Mather family (except perhaps the Shoobridge ~~family~~ ^{offshoot}).

They represent the more material type. The only daughter, Lil, married Josiah Heyward who died young leaving a son Frank & two daughters. Mrs Heyward

~~deserves~~ ^{merits} special mention for her good qualities & her loving devotion to her father during the long & trying illness (Creeping paralysis) which ended in his death. She has reason to be satisfied with her children who show the result of her good & wise training.

After this very long digression (of some 50 pages) concerning our relatives on the maternal side, it is time to return to the Walker family, and to continue its story, ~~from my father's settlement in Tasmania~~ beginning with the circumstances that led to my father finally making his home in Tasmania.

Books & relating to
the Walker Family.

1. Walker (Rev George) Essays: with portrait and life of the Author. 2 vols. 8° sheep. London 1809.
2. Walker (Rev George) Sermons; 2 vols. 8° sheep. London. 1790
3. Backhouse (James) Narrative of a Visit to the Australian Colonies. 8° calf. London 1843.
4. Backhouse (James) Narrative of a Visit to the Mauritius and South Africa. 8° calf London. 1844.
5. Backhouse (James) Extracts from the letters of James Backhouse, while on a Religious Visit to Tan Siemien's Land &c. 2 vols 8° calf. London. 1841.
8. Walker (George) The Costume of Yorkshire, illustrated by a series of Forty engravings, being facsimiles of Original drawings. Folio cloth. (Originally published in 1814) Reprinted, R Jackson, Leeds 1885. With a Biographical notice by Edward Hailstone, F.S.A. containing an account of the elder branch of the family, descended from the Rev Tho Walker, Mill Hill Chapel, and including the Kellingbeck and Hilsick Walkers.
9. Case A. Life and Labours of Geo. W. Walker. 8° cloth - (duplicate)
10. Lapp (A.H) Master Missionaries. 8° cloth. London. 1880. Pp. 163-225. contain a paper by my friend the late Rev John Service D.D. (formerly of St John's Presbyterian Church, Macquarie Street Hobart, & of the Hyndland Church, Glasgow) entitled 'George Washington Walker and the Convicts', being an interesting sketch of G.W.'s labours in the Colonies. It first appeared in 'Good Words' 18

In New Bookcase in Study

6. Walker (G.W). The Life and labours of George Washington Walker, of Hobart Town, Tasmania. By James Backhouse and Charles Tyla. With portrait. 8° cloth London 1862.
7. Backhouse (James) Memoir of James Backhouse. By his Sister [Sarah Backhouse] 8° cloth with portrait. York, 1870.
11. Pennell (Philip) Dictionary of Australasian Biography. 8° London 1892, Contains a notice of G.W.W.

Books & MSS relating to the Walker family
(cont.)

- 12. Backhouse (James) & Walker (G.M.)
Reports &c made during a
Religious Visit to Van Diemens
Land &c. 1832-1840.
(Two MSS volumes, beautifully
written by G.M.W. - calf, 4^o.)
- 13. Walker (G.M.) Journals of
G.M. Walker during a Religious
Visit to Van Diemens Land &c.
2 vols. 4^o ~~calf~~ half morocco.
(G.M.'s letters to Margaret Briggs
and other friends in England,
in the form of a regular Journal.
Containing over 1300 closely
written 4^o pages.)
- 14. Backhouse (Jas) Narrative of a
Visit to the Australian Colonies.
Cloth - (Duplicate of N^o 2)
Shelf 2.
- 15. Backhouse (Jas). Extracts from
letters during visit to
F. D. Land &c. 2 vols cloth.
(Duplicate of N^o 5)
Case F. Shelf 1
- 16. Backhouse (Jas) Narrative
- of a visit to the Mauritius
and South Africa. cloth.
(Duplicate of N^o 4.)

Daguerreotype portraits of
Geo Washington Walker
and
Sarah Benson Walker
Taken about 1854.

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Ursula R. Walker
from her Uncle
James B. Walker
26th June 1898.

pp 163-225 contain an account
of the philanthropic labours of
your Grandfather, George Washington
Walker, in the Australian Colonies.
The paper was written by my friend
the Rev. John Service B.D. for some years
(1866-69) Minister of St John's Presbyterian
Church, Macquarie Street Hobart, afterwards
of Glasgow. He was also author of two very
remarkable volumes of Sermons, and
of a novel, "Novantia", originally published
in "Good Words" for 187, and afterwards
reprinted in 3 vols under the title of "Lady
Ketty" (1875). He contributed the paper
on Robt Burns to Hard's "English Poets".
He died in 1884. The volume of
Sermons (1884) contains a short biographical
sketch. J.B.W.



My affectionate friend
Geo. W. Walker

GEORGE WASHINGTON WALKER AND THE CONVICTS.

I.

VOLTAIRE'S visit to the country residence of Andrew Pitt, a retired Quaker merchant of London, is a notable incident in the life of a remarkable man, and in the history of a remarkable sect. Its object was to satisfy the curiosity by which the keenest intellect of the age had become possessed as to the nature of the Quaker religion. Its result was that Cowper's "brilliant Frenchman" was almost persuaded to be a Quaker, and that Howard's "favourite sect" was for once described from without, almost as if by the pen of a Christian.

"My dear sir, are you baptized?" was the first question which Friend Pitt was expected to answer—it was the question which good Catholics were accustomed to put to the Huguenots. His reply was, of course, negative. "What? morbleu!" Voltaire asked, "are you not Christians then?" "My friend," answered Andrew,

"swear not; we are Christians, but we don't think that Christianity consists in throwing water and a little salt on an infant's head." "Have you forgotten that Christ was baptized?" inquired Voltaire. "Christ," replied Andrew, "received baptism from John, but He never administered baptism. We are not disciples of John, but of Christ." "How about the Sacraments?" was the next article of the sceptic's catechism. "We have none," was the Quaker's response; and on this head he referred to Barclay's "Apology" for the sect, which he declared was one of the best books that ever came from the hand of man, and was shown to be excellent by the fact that their enemies agreed that it was dangerous. An allusion to Barclay naturally led Andrew to offer his own apology for the Friends. He excused himself from responding to his polite visitor's bows and compliments without taking off his broad brim. He explained the literal and spiritual significance of the Quaker use of the second personal pronoun singular. He had some remarks to make about Quaker dress. He expounded the objections of the Friends to the use of oaths and their opposition to war, being careful to state that this latter peculiarity was not due to any deficiency of courage, but to a becoming recollection of the fact, "We are neither wolves, nor tigers, nor dogs, but men, but Christians."

After attending a First Day meeting of the Friends at their "church", near the Monument, Voltaire had some more questions to propound, in reply to which he obtained information as to the peculiar forms of worship approved by the sect, as to their rejection of "new presbyter and old priest," and as to their doctrine of the inward light—a doctrine of which it seemed to him that he had heard before, and with reference to which he exclaimed, "Voilà le père Malebranche tout pur."

Thus interrogated in the person of Andrew Pitt before a friendly inquisition, the Society of Friends gave an account of itself in which all its well-known characteristics are to be seen at a glance. One thing only was overlooked, but that was more important than everything else, viz., the fact that among Christian sects the sect of the Quakers is eminently Christian, at any rate in its practice. It did not occur to Voltaire that there was anything to be gained by pursuing the line of inquiry which was started in the question, "Are you not Christians, then?" and thus, whilst it did not escape his notice that Andrew Pitt's pocket-flaps were superfluously ample, he missed the discovery in regard to the Quaker's religion, that its genius, according to the testimony of history, is displayed rather in the clothing of the naked than in wearing of phylacteries.

No sect has ever identified itself with purely philanthropic causes in the way in which the Quakers have been associated with Anti-Slavery, Abolition of Wars, Prison Reform, Treatment of the Insane. It is alleged that the Society has seen its best days; that it now

shows signs of decrepitude and decay, at any rate, in England. Some years ago prizes were offered for an essay on the subject of the numerical decline of the Friends, and it would seem probable that the competitors for those prizes might have assumed it to be a fact that the prosperity of the sect is on the wane in this country. If this be so, the whole history of the fraternity, its rise and progress, and now its decline and fall, may, perhaps, be justly said to turn upon the peculiarity of the Quaker religion, which escaped the notice of Voltaire, and which made Quakers "the favourite sect" of John Howard. Verily, the latter end of the peacemakers is peace. The Quakers have now no enemies, unless possibly it be among themselves. If the Quaker society is doomed, the reason is not, perhaps, so much that a great deal of its earlier testimony is now growing antiquated, as that its one great testimony, that which it has borne to the truth, that Christianity means peace on earth, good-will among men, has been superannuated by being generally accepted. If it be true that it is time now for the Society to which Elizabeth Fry belonged to chant its "Nunc dimittis," it is because it has seen the salvation of God arrive in the form of all Christian sects learning to make some profession of that philanthropy which was long the glory of one. History will probably record, with regard to the Society of Friends, almost alone among Christian sects, not that it outlived its influence and then died hard, but that it lived till the principles for which it contended ceased to be those of a sect or a party, and then, at peace with the world which it had conquered and blessed, gave up the ghost.

The Quakers, in the course of a unique career of beneficence, have had much to do with convicts. Those meekest of the meek of the Christian world who, when they are smitten by an enemy on the one cheek, turn to him the other also, have been more intimately associated than all other Christians with burglars, horse-stealers, highwaymen, wife-beaters, and murderers. Since long before the days of Elizabeth Fry, the amelioration of the state of criminals has been one of the things with which the Society of Friends has most persistently occupied its philanthropic energies. They were called Quakers, as everybody knows, by a judge who was only too happy to give their founder, George Fox, a taste both of the prison and the lash. Their refusal to take oaths in courts of justice, as well as the stiffness of their general nonconformity, and their preaching of the Gospel of peace in an aggressive manner, gave thousands of them an acquaintance with the interior of prisons, and with jail-life, which could not be entirely without effect upon the traditions and tendencies of the sect. But be this as it may, it will not be denied that the cause of the prisoner (at least till a comparatively recent period) has been almost made exclusively their own by the disciples of George Fox, that cheerful culprit, who, as Voltaire puts it, when he had received his proper share of the

lash, begged for a "double dose" for the good of his soul.

George Washington Walker, of whose life and labours it is proposed to give a brief account in these pages, was an excellent specimen of the Quaker fraternity, both on the score of its general philanthropy, and its special devotion to the cause of the prisoner. His name, though revered in the Society, and not forgotten in the colony in which he spent his later years, is all too little known in England; and for this reason a slight sketch of his career may have an interest for some readers, such as could not be easily imparted to the biography even of more celebrated ornaments of the sect. Like many of his brethren, with all his taking of Scripture literally where it would have been easier to take it otherwise, he took in that way its philanthropy, and especially the precept, "Let not your left hand know what your right hand doeth." He was one of those friends of humanity, perhaps exceptionally numerous among Quakers, who do good by stealth, and who do not take the same pains, or, it may be, enjoy the same facilities, as those of other and more powerful sects in the way of keeping the outside world informed as to what they have done and are going to do for its benefit.

George Washington Walker's fame has suffered in this way. It has suffered still more, perhaps, from what is rather an accident to which good men of all sects are posthumously liable than a rule of their Society, which bears heavily on the best of deceased Quakers. His life has been written in one of those bulky volumes in which the memory of the just is destined to perish. Any chance that there was of his renown extending beyond the bounds of the Society, and of its being perpetuated to a distant age, was abolished by its being entombed in a large octavo, published by the Society. So that if "Ne quid nimis" is a rule which ought to be strictly applied in biography as in other literature, our good Quaker's memory has suffered from the breach of that rule in more ways than one; as, according to their custom, there was most likely too little said of him by the Friends while he lived, so by an exceptional conformity to the customs of an evil world, they have had too much to say of him since his death to admit of his being known as he ought to have been.

A great part of the Society's bulky life of him is occupied by his journals and letters, written during the period of his travels in Australia and in Africa. Though written with Quaker gravity and simplicity and stiffness, and though relating to countries which have been visited by troops of missionaries since his day, these journals and letters are by no means dull reading. It is especially amusing as well as edifying to note in them how extremes of human character meet, and in their meeting display towards each other a courteous behaviour—the benefactor of his kind, purist even in his speech and in his dress, conversing amicably in the penal settle-

ments of Australia with compatriots who had left their country for their country's good, thowing and theeing scoundrels converted by inhuman punishment into fiends, and at least in one case receiving from them what would thus seem to be a possibility of any conceivable state of sinners—a complimentary address: "We, the prisoners of the Crown, embracing the tenets of the Protestant faith," &c.

Walker was born in London in 1800, the son of Unitarian parents, of whom one died when he was very young, and the other, when he was five years old, removed to Paris, leaving him to the charge of his grandmother at Newcastle-on-Tyne. At the age of fourteen, after having been baptized by a Unitarian minister and confirmed by the bishop of the diocese, he was apprenticed to "a professor of religion," who was, nevertheless, "a very inconsiderate man, at whose death, his apprenticeship not having expired, he was transferred to the ^{Hadwen} drapery establishment of Hawden Bragg," an upright and consistent member of the Society of Friends. After ~~Hadwen's~~ death, his widow asked James Backhouse, of York, a leading member of the Society, and not one of its least brilliant ornaments, to assist her in the valuation of the stock. On this occasion Backhouse and Walker met for the first time, and their meeting at the stock-taking in a Newcastle draper's shop was the commencement of a friendship which was cemented by much travel, and by much co-operation of another than the commercial sort. The immediate result of this acquaintance was the conversion of young Walker from the faith of his fathers to that of Mary Bragg and James Backhouse. He began to attend the meetings for worship of the Friends, and in 1827 was formally received into the Society.

During his residence with the Braggs, an attachment sprang up between him and their daughter Mary, to which a melancholy end was put by her death. This episode in a life devoted to the sternest duties of philanthropy is not without a touch of poetic beauty. Poor Mary Bragg, for a year or two before her death, was afflicted with blindness, and in reference to this calamity her Quaker lover writes to her in a strain which would throw the audience in a law court on certain occasions into fits of laughter, but which here, perhaps, may be read not without a sigh. "I have thought much of the declaration of Ruth to Naomi, and with my whole heart and soul I can address thee in the same manner. No language of my own can convey a more genuine transcript of my heart as it relates to thee than the sixteenth and seventeenth verses of the first chapter of Ruth, *which thy dear mother will read to thee.*"

Mary's death was followed by a memorable crisis in his life. His friend Backhouse "had for many years had an impression on his mind that it would be required of him to pay a religious visit to some parts of the southern hemisphere; and in this impression he was

confirmed by the judgment of the Society, which took the matter into consideration at its regular monthly, quarterly, and yearly meetings. After settling his affairs and leaving York, Backhouse waited in London for some weeks in the hope of a companion turning up. While he waited he prayed, and one evening, having as usual petitioned that a travelling companion might be assigned to him, he retired to rest, with the feeling strong in his mind that any doubts as to his mission which still lingered about him would be set at rest if that supplication were successful. "Towards morning," he says, "before I was thoroughly awake, I was considering who there were in various places who might be suitable for such a service, when the words, *Now look northward*, were distinctly and powerfully impressed upon my mind, and in a moment Newcastle and my friend G. W. Walker were set before me."

When this fact was communicated to Walker, he was brought "under close exercise of mind." He had not anticipated any call from being behind the counter in Newcastle to "ministerial duty" in the southern hemisphere. The oracular form in which it came to him did not, irrespective of the inward light, settle the question whether he should accept it. After much hesitation he did accept it, judging, in the first place, with characteristic sagacity and modesty, that the way to overcome tendencies to evil, of which he was conscious, was to avail himself of the opportunity to do good; and also that some indication of his duty had been given him in the fact that he was not hindered by domestic and social ties from devoting himself to the service of humanity.

Accredited to "the southern hemisphere" by a circular epistle from the Newcastle meeting of Friends, Walker and his companion sailed from London for Tasmania in 1831. Some Chelsea pensioners, who had "commuted their life pensions for an advance of four years' payment," were their fellow-voyagers, and with these drunken and disorderly steerage passengers the Friends had much to do on the side of peace and of the captain. In the course of the voyage, Walker became impressed with the belief that he had a commission to preach the Gospel as well as his companion, who was frequently moved to address the ship's company. His courage, however, failed him; "through fear and human weakness" the few remarks which occurred to him were suppressed, and he turned again to the lighter and less formidable duties of separating pensioners who were fighting with each other, and of supporting J. B. and the captain in their efforts to suppress mutinies always breaking out afresh, either in the steerage or in the fore-castle, on the subject of the daily dispensation of grog. How far the influence of goodness may extend, even when that influence is circumscribed by the fear and human weakness which suppress the tendency to preaching, was seen on this voyage on several occasions in Walker's case; and more especially when, on his inter-

posing in a quarrel in which blows were going, one of the bystanders clasped him round the waist, and entreated him to let others mediate in a case in which there was so much risk of personal injury.

The ship having touched at the Cape, the Quakers visited the jail at Cape Town, thus beginning work in South Africa, in which they were destined some years afterwards to earn for themselves and for the Society an honourable name. In one of the condemned cells there was a prisoner whose case deeply stirred their sympathies. He was under sentence of death, having been convicted of murdering his wife in a fit of drunkenness. A Hottentot and a Mohammedan, he had since his confinement been converted to Christianity, by the efforts of Dr. Philip, of the London Missionary Society, who, it was reported, finally gained his object by suggesting to the prisoner, that he should ask the Mohammedan "priest" who visited him whether any provision was made in his religion for the pardon of sin—a question at which, so to speak, the Moslem theologian was obliged to surrender at discretion. At the same time, however, that he noted this triumph of the Christian divine over the priest of the false prophet, our Quaker missionary, with characteristic fairness, records a fact, on the strength of which the defeated Mohammedan might perhaps, if he had chosen, have prolonged the contest with his adversary, viz., that the prisoner's brother, also a Hottentot and a Mohammedan, had subjected himself to confinement in order to be near him, and was converted along with him. Before they left Cape Town, a prayer meeting was held in the Mission Chapel, under the presidency of Dr. Philip, which the Friends "believed it right to attend," and they heard there what pleased them much, of the unity that prevails among spiritually-minded Christians "in essentials."

The Quakers, on their arrival in Tasmania, stayed three months in the capital, Hobart Town, which was then about a third of its present size, having a population of a little over eight thousand. During this time they arranged their plans for carrying out their mission, which, as described in a letter of Lord Goderich, the Secretary of State, introducing them to the Governor, Colonel Arthur, was "to promote the moral and religious welfare of the colony, especially of the convicts." More particularly defined, their object was to preach the Gospel everywhere, among prisoners and colonists; to inquire into the state of the aborigines; to inspect penal settlements, jails, schools, and public institutions; and lastly, to oppose the rampant evil of intemperance. Governor Arthur, no red-tapist, though something of a martinet, was ready to second their efforts, and his patronage was of course an invaluable help to philanthropists whose hat-brims were over the regulation breadth, and whose commission was only from Newcastle Friends to all whom it might concern.

In regard to the aborigines, the Quakers found that

their mission was as nearly as possible not to the quick but to the dead. Before their arrival, most of the few remaining Tasmanians had been benevolently decoyed by George Augustus Robinson into a convenient corner of the country, from which they were transported to Flinders Island, in Bass's Straits, with the view of being civilised. The experiment failed. A tardy effort to improve the race was not attended with the success that had crowned earlier endeavours to exterminate it, and since then the last of the Tasmanians, an old woman, has paid the debt of nature—paid it, or, perhaps, transferred it to the score of our national liabilities in relation to humanity.

George Augustus Robinson's story has been often told. The Quakers heard it from his own lips, and were much moved by it. It was, in fact, a story such as a Quaker might have loved to tell to Quakers. Robinson took up his abode with one of the tribes, or "mobs," as they were commonly called, on Brunni Island, and having established himself in their favour and confidence, he persuaded some of them to accompany him on a tour through the country in the capacity of interpreters. His hardships, and those of his black companions, were extreme. Such had been the effect of intimate acquaintance with the colonists and their convict servants on the minds of the natives, that every white man was to them an enemy. Most of the tribes were hostile to each other, and they were all at deadly feud with the Christians, free and bound. To approach a native encampment, therefore, in the character of peacemaker, was attended with the same consequences as to challenge it to fight; and from these consequences Robinson's interpreters were in the habit of running away, leaving him to encounter them the best way he could. In spite, however, of all difficulties and dangers, he succeeded in collecting about a hundred savages, and in inducing them to remove with him to Flinders Island, to be protected from Christians and to be civilised and Christianised.

Their interest in the aborigines, as well as their desire to till neglected spiritual ground, led the Quakers to court acquaintance with a party of sealers from one of the small islands in Bass's Straits who chanced to visit Hobart Town, and with regard to whom shocking rumours were in circulation as to their appropriation of native women and their treatment of their offspring. G. W. Walker and his friend, with the characteristic bent of Quakers towards practical philanthropy, understood that they had been sent as missionaries, not to convert the converted, but to save the lost, and here there seemed to be an excellent opening for their efforts. When the sealer party was brought before Governor Arthur to be subjected to a sort of patriarchal catechisation (with the cat-o'-nine-tails in the background), the Quakers who were present and all attention, expected to hear the most revolting evidence produced as to the

ignorance in which the young sealers were allowed to grow up by their rude and lawless parents. They were agreeably disappointed to find themselves present at an examination in religious knowledge which would have elicited the approbation of a School Inspector. A sealer's so-called wife was asked if she had any children. The answer was, that she had two, both of them at the door, and ready to be called in for inspection. His Excellency had both introduced to him, and proceeded to catechise them. The elder, nine years of age, repeated the Lord's Prayer and the Creed, and in answer to the Governor's questions showed "that he had correct notions of a future state." The younger boy, little more than six years old, in spite of an impediment in his speech, acquitted himself under examination no less admirably than his brother. As their father had been represented to be one of the worst of a bad lot, G. W. Walker's reflection on the occasion was to the effect, "that care is requisite in listening to reports prejudicial to individuals or communities"—a remark the far-reaching justice of which may be taken as an excuse for its Quaker-like simplicity. He and his companion afterwards exhibited their sympathy for the sealer in his lonely life, and his supposed devotion to the care of his offspring, by cruising among the islands in Bass's Straits, at no small risk to their lives. In the meantime they were moved by pity for a calumniated class of men to be sectarian for once. In parting with three of the sealer friends they showed them, from the example of the Society, how worship might be maintained on Gun Carriage Island and other places, with a population of eighteen souls or thereabouts, without the presence of "a minister of human ordination."

If there was little to be done for the aborigines when the Quakers arrived in Tasmania, their mission to the convicts was not so ill-timed. As a home for prisoners Van Diemen's Land was then at the height of its dismal prosperity, and a better idea of Paradise colonised from its exact antipodes, could scarcely be got than from the pages of G. W. Walker's journal, descriptive of what he saw of the island. A few days after his arrival he went on board a ship which had just arrived in harbour with a cargo of two hundred and sixty male convicts, apparently a homogeneous load, but in reality miscellaneous, as was shown by the fact that the "magistrates were engaged in taking down a description of each as to character," &c. It was necessary, or at any rate useful, to take note of shades of reputation, though none of the very finest were to be looked for, inasmuch as the system of assigning prisoners as servants to the colonists was then in full vogue; and this cargo of villany, like many a previous shipload of the same sort, was destined for distribution over the colony, and among people of various tastes in the matter of character. Some colonists wanting a servant might prefer a burglar to a poacher; others might prefer a bigamous tailor to a

larcenous shoemaker. Mr. Prinsep, a colonist, wrote to his friends, "In our small *ménage* our cook has committed murder, our footman burglary, and the housemaid bigamy." Mr. Prinsep's neighbour perhaps chose to have his establishment differently furnished in respect of moral character. Different tastes had to be suited on the part of colonists, and accordingly the first thing done with a cargo of convicts was to classify them according to their quality as regards breaches of the ten commandments. After being thus classified they were informed (sometimes by his Excellency himself, who was a capital preacher as well as a genuine statesman) of their prospects in the land of their probation. They were told that being assigned as servants to respectable colonists they would get food, clothing, and bedding, in return for their whole labour; that, as the result of good conduct, ticket-of-leave, conditional pardon, and even free pardon, were within their reach; that if they relapsed into crime there was first the watchhouse before them, then the prison or the chain-gang, then the scaffold, or, as a worse alternative, transportation to a penal settlement like Macquarie Harbour.

G. W. Walker and his companion began their labours among their countrymen, to whom a new start in life was thus offered on the part of the Government, by a visit to a party whose prospects had been exceptionally bad from the first, or had been marred by a relapse into old habits. This was a chain-gang, consisting of one hundred and fifty men, employed on the construction of a road across the Derwent by means of piers and a drawbridge. An undertaking of enormous magnitude and difficulty, this Bridgewater causeway, as the Quakers had probably heard before visiting it, had witnessed many strange and some terrible scenes, to which survivors of chain-gangs might be heard alluding in mysterious hints as to the material used being human agony and blood. The place, however, could scarcely have witnessed a stranger scene than was added to the memories connected with it by the visit of the Quakers. The prisoners, with their irons attached to the ankles, were drawn up in their barrack yard. A file of soldiers was stationed on an elevated position so as to hear, and perhaps also to see. In attendance upon the Quakers was a servant of the Governor in his livery. Backhouse read the eighth chapter of Matthew, in which it will be remembered there are several references to possession by devils and a solemn allusion to the last judgment, and, after a pause, expounded what he had read, urging "these poor criminals who had been condemned at the bar of an earthly tribunal," to prepare for a greater assize so as to be in no danger of condemnation. Very remarkable scenes indeed must have been witnessed at Bridgewater, if this was not one of the most memorable ever transacted in its neighbourhood. Never surely were missionaries farther from home than were Walker and his companion, thus preaching the Gospel at the

antipodes to those who even there, as belonging to the chain-gang, were far off. Nor was the genius of Christianity as a missionary, as a universal religion, ever perhaps so strikingly illustrated in the adventures of Christian emissaries in heathen lands among savages and wild beasts, as by the disciples of George Fox, offenders against law and usage only, if at all, by opposition to war and oaths and all manner of violence in word and deed, standing at the very ends of the earth, before the chain-gang, victims of double crime and accumulated punishment, and reasoning with them concerning temperance and righteousness and judgment to come.

II.

After preaching to the chain-gang in Van Diemen's Land, there was possibly just one step further which Christian philanthropy could carry the Quakers on their religious mission to the southern hemisphere, and that step was taken when they proceeded to call Macquarie Harbour and the other penal settlements in Australia to repentance. Convicts for whom the society of the chain-gang was too good, select criminals who had attained a bad eminence at home, or had earned distinction after being transported, were consigned to these settlements when it was not found advisable to hang them. It is not altogether irrelevantly that the gallows and the penal settlement are here mentioned together. Between the two, at any rate according to the views of those principally concerned, there was very little to choose, and if any choice was possible, it was to be given, in their opinion, in favour of the former. It might be, as Sydney Smith suggested fifty years ago, that "a London thief, clothed in kangaroos' skins, lodged under the bark of the dwarf eucalyptus, and keeping sheep fourteen thousand miles from Piccadilly, with a crook bent into the shape of a picklock, was not an uninteresting picture," or a picture of an unenviable lot; but there was a counterpart to be found to such a view of the condition of convicts in Australia, which might have been made use of to calm the fears of people at home lest their condition should be made too agreeable and attractive; and the counterpart was the penal settlement like Macquarie Harbour, to escape from which the London thief would often break into "the bloody house of life," so as to make sure of being hanged.

If it were determined to establish a penal colony in the wilds of the Western Highlands of Scotland, or on the western coast of Ireland, in a situation contrived to make solitude horrible and escape impossible; if such a situation were discovered on a rock in the middle of a loch like Torridon or Ewe; if instead of being accessible from places along shore, or from the interior of the country, this island jail, a prison inside of prisons, were separated from the nearest abodes of men by a hundred miles or more of insuperable difficulty in the shape of

mountain and forest and jungle and fordless river; if to this place of the doubly condemned there were conveyed a few hundreds of the most desperate criminals now in Portland or Dartmoor, and if everything were done by conscientious officers of her Majesty's service to maintain among its inmates an unbroken monotony of misery and despair, it would have some resemblance to Macquarie Harbour.

No nation, perhaps, which has yet obtained a conspicuous place in the world is in danger of losing its place through the sin of pride, unless while remembering its victories by sea and land it forgets its treatment of poor relations, especially the poorest of all, that large section of the criminal class who, as the result of imperious social conditions, are left morally naked, and are sent to the hulks for not being clothed. Any one who reads what our good Quakers have to say of our penal settlements in Australia, at the commencement of her Majesty's reign, must confess that England, as well as other nations, is not without cause for blushing in this respect. Nor is it only perhaps in recalling the past that occasion might be found for such a display of humility on the part of our victorious country. If it be true that even at the present day discharged prisoners, as a rule, leave jail (possibly after a term of years) penniless and friendless, and thus with the temptation to crime redoubled; and if it be true that in many cases they re-enter respectable society wearing a suit of clothes which in its excessive shoddiness is a lesson in rascality, and by its pattern is an advertisement of "Who's who," addressed to the police and to the public—if this be true, the treatment of our poor relations is still so little to our credit that even Waterloo should hardly serve to support our pride.

Macquarie Harbour, on the west (the uninhabited) coast of Tasmania, when it was visited by the Quakers, though shorn by that time of some of its atrocities, was a disgrace to civilisation and to Christianity, such as the world has rarely witnessed. If it had existed in his time, Dante might have drawn from it, for his *Inferno*, hints of some quaint and some tremendous horrors. Those who approached it by "Hell's Gates," an almost impossible bar at the entrance, forgot the profanity of the name in thinking of its truth. Sarah's Island, nearly thirty miles from these gates, and three miles from the mouth of a river called the Gordon, closely resembling the Styx in colour, and also in the character of its noxious exhalations, was the place chosen for the settlement by Governor Arthur's predecessor. Such was the settlement as to justify Mr. West, the historian of Tasmania, in saying of the island, "Nature concurred with the objects of its separation from the rest of the world to exhibit some notion of a perfect misery. There man lost the aspect and the heart of a man."

This insular Tartarus, a rock half a mile long by a quarter of a mile broad, accommodated from two to

three hundred prisoners in wooden barracks, through which groans and oaths, the sound of the lash, and the clanking of chains reverberated with horrible effect; and in a jail the cells of which were narrow and dark, and noisome to a degree, calculated to brutalise any known variety of human disposition and character. Two neighbouring rocks completed the accommodation required for the settlement: the one was Halliday's Island, where the wicked who ceased from troubling found earth to cover them; and the other was Grummett or Pilot Island, where the wicked who were too troublesome to be endured were consigned to an unheard of solitude. In the sides of this latter island there are caves, which have a tale to tell of former days that seems barely credible, but the truth of which is attested as if by the oaths of Quaker witnesses before a Quaker judge and jury. Into these caves men clambered up out of the surf when they were tossed out of the boat which had brought them and their oarsmen from Sarah's Island, and, thus provided with a lodging, were left for days or weeks "to add their yells to the scream of the sea-birds and the moan of the western wind."

The Quakers were philanthropists who, instead of preaching too much, kept accounts, and kept them accurately. With a view to practical results they were careful to note facts with draper-like precision. Walker spent much time over his journals "writing out at night, in a clear and beautiful hand," what he had seen during the day. Here at Macquarie Harbour, there was much to be done by him in that way.

What with crimes of violence and accidents occurring to gangs of labourers, which could only have happened to convicts under the charge of convict overseers, it was almost three to one at this Australian settlement that death should result from other than natural causes. Of eighty-five deaths, only thirty were in the course of nature. In three years two-thirds of the population had had distributed among them six thousand two hundred and eighty lashes, or about thirty per man. The difficulty, or rather the impossibility, of escape did not deter even craven spirits from attempting the desperate enterprise. In the course of ten years a hundred and sixty-nine men attempted to get away, of whom sixty or seventy perished in the woods, fifty-seven were recaptured, and only six lived to tell the tale of how difficult is the ascent from the under world. As for the rest their fate is doubtful, or if anything is certain with regard to their end, it is that they were murdered to be eaten. "It is a horrid but indubitable fact," as the Quakers report, "that on several occasions when a party of men had determined to take to the bush, some unsuspecting simple man was inveigled into the conspiracy, for the express purpose of furnishing food;" and as we need hardly have been told upon other authority almost as good as the Quakers', it is an equally undoubted fact

that when such a man had to be chosen it was a point in favour of the guileless man if he happened to be neither too old nor too lean. Or if this should be deemed an incredible horror, its historical character may perhaps be supported by the fact that when escape through the bush failed or was considered impossible, even with the help of the guileless fat man, there was one exit which was taken advantage of by many. If one man was murdered, several were delivered, at least for a time, from Tartarus. The murdered man's release was instantaneous and complete. His murderer's was sure to come soon. The witnesses, if not also emancipated by the gallows as accomplices, were certain, at any rate, of a holiday in being taken to Hobart Town to give evidence. So something in lieu of a coin was often tossed up to decide by an appeal to the fates how a life was to be taken—who was to be murdered, who was to murder, and who were to have a holiday as witnesses. "The blow would be struck," says a historian of Marquarie Harbour; "one would be hanged, and two or three would exchange for a few weeks the pine shore of one prison for the stone floor of Hobart Town jail."

Such was the field of work and observation into which the Quakers entered, taking that one step which it was possible for Christian philanthropy to take beyond the Australian chain-gang. They were here at the ends of the earth on their benign errand; the force of charity could no farther carry them away from home. They did not travel so far altogether in vain. Their visit to Macquarie Harbour and to other Australian penal settlements had undoubtedly the effect of helping to accelerate changes in the treatment of prisoners, which make it possible now, without looking beyond the bounds of the British empire, to look back upon forty or fifty years ago as a period of barbarism. They were amply rewarded, in their own opinion, for the dangers and privations which they incurred on this mission, by discovering that even among felons, to whom murder was a recreation, there were "human" hearts on which sympathy was not wasted, and by which religious conversation was properly and indeed intensely relished. It is the sobriety (as distinguished from stolidity) of Quaker Christianity, however, which is perhaps its most notable feature here at the ends of the earth. It appears as free from excitement at Macquarie Harbour as if the occasion and the place were a First Day meeting at Newcastle or York. Under circumstances to induce hysteria, it preserves its resemblance to common sense, adheres to its preference for "guarded expression," notes deficiencies in the scale of rations, at the same time that it points the way to heaven; and, while not refusing to credit marvellous instances of conversion among convicts of the worst class, recognises in regard to their history and their future the operation of the law of cause and effect—that law by which it is guaranteed to men and nations that whatsoever they sow that shall they also reap. Other missionaries may sometimes be

carried away by a generous enthusiasm, so as to anticipate from a very small amount of Christian work enormous results, such for example as the civilisation of a continent like Africa in half a century, or the evangelisation of a populous South-Sea Island between one Christmas and another. Our good Quakers at Macquarie Harbour are of the number of those resolute and rational friends of humanity who anticipate no greater results from their greatest labours than to see the evil of to-day, which has existed for ages, a little lessened before to-morrow.

There was at least one Quaker to be found among convicts before our missionaries visited Van Diemen's Land. After their return from Macquarie Harbour to Hobart Town, a Quaker meeting was established, and convicts were among the first to become Quakers. Walker and his companion always and everywhere, in the most earnest manner that Friends are capable of assuming, disclaimed sectarian motives in their religious procedure. They prayed fervently to be strengthened against all temptations by which their human weakness was assailed and might be overcome on the side of sectarianism. And their sincerity was demonstrated when convicts were invited into Quaker fellowship—when the disciples of Fox showed themselves disciples of Him who sat at meat with publicans and sinners. Their meeting before long was joined by colonists like Robert Mather (destined to be Walker's father-in-law), whose presence would have done honour to any church in Christendom.

Walker's journals are worth reprinting. If they were reprinted they might be illustrated, and if illustrated it might be by the pencil of an artist alive to the touch of the humorous and the grotesque, which often accompanies the sublime and serves to heighten its effect. Such an artist would find scenes in almost every chapter to suit his taste. There is something which tickles the fancy, as well as something which moves the heart, in the idea of Quakers turning both cheeks to the smiter, and lifting up their testimony on that subject in presence of the bruisers and murderers of the chain-gang or of Macquarie Harbour. It is another sort of scene certainly than that of Faust and Mephistopheles in Auerbach's cellar at Leipzig, but it is perhaps not much less dramatic—our Quaker missionaries figuring on Flinders Island among the few remaining natives of Van Diemen's Land. Forty-four men, twenty-nine women, and five children had been here collected by G. A. Robinson—the last relics (except perhaps about as many still at large in the bush) of a race which was appointed to die. Many points of extremely great interest emerge in the Quakers' account of this now extinct variety of our genus, but it is impossible to glance even at the most interesting. Their sympathy for the "children of nature" on this occasion cost Walker and his companion no little hardship, and exposed them more

than once to serious danger, and yielded on the whole results which tended rather to melancholy than to philanthropic joy. They listened with pious satisfaction to stories illustrative of the goodness of the natural black man, and for what they heard of his occasional exhibitions of human frailty in the way of domestic peevishness and tyranny they had various grave and kindly apologies to offer. They were struck with the humane arrangements made for the dissolution of a species of the human race, so that its latter end should be as decent and comfortable as possible. But, on the other hand, they were undeceived as to their pious sealer friends in regard to their relations with native women, and any doubts they may have had as to the way in which the aborigines were treated before their removal to Flinders Island were dispersed by proofs that the worst stories ever told were but too true.

The Quakers were of opinion that the peculiar freedom or movement which they enjoyed as compared with most missionaries was in their favour, the free exercise of individual intelligence on the part of the friend of humanity being of more account in his work than any system or method of benevolence, however perfect. Be this as it may, their work as missionaries was done in a workmanlike manner in whatever field they entered. They had to return to the home of the aborigines in Bass's Straits, Flinders Island, a year after their first visit, and they were received with shouts of welcome from a black mob assembled to witness their landing. If their errand was known, the reflections of heathen minds on the subject must have been such as would have formed, had they been recorded, a curious epilogue to the history of a vanished race. Walker and his companion came this time, as before, in the capacity of peacemakers; but whereas formerly their authority was from heaven, and their errand was to the blacks, now they came from his Excellency the Governor, and their mission was to the whites. In a word, the commandant and the resident missionary were at war, and as a last effort in favour of peace the Governor had sent the disciples of Fox to deprecate the continuance of hostilities between English Christians and gentlemen in presence of black men.

During the period of their stay in Tasmania, which extended to nearly three years, the comprehensive plan of work which the Quakers had sketched for themselves on their landing in the colony was wonderfully accomplished. Apart from Hobart Town and Launceston, centres of population separated from each other by the whole length of the island, the inhabitants of Tasmania were thinly distributed over country, of which one mountainous district vied with another in forbidding travel except on urgent business. "No road, except on business," might have been seen.

notified east, west, north, and south, by travellers who were not disposed to incur fatigue or not impelled to run the risk of losing themselves in almost pathless forests. East, west, north, south, the Friends trudged forth on their benign and, to them, urgent business. It was of no use intimating, in the largest capitals, to such travellers, "No Thoroughfare." They were of the right sort of fighting Englishmen—those who fight difficulties for less than a shilling a day, and don't know when they are beaten. If no better accommodation could be found for weary limbs, they slept where they halted, with the sky for a canopy. Walker blistered his feet, and then only came to the conclusion that it was hardly practicable to go any farther. He and his companion were seen in places where no missionary had been heard of before, and left wholesome impressions of their sincerity, good sense, and goodness upon the minds of men who had considered themselves abandoned, alike of God and man, to solitude, and blasphemy, and drink. There were many colonists and many convicts (some of them possibly still alive) who for years afterwards dated all events with reference to the visit of the Quakers.

In a land containing 15,000 convicts they met with one solitary rebuff, and it came from a person with regard to whom they remark quaintly, that he seemed to be "one of those persons who are described by an inspired penman as 'fools that make a mock of sin.'"

In regard to the chief object of their mission they were indefatigable during those three years spent in Van Diemen's Land. Subsequently to their visit to Macquarie Harbour, and in compliance with his Excellency's request, they addressed a series of reports to the Governor respecting the condition of convicts, pointing out reforms which were urgently required, especially adverting to the evils of the system of assigned servants, and conclusively demonstrating that punishment was least efficacious where, as in the chain-gang and at Macquarie Harbour, it was most revolting and inhuman. It may be that they came to the colony with opinions on the subject already formed, but if so it was to have their convictions strengthened by much careful observation and much painful experience. Flagellation, the chain-gang, excessive doses of solitude and darkness, all the worst horrors of an antiquated penal system, they denounced to the Governor, with references to the law of Moses, which did not perhaps appear to his Excellency perfectly conclusive, and with appeals to reason and experience, which seem to have been not altogether fruitless either in the colony or at home. In reference to flagellation their protest was couched in terms of eloquent indignation. "It is calculated," they wrote to his Excellency, "to increase desperation of character; it is a part of that abstract system of vengeance which man is not authorised to inflict upon man."

Besides Macquarie Harbour they had visited Port Arthur, which was shortly to take the place of the former as the chief penal establishment of the island. They had inspected the jails of Hobart Town and Launceston; they had made acquaintance, in various places besides Bridgewater, with the chain-gang; they had had more than one meeting with Nottman's gang, consisting of one hundred and thirty select ruffians, with regard to whom the overseer informed them that as a rule they had no belief in a future state of rewards and punishments. It was not, therefore, without having been at pains to know the truth, if they fell into an error in protesting to Governor Arthur that to inflict "abstract" vengeance was a blunder worse than a crime.

On leaving Hobart Town the Quakers sailed for Botany Bay, to begin in New South Wales a course of labour like that which they had just finished in Van Diemen's Land. Their experience in the one colony was to a large extent a repetition of their career in the other, with perhaps some additional trial of their faith and patience in the form of miasmatic fever, excessive heat, mosquitoes, and extended views of human degradation and misery. The oldest colony of the Australian group, though now best known by its capital, Sydney, and its harbour, more beautiful than the Bay of Naples, was in those days famous for a bay the name of which is Botany. In New South Wales then our Quaker missionaries, as far as their business was with convicts, had arrived at head-quarters. In coming from Tasmania to this colony the scale of their labours was altered from that of an island to that of a continent—from that of Ireland to that of a third of Europe. The penal settlement, the chain-gang, the system of assigned servants, flogging in large jails, suffocation in small lock-ups, were all in full swing here as in Van Diemen's Land, only on a larger plan and cumbering more ground called Christian.

Our Quakers began their labours with the penal settlement—one of the most remarkable and most famous establishments of the sort on which even an Australian sun has ever shone. Norfolk Island has been heard of on this side of the world, and is now known as the home of the Pitcairn islanders; but it is only in Australia, and among the survivors of a time when transportation was a crime committed to punish crime, that the name retains anything of the terrible significance which it once had. It is one of the loveliest of the lovely islands of the Pacific, a green and glorious Eden, the marvellous beauty of which could not fail to attract the attention of a government which, in transplanting crime, made a point of giving over to an ugly weed only the fairest scenes. Still more than in the case of Botany Bay or Van Diemen's Land, an island which combines rare grandeur and loveliness with the perfection of climate, what sin did

when Norfolk Island was made a penal settlement, was to enter into Paradise and take possession of it in the name of the British Government. Norfolk Island had one thing besides its beauty to fit it for being the abode of crime and misery—escape from it was impossible. More than a thousand miles distant from the Australian shore, and surrounded by a reef in which there was but one opening, and that a narrow and dangerous one, it was the Macquarie Harbour of New South Wales in point of dread security as well as other terrible aspects. “It was Macquarie Harbour over again,” so the Quakers tell us, “with an extra shade of darkness superadded.”

Everything was done on Sarah’s Island, Macquarie Harbour, to give to the life of the prisoner a dull, monotonous, depressing hue, like that of the sombre hills and forests by which he found himself surrounded. On Norfolk Island the art was understood and exercised of making the misery of man’s evil days an effective contrast to the beauty, and glory, and luxuriance with which he was encompassed. “Where every prospect pleases, and only man is vile,” had an application to Norfolk Island such as never presented itself to Heber’s imagination, such as Ceylon with its “spicy breezes,” or Africa with its “sunny fountains,” never furnished. All vegetation was tropical; tropical, too, was the growth of the ugly weed sent over seas by the British Government to Botany Bay, and then transplanted afresh to the soil of this island. All that was good for food and pleasant to the eye abounded to excess; superabundant, too, was the profusion of all that is hateful and horrible in the form of sin and misery. It was found impossible to extirpate the orange-tree, though the attempt was made to deprive a harsh fate of the alleviation which its fruit afforded. It is impossible to allude to the fruits of that forbidden tree, whose mortal taste brought death into the world, which were here as plentiful as oranges. As had happened to them on their visit to Macquarie Harbour, so on their arrival at Norfolk Island the Quakers found that they were just too late to witness the last point to which inhuman severity could be carried out at a penal settlement. They were in time, however, to see and to hear enough of the island to be able to understand why, in spite of its spicy breezes, its name had become “infamous.” Just before their visit, one of the colonial judges before whom prisoners came for sentence involving transportation to Norfolk Island, made this public declaration, “That it brought tears to his eyes when a Norfolk Island convict brought before him for sentence, said, ‘Let a man be what he will, when he comes here he will soon be as bad as the rest; a man’s heart is taken from him, and there is given him the heart of a beast.’”

“Evil, be thou my good,” was the language of Norfolk Island, as of a place to which it might be supposed to bear only too close a resemblance. Evidence on this

point was given before a committee of the House of Commons by Dr. Ullathorne, Roman Catholic priest of Sydney, which Walker was careful to preserve in his “clear and beautiful hand.” Good men, whose conscience did not suffer them to conform to universal custom as regards the use of the second personal pronoun plural, the Quakers, heard at Norfolk Island of a perversion of language which argued an immeasurable depravity of mind. A convict, in Dr. Ullathorne’s hearing, called another convict a good man. The priest was surprised, and asked a question, which elicited the information that in general, and according to the ethics of the island, a bad man was called good, and a man who was ready to perform his duty, or any part thereof, was called a bad man. “There was a whole vocabulary of terms of that kind, which seemed to have been invented to adapt themselves to the complete subversion of the human heart.”

This was a fact which it was incumbent upon Friend Walker to record with care in his best style of penmanship. There was much of the same sort of information to be had with which to enrich the pages of his journal. Here, as at Macquarie Harbour, death in another than the Christian sense was gain; here, even more thoroughly than in the Tasmanian settlement, the ruffian whose crimes were monstrous was at one with the saints and heroes of Christian history in his longing to depart. The most horrible scene that the good priest, whose name has been mentioned, ever saw, was one which he witnessed on Norfolk Island, and it was a scene, so to speak, not of murder, but of deathbed resignation and departing ecstasy. Twenty-four men (perhaps because it was convenient to reckon by dozens) were sentenced to death as mutineers. The priest was sent from Sydney to administer the consolations of religion to thirteen of these, and to inform the rest that they were reprieved. As the names were read out, not the eleven who were reprieved, but the thirteen who were to die, dropped down, man by man, upon his knees and gave thanks to the Eternal Mercy that His salvation had visited them.

Down with this fact in thy journal, Friend Walker, and let it remain there for a testimony—against whom need not be said—but, at anyrate, against man’s inhumanity to man.

It was at Norfolk Island, at the end of a visit of two months’ duration, that the Quakers received the address to which allusion has been made, beginning, “We, the prisoners of the Crown embracing the tenets of the Protestant faith.” Partly, perhaps, because with all their gravity they were not devoid of humour, the Friends would fain have been spared this testimony to the worth and success of their labours; but they were gentlemen, and lest they should seem to slight a kindness, which was all that Protestantism in reduced circumstances had to offer them, they accepted it. It had cost them a disagreeable voyage of three weeks’

duration to reach the island. They had a narrow escape from drowning, as they swung in their boat on the edge of the reef which guarded the approach to an ocean prison, whose walls were inaccessible basaltic cliffs. Not without much fatigue and hardship, perhaps not without blistered feet, certainly not without aching hearts, they had followed the prisoners of the Crown embracing the Protestant faith into the depths of the narrow and sultry valleys winding among the mountains of which the island consists, and had noted how the vertical sun under which they worked had obliged them to dispense with clothes, and imparted to their skins a hue resembling that of negroes. They had seen the flower and crown of forest loveliness, the Norfolk Island pine, flourish along the ridges of hills the sides of which were covered with a jungle of fruit-trees, the orange, the lemon, the guava; and these features of a paradise in the Pacific had only served to deepen in their minds the sadness of the reflections which were suggested by the fact of Protestants not being allowed the use of knives and forks, and being restricted to the use of spoons, lest they should murder each other with any weapon except the regular hoe. Here, however, in this complimentary address from the almost negro-hued Protestantism of the island, was their reward; as much of a reward, perhaps, as the friends of humanity have any right to expect; a sign that possibly earnest and faithful work has not been altogether thrown away; a token that possibly the day is yet coming when the wilderness shall somehow blossom as the rose.

III.

Inclusive of their visit to Norfolk Island, the mission of the Quakers to New South Wales (of which Queensland and Victoria were then outlying portions) occupied them over two years. The thoroughness with which their work was done was not altered by the scale of their labours being changed from that of an island to that of a continent. Wandering not among the ruins of empire, but among the foundations of cities and commonwealths just rising above ground, they were known by their broad-brims and their zeal for human wellbeing as far north as Moreton Bay, as far south as that part of the bush which is now the city of Melbourne, and to almost every settlement, large and small, and nearly every lonely hut between these points. As in Tasmania so in New South Wales, their idea of visiting the colony was to enter not only into every town and village, but, as far as possible, into every house. They did not finally take leave of Sydney, which has now a population of one hundred thousand, and was then a considerable city, until they had gone from door to door giving notice of their meetings. Their object being to call the city and the colony to repentance, not to extend the influence of a sect, the primitive practice of a household visitation recommended

itself to them as preferable to more sensational and less laborious methods of making their object known. To their credit, as well as not a little to the honour of the colonial clergy, when they entered into other men's labours, as was to a certain extent unavoidable in Sydney and other places, they did so without provoking any jealousy or wrath. As in other cases, so in the instance of G. W. Walker and his companion, it was noticeable that Quakers, whose differences with the rest of the Protestant world could be shown to be greater than those of any one part of it with any other, had no difficulty in establishing friendly relations with the representatives of sects between whom there was the bond of an almost identical creed, and the antipathy which too often accompanies that bond. Either as the reward of their having suffered much in past times for righteousness' sake, or as the result of their peculiar garb and speech being identified rather with prison reform and humane treatment of the insane, than with disputes about infant baptism or the eastward position of the celebrant, the Quakers would seem to have the privilege of differing with all churches, and, indeed, in a mild way, of excommunicating them all, and at the same time of being permitted peaceably to do what they can to benefit mankind. It is doubtful if there ever was in appearance a more provincial figure than that of the disciple of George Fox before the days of his conformity to the world—the Quaker of preceding generations, with his broad-brim, and his jargon more uncouth than his hat. Yet in virtue of his consistent and determined bearing as a friend of humanity, amenable in his conduct and activity to the rule of reason as well as that of the Scriptures, the old-fashioned Quaker, with his coat cut in the style of William Penn's and his pigeon English, would seem to be the most cosmopolitan character in religious history. Walker's journals, especially his entries relative to Sydney, suggest some such reflections as to the Friends and their relation to other Christians.

Old Samuel Marsden, the father of Church missions in Australia, famous for his labours and adventures and successes in New Zealand, still held his post of colonial chaplain, and still, it is to be presumed, retained those scruples about meeting convicts in society, for which he was mercilessly chastised by the wit of Sydney Smith. But even old Samuel Marsden, like the rest of the colonial clergy of all denominations, in spite of the connection, historical and actual, between Quakers and convicts, had a hearty welcome to give the Friends, and, indeed, did much to further their mission, especially by fostering the interest taken in it by his Excellency the Governor of New South Wales.

A serious and resolute attempt to conquer an empire rather than a province for pure and undefiled Christianity, for righteousness, temperance, and peace, the mission of the Friends in New South Wales is a fact the historical interest of which is in some respects

unique. When the epoch of village politics, in which the question of dividing the village common is paramount, has come to an end in the Australian colonies, and when the laws that govern the intercourse of nations have superseded the legislative tricks and reprisals of parochially-minded parliaments, Australia will undoubtedly have to be reckoned among the great empires of the world. It will be curious then, no doubt, for the historian of Australia to recall to mind the fact that two unpaid missionaries in Quaker garb undertook the task of perambulating it, New Testament in hand, from north to south, and from east to west, and accomplished their undertaking. No Christian nation in the world, perhaps, can look back to a time when it was treated as a parish, and when every inhabitant of the parish was known to have been personally canvassed for his vote and influence in favour of peace on earth, good-will among men. Australia, when it attains the fulfilment of its destiny as the United States of the southern hemisphere, will be able to refer to such a period in its history. When that time comes, if the memory of James Backhouse and G. W. Walker is revived, as no doubt it will be, the fact, perhaps, will not be overlooked that their mission was, above all, to the outcasts from the Christian society of the Old World, the acknowledged failures of Christian civilisation in Europe; and the remembrance of the fact may perhaps help to guide the course of civilisation and of Christianity under the southern cross. A new empire, in which the mission of Quakers to convicts is an important date, may possibly have an example to show to older Christian communities of how to treat criminals, and, it is to be hoped, may have something to teach them, in regard to crime, in the way of substituting prevention for punishment.

The year 1835, in which the Quakers began their labours in New South Wales, saw Batman, and after him J. P. Fawcner, arrive at Port Phillip from Tasmania, and unconsciously found the colony of Victoria and its splendid capital, Melbourne. With Batman, Walker and Backhouse had made acquaintance during their travels in Tasmania, and it was no doubt rather the interest which they took in the proceedings of a friend, than any anticipation of the future of Port Phillip and of Melbourne, which led them to record in their journals "the following rare example of justice in dealing with the aborigines":—"In the 'Sydney Herald' of the 6th inst. it is mentioned that J. Batman, with the assistance of three Sydney blacks, whom we saw at his house, has purchased from a native tribe in the vicinity of Port Phillip a tract of land of about five hundred thousand acres. The payment consisted, in part, of one hundred blankets, tomahawks, knives, flour, &c., and it was agreed that a certain quantity of food, clothing, and arms was to be paid each year to the amount of about £200 sterling. This novel example of equitable arrangement with the aboriginal possessors of the soil will be hailed with satis-

faction by every friend of humanity." Perhaps the reader of this entry in the Quaker's journal may be pardoned for being less struck with the equity of the arrangement than with the fact that it was made only some forty years ago, and that since then the hunting-grounds of the aborigines of Port Phillip have become the Brightons and Folkestones of the wealthy citizens of Melbourne.

In the year 1835 there must have been, in the "sailor-king's" navy, ships sometime out of commission, from which it would not have been difficult to select one for a voyage to the Antipodes. There must have been in that year in England a great many officers of the army and navy on half pay, ex-diplomatists, sinecurists, non-resident clergy and bishops of small dioceses, of whom one or two might have been appointed to sail in that vessel, and to see how the experiment of calling a new world of criminals into existence to redress the balance of the old was going to succeed. But, as if to show how much room the noblest political organisations in the world, and the best ecclesiastical institutions, will always leave for the friend of humanity to occupy on his own account and at his own expense, it was left to ^{Fawcner} ~~Haden~~ Haden Bragg's apprentice and his companion to discover in the southern hemisphere more than one Black Hole of Calcutta the property of his Most Gracious Majesty. "At Campbell Town, a village in the midst of beautiful English-like scenery," they came upon a jail such as it would be difficult to match among government properties in despotic or even barbarous countries. Walker had his yard-tape with him, measured the principal ward, and noted the dimensions in his journal, 20½ feet by 12½, height 8 feet. A wine-vault beneath the police-office or court-house had been converted into a prison which consisted of this dungeon and five solitary cells, lighted and ventilated only with a few small air-holes opening on the road, and only to be explored in the daytime with a lamp. Here as many as sixty persons being confined at one time, the effect on certain occasions, when the climate of Campbell Town was more than usually like that of Calcutta, was that the magistrates, sitting above, were driven away from the seats of justice, while the suffocated prisoners had to be carried out at intervals to have a chance of recovery, which it was almost a doubtful act of humanity to give them.

The huts of the chain-gang working on the road were surrounded with a wooden fence, and hence the name of stockade applied to a cluster of these huts. At Maitland the Quakers visited the Iron Gang stockade, Walker with his measure and note-book in hand. This roadside bastille consisted of huts set on wheels, and intended to accommodate twenty men each. Their measure was taken, and it was found to be 7¼ feet by 14, with 6 feet of height, thus allowing one foot and a half of space for each of the twenty inmates as they lay

side by side on wooden shelves. In the judgment of our unpaid inspectors of penal establishments, confinement in these cages from six in the evening till six in the morning, especially during hot Australian weather, must have entailed "a considerable amount of distress." Whether the amount of distress was in excess of the demands of justice was a matter which was not nicely calculated with regard to the stockade any more than with respect to the penal settlement. It was not dealt out by weight at either place like the daily rations. On the whole, Walker concluded that if there was excess it was greatest on the side of the stockade. "Were I a prisoner," he says, "and had my choice between a stockade and a penal settlement, I should decidedly prefer the latter;" which reflection, considering he had sailed through the Gates of evil name into Macquarie Harbour, and that he had seen Norfolk Island, may be taken to mean that it was time for the friend of humanity to appear at the Iron Gang stockade with his yard-tape and his note-book.

Among chain-gangs in New South Wales, one at Marulan held the place which was conceded to Nottman's in Tasmania—for incorrigible wickedness. The Quakers walked twenty-three miles one day in the month of February, probably a day too warm for the comfort of travellers, and found the men of this gang drawn up before the hut on religious parade. It was a "relieving season of labour" to Walker's mind, though the audience seemed almost as little hopeful as any he had seen. The lieutenant in command mentioned that in a gang consisting of seventy men two hundred and sixty cases of flagellation had occurred in the course of sixteen months, or about four weekly. One back had received nine hundred lashes. The Quakers were much impressed with what they heard, and still more with what they saw. They had noticed often before the malformation of the heads of prisoners. Here it was more marked than they had ever before seen it. And perhaps this helped to make the occasion of his visit a "relieving one" to the mind of a friend of humanity like G. W. Walker. Idiocy has no other pleasing effect, but it does serve to soften the harsh features of crime.

The Quakers, in fulfilling their mission to convicts, were struck with the resemblance between the heads of the criminals and those of idiots. Philanthropists, whose mission has been specially to the insane, have been impressed with the same family likeness. Sir Robert Officer, of Tasmania, to whom the Quakers refer in terms of grateful respect, will pardon an old friend for naming him as one of these philanthropists, one who, from his long official connection with the Colonial Hospital for the Insane, has been obliged to devote a keen intelligence to the study of the heads of madmen, and who has had rare opportunities in Van Diemen's Land of comparing the outward lineaments

of idiocy and of crime. His testimony, given from the side of the hospital, is emphatic as to the truth of the testimony delivered by the Quakers from the interior of the jail. Neither science nor humanity has spoken its last word as to the connection between crime and insanity.

The patronage of the Governor of New South Wales was invaluable to the Quaker missionaries, especially as regards their journeys and voyages to the more remote districts of the colony. Moreton Bay, then a small penal settlement which was to grow into Brisbane, the capital of Queensland, was the limit of their travels northward. They were allowed a passage and rations on board the Government schooner going to the settlement, and the vessel, for their sole convenience, was ordered to call at Port Macquarie, another penal establishment on the way. On board the schooner the friend of humanity's measuring tape was once more found to be an indispensable part of his equipment. There were forty-one convicts on board, linked together by a long chain passing over the fetters of the ankles, and confined to a jail in the hold, in a nearly tropical climate, at the hottest season of the year, without water and almost without room to change their position. This floating Black Hole, carrying the meteor flag of England, was found to measure 18 feet by 16 feet. Walker, in recording the fact, ventures to express the opinion that "the debasing effect upon the mind" of confinement in such a place was not likely to be the smallest part of the mischief attending it.

About four hundred prisoners constituted the principal part of the population of the capital of Queensland, and the treadmill was the principal object of interest to visitors. Here again the Quaker inspectors of jails found that punishment was meted out to crime rather with profuse liberality than with nice discrimination. They found the climate outside the treadmill tropical, and learning that the chain-gang inside had to lift their feet three thousand eight hundred and forty times without change, they could not help considering that the sufferings of fat men must be excessive. Men of the type of Cassius might be the greatest villains on the wheel, but their punishment in sultry weather was light compared with that of corpulent felons, whose misdeeds were comparatively trivial.

One journey on which Walker and his companion had to endure much fatigue, was that which they made in the direction of Wellington Valley, two hundred miles north-west of Sydney, the seat of a mission to the natives. The former suffered severely on the road from cramps, which he had too much inward light or common sense to regard in any other way than as a gentle "rebuke" for breaking the laws of health by excessive exertion. Walker and his companion did not readily credit accounts of the total depravity of human nature. They saw reason, as they fancied, to

distrust such accounts in the instance of the most hardened convicts. But what they heard and saw of the blacks at Wellington Valley convinced them that something very like utter depravity was possible. What has been the history of almost every attempt to civilise the natives of Australia repeated itself here, with perhaps some aggravations of disappointment to the philanthropist. A party of native youths would assemble at the mission house to be taught reading and instructed in the Christian faith. "They would eat voraciously of the provisions set before them, smoke as much tobacco as they could get," receive as little education as possible, and in a few days get tired of civilisation and Christianity, and find an excuse for decamping into the bush, either in a friend's illness or an important engagement, or, not unlikely, in the missionary's refusal to supply Billy or Bob with a new pipe.

Much more pleasing and satisfactory than the visit to Wellington Valley was that which the Quakers made to an outlandish place midway between the Green Hills and Newcastle. Their object on this occasion recalls the parable of the lost sheep in yet another form than any in which the story of their travels may already have brought it to mind. An elderly man who had once been a Quaker was here in the position of an assigned servant. This old convict paid a compliment to the Christianity of his brethren which not every form of Christianity has deserved by its treatment of the fallen, if he expected that any of them would leave the society of the ninety and nine respectable Quakers, who needed no salvation, and would come into the wilderness to see whether he could not be brought to repentance. But whether unexpectedly or not, the satisfaction of finding that he was not forgotten by the fellowship to which his career had been no credit, was in store for him. The missionaries had much friendly conversation with their erring brother, and at a meeting of assigned servants to which they preached the gospel of forgiveness and charity, he was moved to make "a feeling allusion to the solemnity of the occasion," and to signify to his fellow-servants that, in his opinion, it was good to refrain from evil. Walker's final entry with regard to him in his journal is not without pathos. "The wanderer above alluded to accompanied us some miles, and at parting we had a solemn season as we extended some counsel in a few words, under the renewed feeling of the love of our Heavenly Father, which would gather all into the garner of rest and peace." Perhaps, on one not untenable view of the meaning of the parable of the lost sheep, and of much of the primitive gospel, it might appear to have been worth while for the Newcastle Quaker to travel to the Antipodes, and into a desert place between Newcastle and the Green Hills, only in order to share this "solemn season" with a fallen brother.

Gross evils connected with the system of disposing of

convicts as assigned servants came under the notice of the Quakers in New South Wales, as formerly in Tasmania. Drunkenness and all manner of vice and crime were skilfully promoted by a regulation permitting masters to pay prisoner-servants a third of their wages in drink. In case the solitude of bush life should have any tendency to repress criminal instincts and to check criminal habits, convicts were required to attend a monthly muster, at which it was certain that drink and evil communications would have the result of providing fresh material for the chain-gang and the penal settlement. In the fewest instances were any pains taken by settlers to encourage prisoner-servants in well-doing. As a rule, the effect of families being served by ticket-of-leave was the rapid deterioration of character on both sides. Walker writes that the colonial youth whom he saw at more than one place were not of a hopeful aspect as regards physique, intelligence, or morals. He was disposed to attribute the fact partly to climate and much more to intercourse with a class of servants with regard to whom, as has been seen, "the malformation of the head" was a constant subject of remark on his part and on that of his companion.

With their experience of upwards of two years' travel in New South Wales, added to their intimate knowledge of convict life in Tasmania, the Friends were able to speak with an authority all their own in regard to transported felons. On that subject it may be safely asserted that no two men living were better qualified to give advice to the British Government than James Backhouse and George Washington Walker. Their advice was actually in due form imparted to Parliament, and was not, it may be assumed, without effect upon the course of legislation. Returning for a brief period to Tasmania, after once more and finally subjecting Sydney to household visitation in the interest of righteousness, temperance, and peace, they found a new governor in power in the colony, and, of course, a new private secretary attending the governor. The former was Sir John Franklin; the latter, Captain Maconochie, the prison reformer; and from both of these distinguished men the Quakers received a cordial welcome. Captain Maconochie, in drawing up the well-known report on the subject of convict discipline in the colonies, which was presented to the House of Commons, was indebted to the Quaker missionaries for valuable assistance, of which he made acknowledgment in these terms: "The well-known and highly-respected Quakers, James Backhouse and George Washington Walker, who have been above five years in the penal settlements, observing closely the operation of their existing constitution, not only cordially agree with the views which I have here attempted to explain regarding it, but also with those I entertain for its amelioration. They have accordingly given me a testimony to this effect, which I subjoin, and also placed their MS. journals and reports in my

hands that I may select whatever passages I may find in them to my purpose. I feel extremely indebted for this kindness, and avail myself of it gladly."

A royal commission existing for the same number of years, travelling over the same ground, and performing the same work, would have cost England a good deal more than the rations on board a convict schooner with which the Friends were several times provided at the expense of the State. It would have cost more, done less, done it not so well, and yet perhaps would have received the thanks of both Houses. But the Quakers, serving another Master than that to which a commission would have looked for pay and praise, were well pleased that, as the reward of their five years' services, it was permitted to them to lift up their testimony in the British Parliament in favour of a more humane treatment of prisoners. Neither John Bright nor William E. Forster was then in the House, and though it was four years since Joseph Pease, upon his affirmation, had been admitted a member, probably he was the only Quaker, as he was the first, who had a seat within its walls. Did any member, except Joseph Pease, remember, on reading the report in which the testimony of the Quakers was quoted in favour of the humane treatment of convicts at the Antipodes, that one of the earliest public appearances of the Quaker fraternity was when they stated in Parliament, in 1659, that two thousand of their number had suffered imprisonment in Newgate, and when one hundred and sixty-four Friends in good health reported themselves by name to the Government as desirous of being imprisoned, in place of an equal number whose term of confinement illness threatened to cut short? If the report of 1837 did thus carry the mind of any M.P. back to 1659, he must have reflected that a long and intimate connection had existed between Quakers and convicts, to the advantage of the one, and not to the discredit of the other.

"On the third of the eleventh month," 1837, six years and two months after leaving home, Walker and Backhouse set sail from Tasmania for Melbourne. From this point, at which the main interest of their mission no longer lies among convicts, it is only possible to mark the direction which they took in their wanderings. All that lends to Walker's formal, unadorned record of their travels in Australia, Mauritius, and Africa, a deeper interest than belongs to all but a very few of the best stories ever told of missionary toil and adventure and observation, must be left in the bulky biographical sepulchre to which the memory of a good man has been consigned.

Melbourne was found by the Friends to consist of about one hundred weatherboard huts, helping the eucalyptus to shade ground gently sloping to the Yarra Yarra. Adelaide, to which they proceeded from Melbourne in the year one of both cities, supplied them rather with recollections of numerous ill-conditioned

natives than of thriving English colonists, such as welcomed the Duke of Edinburgh in 1869. Excessive heat, mosquitoes, sand-flies—"bless you, a heart-breaking country" to look at—all the plagues which have made Western Australia a place of punishment to British soldiers and settlers as well as to convicts, did not deter the Quakers from completing the round of the colonies by a visit to Albany, Perth, and Fremantle. Sand and blight were in his thoughts as Walker made the last entries in his journal—the sand which was described as beautiful grass in advertisements relative to Western Australia; the blight which had been found to pervade all the colonies alike, and which was due, not to climate, but to drink.

Anxious to enter upon the field of work in South Africa, of which they had obtained a passing glimpse on touching at Cape Town, the Quakers spent only two months and a half in Mauritius—too short a period, as they felt, for making satisfactory acquaintance with the state of an island in which Quakers, as anti-slavery Christians, had much to observe. After seeing a good deal of a strangely mongrel population, and making the best possible use of their slender stock of French in the way of preaching the Gospel, they left the island, entertaining the modest hope that, "in connection with other sources of evidence," the knowledge which they had obtained might be made to subserve the general interests of humanity. The abolition of slavery was too recent an event, the prevalence of Parisian morals, not improved by exportation, was too palpable a fact, to admit of their indulging any more sanguine expectation. They were prevented by circumstances which they much regretted from seeing the grave of "Paul and Virginia;" but had they accomplished their purpose of visiting the spot, the web of reflection which would have been woven under their broad-brims would certainly have been of very mixed texture, and included something belonging to a French idyl, much appertaining to a Parisian Sunday, and something also connected with the prospect of a kingdom of God eternal upon earth. Their faith in this kingdom, apart from the results of their individual efforts on its behalf, and apart from the existence of the religious body to which they belonged, was characteristically firm; it was only staggered for a moment, not shaken, by Macquarie Harbour, Norfolk Island, the Mauritius.

Their destination on leaving Mauritius was South Africa, where they spent two years and three months, and where their travels extended beyond the limits of Cape Colony, to within a few days' journey of Port Natal in the east, to Motito in the north, and across the Orange River into the Great Namaqualand on the west. Eighty mission stations at the time represented European Christianity in its beneficence and also its numerous divisions. The Friends paid a visit to every one of the eighty. Every town and village within the

limits of the colony made acquaintance with their zeal for the promotion of temperance and righteousness and peace. In the course of their wanderings from south to north and from ocean to ocean, they travelled six thousand miles by waggon or on horseback. Starting from Cape Town, to follow the line of the East Coast, and afterwards to strike across country, they did not behold the Atlantic from the Great Namaqualand without having toiled and suffered in the service of humanity, under an African sun, as other missionaries in the same regions have toiled and suffered. Many of the best books of travel in existence relate to the ground over which Walker and his companion travelled on their errand of peace. Walker's journal will bear comparison with the best of them in point of interest and even entertainment. It is amusing as well as instructive to note in its pages the effect upon familiar African scenes and characters, of being looked at from under a broad brim and through Quaker spectacles, and of being set down, as much without exaggeration as without malice—described with the austere simplicity of the book of Genesis, yet not without the shrewdness of a Newcastle "canny" man. A special interest perhaps attaches for the moment to many passages in the Quaker's journal, referring to scenes in which the marks of the Kaffir War of 1836 were still fresh.

Sneers at Christian missions in Africa, which have been elaborated by wits at home, and which have received countenance from too credulous missionaries and too censorious travellers, have not been without effect upon the hopes of the Christian world in regard to the annexation of the countries of the Kaffir and the Hottentot. As an antidote to these sneers, nothing better than Walker's journal of his tour of inspection among Christian missions was ever published. The same faith in God as good, and in man as not altogether bad, which our Quaker missionaries found to be the strength of their hearts and the force of their sermons at Macquarie Harbour and Norfolk Island, enabled them with singular success to overcome the world where the world consisted of the dominion of rival Christian sects often at war, and of heathen tribes seldom at peace. They had to record at the end of their travels in Africa, that they had been received as friends and brothers, not only by persons of different religious persuasion and country, but of different colour and language. Quaker Christianity, consisting only of a very little of breadth of brim, and much of warmth of heart, was the best passport they could have carried with them on their journey. If their waggon, as it creaked upon its rude axle and jolted over stray boulders, in the Great Namaqualand, could have been pointed to as that which was conveying to the heathen the knowledge of a peculiar use of the personal pronoun, or of the importance of correct views respecting infant baptism, its approach might have been regarded with indifference, or

have called forth hostility at some mission stations and at various native kraals. But wherever they went it was understood that their errand was peace and goodwill, and on that errand they were everywhere welcome.

Moshesh, the famous Bechuana chieftain, hearing what was done in the name of Christ in the territories of some of his neighbours, once set out from his kraal, with a thousand head of cattle driven before him, intending to buy a missionary. He would have been fortunate if chance had thrown in his way a missionary like G. W. Walker or James Backhouse. Wonderful might have been the results if Quaker Christianity, often persecuted in Europe, had been for once established by law in Africa. Problems of deep interest in Church and State, which perplex European statesmen, and are the gage of battle between European sects, might have been shown by the Bechuanas to be capable of solution. It is certain that if G. W. Walker, or his companion, or any missionary of the same spirit as theirs, had been intrusted with the direction of religious affairs in the dominions of Moshesh, the spectacle would have been exhibited there which has been rarely seen in England and in Europe, of a Christianity not too good for the world—not too studious of perfection in regard to its dress and ornaments to attend to the work of clothing the naked, and casting out devils, and turning spears into ploughshares, and swords into pruning-hooks.

On quitting Africa the Quaker missionaries parted, after nine years of fellowship in toil and in the peace of God, never to meet again. Backhouse went home to York. Walker returned to Tasmania, married, and settled in that colony. In Tasmania he commenced business as a draper, and succeeded well enough to satisfy his modest ambition, though he rather restricted his trade by refusing to sell lace and other vanities for which his lady customers were in the habit of making anxious inquiries. Then he was appointed to a post in the Savings Bank, and in the occupancy of that office he died at a comparatively early age. It may well be supposed that such a missionary as we have made acquaintance with in him was not idle as a philanthropist after he took to trade. The colony owes Hawdon Bragg's apprentice as much gratitude, perhaps, *Hawdon* as is due from it to any man that ever set foot upon its shores. Every good work proposed by anybody else was heartily seconded by him. Many a good work owed its commencement and its success to his almost unaided labour. His advocacy of temperance in particular, his warfare against drunkenness, was crowned, as it deserved to be, with splendid results. When he died it was not a class, or a sect, or a city, but a people, a colony of a hundred thousand English men and women, that lamented the loss of a brave, devoted, noble man. The lesson of his life does not need to be pointed out in these pages. It is that a good life, even if it begin in a draper's shop and end at a clerk's desk, may have imperial issues.

JOSEPH BENSON MATHER.

by James B Walker

Appendix 2

Many of our readers will hear with regret of the death on Saturday, 17th May, 1890, of our old and respected fellow citizen, Mr. Joseph Benson Mather, at the age of 76. Mr. Mather was one of our oldest surviving colonists, having arrived in Tasmania in the year 1822. He was born in London in May, 1814. His father, Robert Mather, was of Scotch birth, and when a young man came up to London, where he became a freeman of the city and carried on business as a hosier in Sun-street, Bishopsgate-street. His mother was a daughter of the Rev. Joseph Benson, a man whose name is still held in honor as one of the chieftains and fellow workers with John and Charles Wesley in the great religious movement of the 18th century, and author of a commentary on the Bible, highly esteemed in the Wesleyan Church. In this work his daughter gave him valuable help.

About the year 1820, the colony of Van Diemen's Land began to attract attention in England as a desirable field for settlers with capital. The Rev. Wm. Horton—brother of Captain Horton, the founder of Horton College—was then the Wesleyan minister at Hobart, and he sent urgent representations to his co-religionists in England to induce an emigration of industrious and God-fearing men as settlers, whose influence and example might help to raise the tone of the community and to neutralise some of the evils rampant in a penal settlement. Amongst many others Mr. Robert Mather was induced to try his fortunes in the new colony, and selling off his London business, he sailed with his wife and family of young children in the barque Hope, towards the end of the year 1821. The ship proved unseaworthy, and had to put back to Rams-gate, where she was seized; the conduct of the owners in sending such a vessel to sea becoming the subject of a Parliamentary inquiry. After a three months detention, the barque Heroine, was provided by the Government to convey the passengers to their destination. Amongst those who sailed with the Mathers in the Heroine were several persons afterwards well known in Tasmania, viz., Messrs. Geo. Carr-Clark, John Walker, Henry Hopkins, John Dunn, James Turnbull, Lieut. Steele, and the Rev. George Clarke (father of the Rev. Geo. Clarke of Davey-street Church). After an eight months voyage, in the course of which the vessel put into Rio de Janeiro for water and provisions, the Heroine arrived in the Derwent 10th September, 1822. There were no wharves in those days, and passengers and cargo had to be landed at a little wooden jetty on the site of the present Old Wharf. The Mathers could not find a house in the "Camp" or "Settlement," as the town was then called, but secured as a temporary home a house on Potter's Hill, nearly opposite to the present Memorial Hall, Brisbane street. A few cottages stood between it and the confines of the town, which did not then reach beyond Bathurst-street, but around it and beyond, up what is now Elizabeth-street, stretched the original bush, with one or two scattered dwellings towards Providence Valley. Robert Mather had brought a stock of goods with him, and built a store for his business at the corner of Elizabeth and Liverpool streets, opposite Walch's, where Lloyd's-buildings now stand. The new store was the first shop of any pretensions which had been built in Hobart, and its size and handsome appointments excited much interest amongst the townspeople. In this shop, which he called "London House," Robert Mather commenced business. As in all newly-settled countries the stock-in-trade comprised all goods likely to be required by the colonists. There being no bank established, the storekeeper had to supply its place by issuing paper currency; and by receiving wheat and wool in exchange for supplies, he had also to discharge the duties of a merchant.

The eldest son, Joseph, who was eight years old when the family reached Hobart, received his first lessons at a school kept by a Mr. Stone in premises afterwards well-known as the office of the late Mr. Thomas Young, and occupying the spot where Heathorn's Hotel now stands. On the arrival from Scotland of Mr. James Thomson—a noted schoolmaster of those days, from whom many of our older colonists received their education and who was a competent and able man—the boy was transferred to his care. Robert Mather had come to Tasmania with the intention of fol-

lowing a country life, and after a few years he obtained from the Governor free grants of land, which were then allotted to settlers in proportion to their capital. The location, which contained 2,500 acres, was chosen at Muddy Plains, near Ralph's Bay Neck. Here Mr. Mather sank large sums of money on improvements which proved unremunerative. His young son, the subject of this notice, had in the meantime the principal care of the business in town. The farm did not prosper. Robert Mather, by his resistance to some arbitrary requirements of Colonel Arthur, had aroused that Governor's hostility, and the injury which his sturdy independence brought on him, in days when Governors were all-powerful, added to his other losses, compelled him to give up his property at Ralph's Bay, and eventually to wind up his affairs. On his return to Hobart in the year 1836, liberal friends, came forward to help him, and he made a fresh start in partnership with his son Joseph as a woollen draper and hosier in the premises in Liverpool-street, which have ever since been occupied by the firm. It may be mentioned that when the new business began to prosper, not only were all the old creditors paid in full, but the moneys which had been subscribed by his friends were faithfully refunded to them.

Up to this time the family had belonged to the Wesleyan Church, but coming under the influence of Messrs. James Backhouse and George W. Walker, the well-remembered Quaker travellers and philanthropists, Mr. J. B. Mather, with others of his family, joined the Society of Friends. From that period he has devoted the earnest labour of a long life to the service of that religious body, to whose principles and practice he has always been warmly attached.

From the year 1836—with the exception of a short interval which he spent in a business house in Sydney—down to within a few years of his death, Mr. J. B. Mather's energies were almost wholly absorbed in his business. He was naturally of a retiring disposition, and never took any part in public affairs. But he had a large fund of quiet energy, and of the steady persistence derived from his Scottish ancestry, and in spite of frequent ill health he found opportunity to do no inconsiderable amount of religious and benevolent work in an unobtrusive way, and to pay occasional visits to the other colonies in connection with the religious work of the Society he loved so well. In the year 1874, he took his son, Mr. J. Francis Mather, into partnership in business, which has since been carried on under the name of "J. B. Mather and Son." From this time Mr. Mather began gradually to withdraw from the active management which he left to his son, and gave more time to the benevolent work which was always near his heart, and for which he, as well as his younger brother, the late Mr. Robert Andrew Mather, was so generally esteemed. In the Bible Society he had for many years taken a deep and active interest, and a few years since accepted the position of secretary, an office to which he gave much time and attention. In the management of the Ragged School he has also taken a prominent part, but his labours of late years have been chiefly occupied in the establishment and management of a training school for young criminals at the Cascades. The founding of this institution was largely due to the efforts of the father of the late Judge Giblin, but the carrying out of the work, which claimed much tact and thoughtful care, has fallen to a Board of Managers appointed by the Government. To this Board Mr. Mather has acted as secretary, grudging no time or trouble for the welfare of the boys committed to the care of the institution. Of the lads who have left this Reformatory, many are now in various parts of the country apprenticed to farmers, and apparently giving evidence of the good effect of the training which they have received.

Mr. Mather's interest in education was not confined to charitable and elementary schools. He entered warmly into the project of establishing a school having for its special object the superior education of the children belonging to his own religious community, on the wide and liberal lines for which the higher school of the Society of Friends in the Home Country are so distinguished.

He lived to see his exertions crowned with a success far above his expectations in the establishment of the Friends' High School in premises of its own, not merely supplying the want for which it was founded, but attracting to it a large number of pupils from the general public. He was an active member of its committee and his face was familiar to the pupils, for scarcely a day passed without his visiting the schoolrooms.

Within the last few months advancing age was plainly telling on Mr. Mather. Several attacks of illness, especially of defective action of the heart, warned him that his days were drawing to a close. On Monday last he was attacked by influenza, and in his enfeebled condition he gradually sank under the depressing effects of that malady, till after only three days' illness he quietly expired at noon on Saturday.

Mr. Mather married in 1842 a daughter of the late Mr. Francis Cotton, of Swanport. Four children survive him; one son, Mr. J. F. Mather, who carries on the business, and three daughters, one of whom is married to Mr. C. H. Robey, and another to Mr. Wm. Benson, of Waratah, New Town.

Of Mr. Mather it may be emphatically said that he was a good man. He never came before the public, but his life was occupied in the daily round of homely duties and unobtrusive effort for the welfare of his fellow men, especially of those who were poor and needy. Such a life has little to show in the way of incident which can be recorded in the columns of a newspaper. But it is to such men, more perhaps than to those who hold a prominent place in the public eye, that a community owes its advancement in those things which go to build it up in the more important elements of national well-being.

Mr. Mather has been gathered to his fathers in a ripe old age, universally respected as a good citizen, and sincerely regretted by a large number of friends. His slight figure, clad in the quaint old Quaker garb, to which through all the changes of fashion he steadfastly adhered during 50 years, will be missed by many from the streets of Hobart, and by none more than by the poor and friendless, amongst whom he went about doing good.

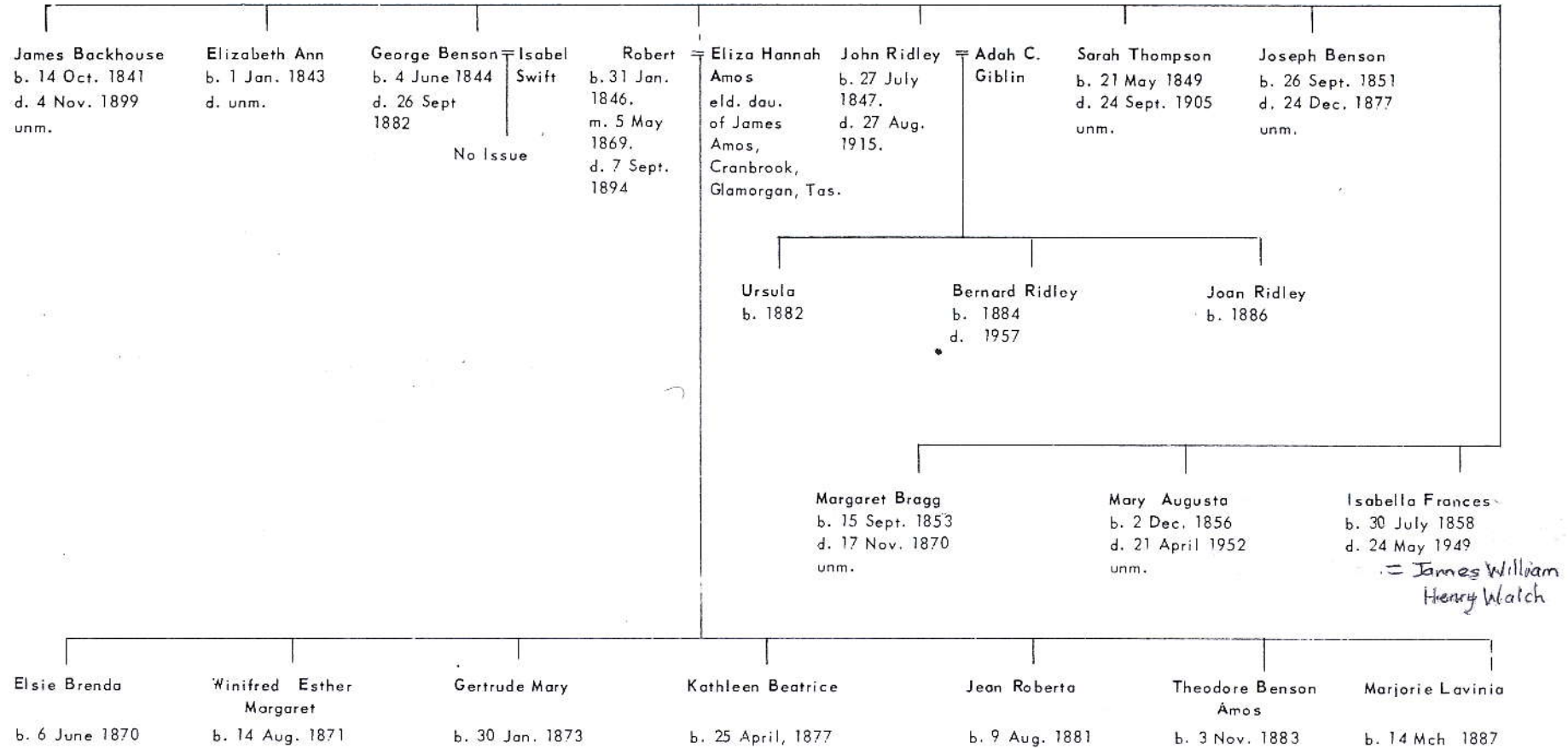
THE FUNERAL.

The universal respect in which Mr. J. B. Mather was held, was unmistakably evidenced in the large and representative gathering of every class of the community, who assembled at his late residence in Colville-street, and accompanied the remains to their final resting place in the burial ground belonging to the Society of Friends. The morning was brilliantly fine, and the impressiveness of the scene, as the large numbers both on foot and in carriages slowly followed the hearse, was heightened by the presence of a numerous band of boys, comprising the scholars of the Friends' School, and the inmates of the Boys' Reformatory, in whose welfare the deceased gentleman took such a warm interest. Around the open grave, on the side of which the coffin had been placed, there stood the relatives of the deceased, representative ministers of nearly every religious denomination, and many a man and woman, who, though deeply feeling their loss, could, through it all, bless God that such a man as Joseph Benson Mather had lived. For some minutes all remained silent, the large concourse reverently waiting the utterances of those who should be moved to address the assemblage. The first to speak was Mr. Henry Propsting, an old and valued friend, who was followed by Mr. J. Ridley Walker. Then Mr. S. Clemes, the master of the Friends' School, spoke of the joy that should fill all true hearts on such an occasion, when to depart was "far better," and that though "our earthly house of this tabernacle were dissolved, we have a building from God, a house not made with hands, eternal, in the heavens," concluding with prayer. The Rev. George Clarke followed, testifying in eloquent words to the great and exceeding value of the quiet, Christ-like life, declaring that the Church of Christ owed more to such lives than to those of the gifted and eloquent whose fame filled the world. The last speaker was Mr. Francis Mather, son of the deceased. This most impressive service was fitly concluded with a hymn, sweetly sung by the children of the Ragged School, and then the large assemblage gradually dispersed, not unimpressed with a service, so reverently, so quietly, and so happily conducted.

Appendix 3

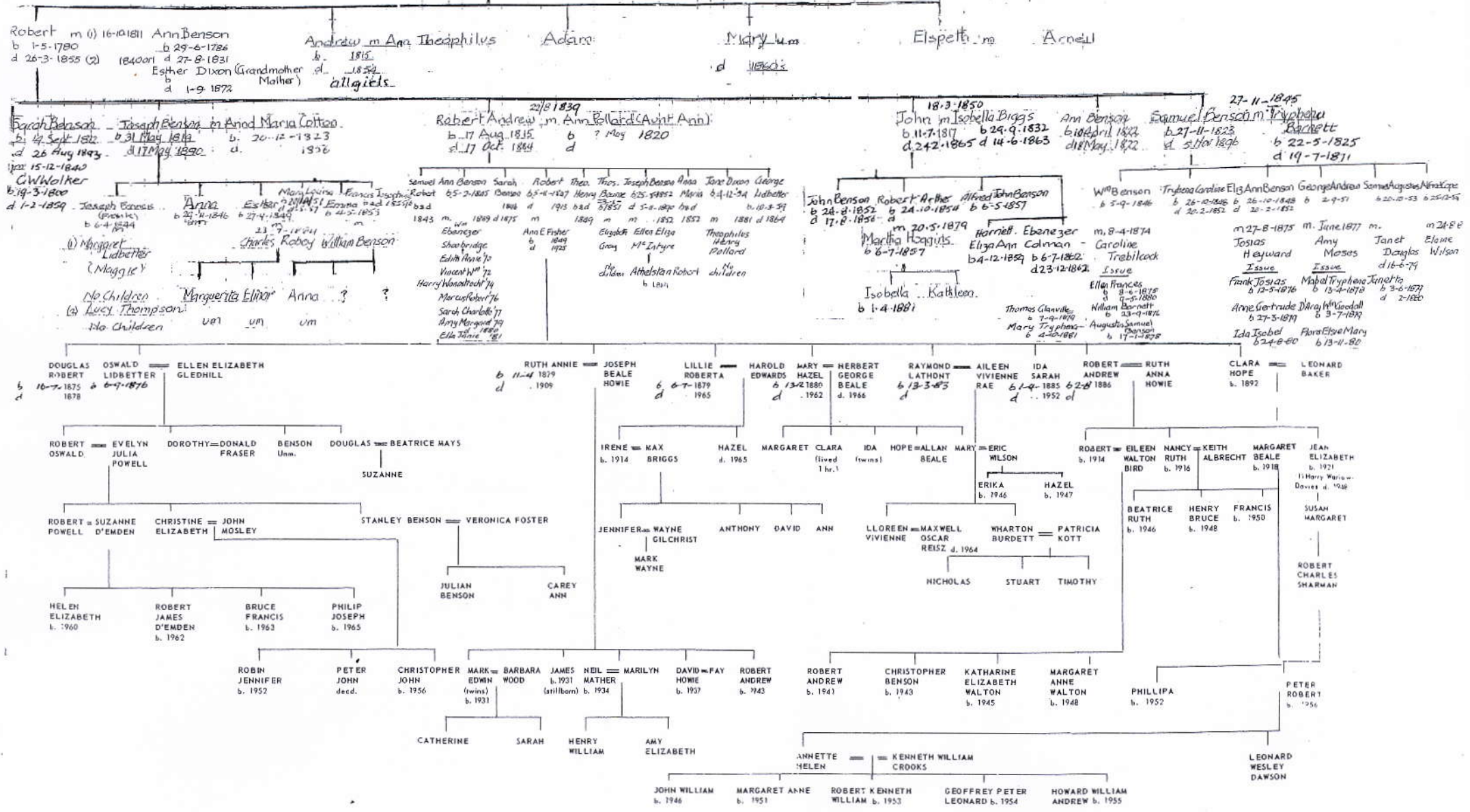
GEORGE WASHINGTON WALKER =
 b. in London 19 March 1800
 bapt. circa 1810 by Unitarian Minister
 m. 15 Decr. 1840. d. at Hobart
 1 Feb. 1859.

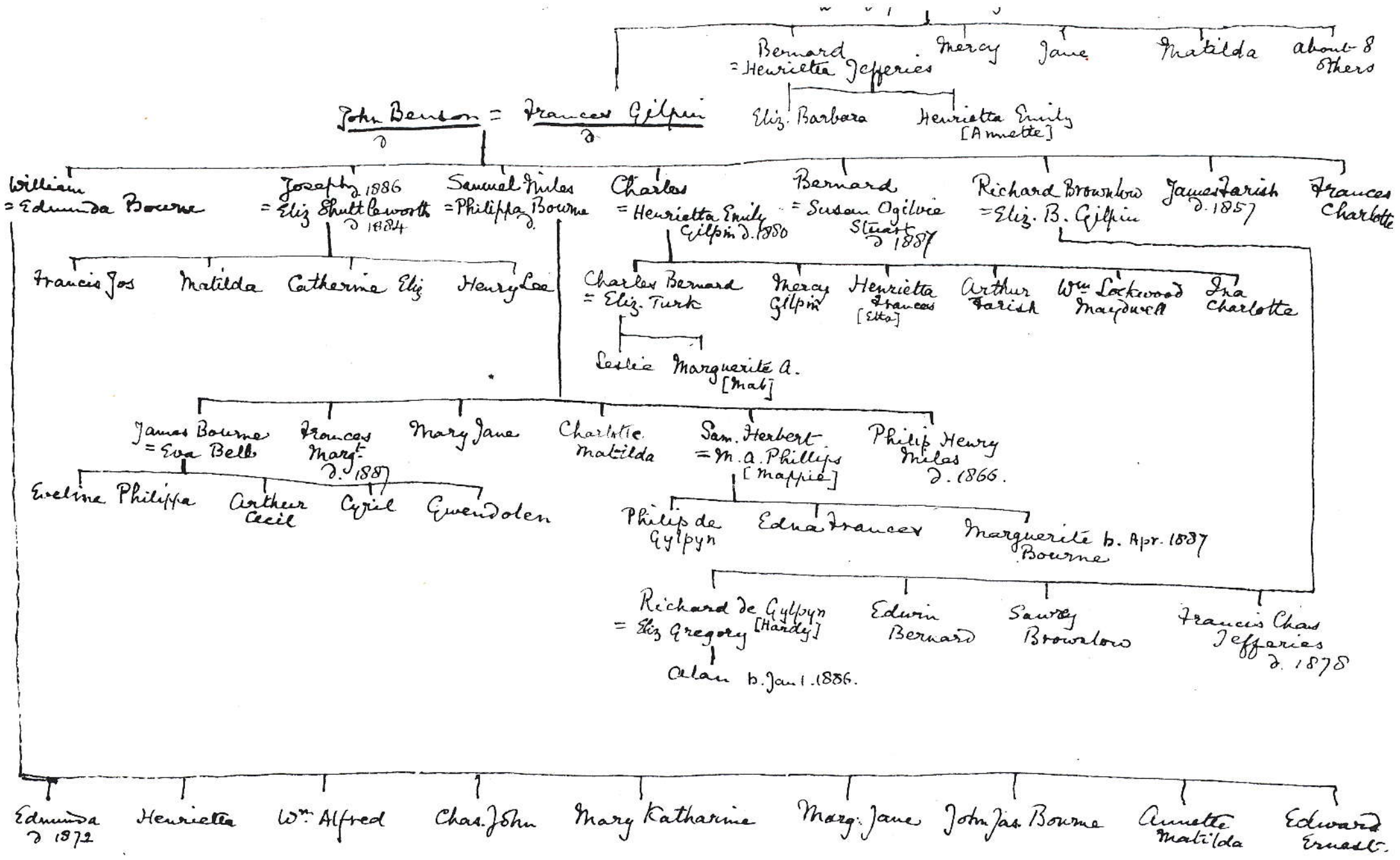
SARAH BENSON MATHER
 b. 14 Sept. 1812
 d. 26 Aug. 1893



Appendix 4

Andrew Mather m. Ann Hamilton
 b. Feb. 1754 d. 11 June 1826 1773
 w. b. March 1753 d. 1829 d. 30
 of Eghes #





Appendix 6

Extract from Family Bible deposited in UTAS Archive

read by G.M.M.

George Washington Walker } Married in Friends'
and } Meeting House - 39
Sarah Benson Mather } Murray St. Hobart Town
V.D.L. 15/12 Mo. 1840

1. James Backhouse Walker - Born 14th of 10th Month 1841 at Hobart Town V.D.L. Liverpool St^h (Fifth day) (Born about 4 A.M.)

2. Elizabeth Ann Walker, Born 1st of 1st Mo: 1843 - at Hobart Town V.D.L. (about one A.M.) Liverpool Street (Second day)

3. George Benson Walker, Born 4th of 6th Month 1844 at Hobart Town (about Two P.M.) Liverpool Street

4. Robert Walker, Born 31st of 1st Mo: 1846. at Hobart Town. (about half past Five P.M.) Liverpool Street.

5. John Ridley Walker. Born 27th of 7th Mo: 1847, at Hobart Town (about Two A.M.) Liverpool Street

6. Sarah Thompson Walker, Born the 21st of 5th Month, 1849, at Hobart Town about Nine A.M. (Second day.) Liverpool St^h

7. Joseph Benson Walker, Born 26th of 9th Month, 1851, at Hobart Town, (about Two, P.M.) Liverpool Street.

8. Margaret Bragg Walker, born 15th of 9th month 1853 - at Hobart Town U. D. Land (Hampton Road) (Fifth-day) (Born about 11 P.M.)
-
9. Mary Augusta Walker, born 2nd of 12th month, 1856 - at Hobart Town, ^(now) Tasmanian, (Macquarie Street, Third-day, Born about 2 A.M.)
-
10. Isabella Frances Walker, born 30th of 7th month, 1858, 79 Macquarie St. Hobart Town Sixth-day about 5th 2 P.M.
-

— Deaths — ent by I.B.M.

George Washington Walker died at Savings Bank, 79 Macquarie Street, Hobart 1st of 2^d month 1859.

Margaret Bragg Walker died at the Savings Bank, Murray Street, Hobart, 14th of 11th month 1870.

Joseph Benson Walker died at 113 Davey Street, ^(corner of Antill Street) Hobart, 24th of 12th month 1877.

George Benson Walker died at Davey Street, Hobart, 26th of 9th month 1882.

Sarah Benson Walker died at 143 Davey Street, ^(corner of Antill Street) Hobart - 26th of 9th month (August) 1893.

Robert Walker died at Macquarie Street, ^{(corner of Antill Street, Hobart, on the} of 9th month (September, 1894).

CIRCULAR TO THE MATHER FAMILY.

Having taken much interest in the name which has for many generations, on both sides of the Atlantic, been honored, and as its bearers have stood in the front rank in all the great and good movements of the times in which they lived, I esteem it a pleasure to gather facts sufficient to warrant the assertion that a thorough work of the Mather family, embracing the different branches in the Old and New World, will be published. I trust a cheerful compliance to my desire for information will be granted by each member, in order that a tree so perfect in all its branches, may be formed, that future generations of the Mathers may take much satisfaction among the branches of so goodly a tree. Probably with some one of the names of the past or present which I mention below, you will trace your connection, or will be able to give facts which will help me to do it.

Alexander Mather, M. P. from Norwich, Eng., in 1547. The Mathers of Lancashire, to whom the English Crown granted a coat of arms in 1575. Thomas Mather, Glyn Abbot (county of Flint), who was granted a coat of arms in 1847; his father, Ellis, and grandfather, Daniel, were residents of Toxteth, Eng. James Mather, in 1612 from Hindly, or Aspul, Eng. Rev. Wm. Mather, about 1800 from Dover, Eng. Rev. Thomas Mather, about 1800 from Beverly. John Mather, Lowton, Lancashire; his son, Thomas; and grandson, Rev. Richard Mather, born in Lowton in 1596, whose old residence is still standing in Lowton; Richard came over to Boston in the "James" in 1635 and has numerous descendants in America. His eldest son, Rev. Samuel, returned to England, preached in London, and was appointed Chaplain by the Lord Mayor. He also preached in Dublin, where he died October 29, 1671, and was buried in the Church of St. Nicholas. Another son of Richard's, Rev. Nathaniel, also returned to Europe, preached at Barnstable, Dublin and London, where he died in 1697, July 26. Joseph Mather came from Wales in 1682, settled in Pennsylvania, where there are seven generations and several lines. Richard Mather came from Liverpool in 1685, to Philadelphia, in the ship "Rebecca"—no further facts about him are known by me. A Doct. Thomas Mather died at Halifax, N. S., in 1762. Wm. Williams Mather, a distinguished Geologist, died in Columbus, Ohio, in 1859. Of those now living, I note the following Clergy of the Church of England: F. Vaughn Mather, Hon. Canon of Bristol; Edward L. Mather, M. A., Bootle; Edward Mather, M. A., Rochdale; Geo. Mather, M. A., Freehay; Herbert Mather, M. A., Godmanchester. Of the Congregational Church: R. C. Mather, D.D., L.L.D., of England; Rev. Wm. M. Mather, S. Lambeth, England. Of the Methodist Episcopal Church: Rev. James Mather, Presiding Elder in Connecticut and Rhode Island, came from Lancashire, England, near 1840; John Mather, Esq., Silk Manufacturer, Manchester, England; John Mather, Esq., Washington, D. C., whose father came from Scotland in 1828; James Alexander Mather, who passed examination at Royal College of Physicians and Surgeons in Edinburgh, Scotland, in 1878, was from Fifeshire, Scotland; Geo. Mather, Esq., Highland Hall, St. Peters, St. Albans (Hertsford Co.); J. Mather, Esq., Spring Grove Isleworth (Middlesex Co.); R. Mather, Esq., 2 Russell Villa, Greenwich (Kent Co.); R. Mather, Esq., 3 Clarence Row, Newington (Middlesex Co.); J. W. D. Mather, Esq., London; Henry James Mather, Esq., London; R. Mather, Esq., Tyldesly, England.

I have given these men's names, hoping that it will facilitate the connecting of the different links.

Yours very truly, **HORACE E. MATHER,**
HARTFORD, CONN., U. S. A.

Dacey Street
31st of 4th Month 82-

My very dear brother,
Under the suppo-
-sition that by the first Mail for
California thou wilt be writing to
thy American Cousin, I sit down
to write a few lines upon the
subject of his letter. It seems to
me that thou hast no information
to give him. It is a subject that
thou hast not taken much interest
in, therefore hast not looked into
sufficiently to say who was thy
Grandfather's father, or even where
thy Grandfather was born. - Thou

only knows that the family is of
Scotch descent and had good reason
for believing that they came South
from the County of Aberdeen -
Thy own father was born at Lauder
in Berwickshire but left there
young, as an apprentice in a Lon-
-don house of business, came here
as a settler about sixty years ago,
and that thou and thy brothers are
the only male branches of thy grand-
-father's family, as only one of thy
father's brothers married and his
family were all girls. Thou hast
relatives in Roxboroughshire, thou
believes, at the present time, but
they are the descendants of a married
sister of thy father's and therefore

do not bear the name. - There may
have been numerous Knights in
the family of the Mothers, but
the only Knights thou canst speak
of or remember, is a Knight of the
loom and a Knight of the sledge-
hammer. - I know very little
more than thou dost about my
Grandfather's family although I have
seen them all except Andrew. -
My grandfather, Andrew Mather,
was born in the 2^d Month of the y^r
1754 and died at Leitholm near
Coldstream on the 11th of 6th Mo. 1826
My Grandmother, Agnes Hamilton,
was born in the 8th Mo 1752 - was mar-
-ried in 1778, and died about 1829,
or 30. She was a pious woman,

the daughter of a Scotch shepherd
who was eminent for his piety
in the part of the country where
he lived. - So I think, weighing
things in the right balance,
we have descended from a good
stock and have much reason
to be thankful for it, and sin-
-cerely hope & trust that none
of the branches from that
stock will be cut off as useless -
With love to all, not forgetting
Esther -

I remain thy
affectionate sister
Sarah Benson Walker

Joseph B. Mather