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FATHER. G.K. Tucker. Family History. Hilda Josephine Cramer. (Cousin)

John married Helen Smith Mc Dougal, whose father was first cousin of the Marquis of Bredalban of Ardincaple. Donald-Campbell married Jane Cogle, whose daughter Charlotte married Baron de, or Von, Lutwitz, and aide-de-camp in the German Court. Their son John Cogle's first wife was Baroness de Riebald, no children, she is buried at Maryborough, Victoria. His second wife was Catherine Lynch who had four daughters, one of whom was my cousin Jessie Simson, whom you will remember. David was the father of Elsie of Western Australia. (I should have mentioned that John and Helen Simson left two daughters, Lucy-Campbell (unmarried) and Margaret Helen, Mother's cousin, who married Norman Hewitt and was Betty and Gordon's grandmother. Hector Norman Simson was your great grandfather. He married Jane Bryant, of Kingston, Tasmania, and had one son, Edmund William, who died in youth, three daughters, Aunts Marion Campbell (Minnie), Isabella Pattison, (Aunt Ella Reid) and Jane Edith (your grandmother). A cousin, Donald Campbell, who lives in New Zealand, who was secretary to Earl Haig in the Great War, was later knighted. So there we are right up to the present day.

I will now return to the Frasers of Lovat. The present Lord Simon Lovat, Beaufort Castle, Invernessshire, Scotland, has distinguished himself as a Commando in the second World War. He is Lieu-Colonel Lord Lovat, D.S.O. M.C. Married. His sister is married to the Earl of Eldon. An interesting aside is that a Simon Fraser, Lord Lovat, was the last man to be beheaded in the Tower of London, 1747, a rebellion against the reigning Monarch. My mother's first cousin, , his father, was on his way to Australia some years ago to see his Australian cousins, but was taken ill on the way and returned to England, where he later died. He was the 14th hereditary baron who owned 180-800 acres. The Baronetcy was created in 1840. He was an interesting man; his regiment was Lovat Scouts, created by him in 1900, and in that year they did wonderful work in Italy, and again in World War 2. This band of Scotsmen also served under him in the South African War.

Now I would like to tell you what I know about your great grandfather, Joseph Kidger Tucker. He was born at Deal, Kent, and received his early education at King's School, Canterbury, and in his youth he was closely associated with his cousin, Brooke Tree Westcott, who later became Bishop of Durham. In 1843 he married Elizabeth, eldest daughter of John Finn of Westbroke House, Lydd, Kent. There was a member of the Finn Family living and doing "good public works" for a hundred years.

Your great grandfather was ordained in Chester Cathedral. At one time he had served as Curate at Whitton Church, and afterwards as Vicar of Holy Trinity Church, Northwich, Cheshire, (We have a photo of the old Church). He resigned this living in 1861 in order to accept the agency of the British and Foreign Bible Society in Australia, "the land of blacks and awful privations.

The whole family came to Australia with all their belongings in a sailing ship which took four months. There were six children, and I have not been told that my grandmother had the children's nurse or any maid with them. What pluck they had in those days! The family consisted of my aunts Clarice Matilda (Mattie) and Louie. The two uncles were Horace, (later canon Tucker of South Yarra), Joseph and my father Gerard. There was another son who died not long before they sailed- his name was Arthur Francis. They arrived in Australia in 1861 and settled at Parramatta, New South Wales. Grandfather's duty for seven or eight years brought him into contact with the chief capital cities and churches in Australasia.

In 1863 the degree of Doctor of Divinity was conferred on him by the Archbishop of Canterbury. For a year Doctor Tucker had charge of Holy Trinity Church, East Melbourne. In 1869 he accepted from Bishop Perry the Archdeaconry of Beechworth and Sale, together with the Parish of Wangaratta, an enormous district to administer. They travelled to their vicarage at Wangaratta by road and settled in the vicarage of Holy Trinity, which was evidently not large enough for the big family, as the Docker Bros of Bonthrambo generously enlarged it. The old church has long since been pulled down.

For nearly twenty years your great grandfather was identified with the development of the North Eastern and Gippsland provinces, where only a blazed track connected the two centres - he used to ride across the Alps from Beechworth to Sale in Gippsland. Churches built for parishes which formed the Upper Murray and Goulburn Valley bore witness to the energy and organising powers of Archdeacon Tucker, and in every hamlet and house of North East Victoria, the Archdeacon's genial nature won him welcome, and his eloquence attracted large congregations. There were few railways, and the travelling was constant and strenuous, over great areas which meant long journeys by horse or horse-and-buggy- his route was via Melbourne. On one of these trips overland he was accompanied by his second son, Horace, on horseback, but it was too exhausting and perilous across the mountains of Bright and Omeo with a young boy. Roads in winter were almost impassable, the rivers running bankers, and in summer he endured scorching heat and dust storms. A very different life to that led in England, and the Bishop gave unstinting praise, fully recognizing his courage. He was always cheerful and humorous.

He carried on this pioneering work all these years until his health failed. He had opened up what are today strong Church centres. Often mining shafts were left uncovered, and these were a trouble to him, On one occasion he was nearing Rochester, the night was dark, and he had his grandson Lyde with him. Fearing to go on, he decided to leave the buggy and take the horse into the township. He and the child were moving along slowly, when suddenly the horse disappeared - it had fallen down a shaft. Grandfather then remained where they were to avoid a similar experience for himself and the boy. He wrapped his coat round Lyde and waited till daylight. To their surprise, the township turned out to be quite near, and early in the morning ready helpers got the poor horse out of his unaccustomed and uncomfortable stable! To their amazement and relief, the horse was found to be quite uninjured, though a little stiff. He often travelled in the Kelly country, and often found that he had been at very close quarters, but was never molested by them, though travelling late and alone. The bushrangers had sympathizers and informers who did them good service in the rugged, hilly parts of Glen Rowan and near-by towns, and would have known of his movements.

Bishop Moorhouse arrived in Melbourne in 1876, but grandfather was his archdeacon only for about seven years, for his pioneering and best work was done, and his powers were beginning to fail by then. For an Englishman, he had done a splendid in the rough life of the wilds of Australia. He resigned from Holy Trinity Parish, Wangaratta, in 1879 and went to live with his youngest son Gerard (your daddy) at Avenel. He retained the Archdeaconry of Beechworth for a few years longer, then he and grandmother moved to Melbourne to live with his son at Christ Church, South Yarra. He died in 1895. One of his grandsons is today carrying on the good work in the Brotherhood of St. Laurence - G.K.Tucker. His grand nephew is the Rev. Walter G.A.Green. A great grand son, Rev. Rex Stephen, son of Bishop Stephen, died on service during World War 2. Hopes are held that in the fourth generation there will be found sons of the Church in the family to carry on and so leave unbroken 100 years service to the Church in Australia.

I had better give you my grandfather's family, viz. Clarissa, married Ernest Docker of Bontherambo, later Judge of the Supreme Court, N.S.W., seven daughters and two sons. Horace married Lavinia Brodribb, Canon Tucker of South Yarra; -three daughters, Elsie, Doris and Phyllis and three sons, Lyde, Cecil and Gerard; Joseph, schoolmaster, married Mary, one son, Arthur, and four daughters, Mary, Ella, Dora and Bessie; Matilda, married Arthur Vincent Green, later Bishop of Grafton and Armidale, N.S.W., and then of Ballarat, one son, Walter Gerard. Arthur; Louisa, married Walter Butler, an Irishman, of the family of the Marquis of Ormond, Warden and Police Magistrate at Wangaratta, one son, Edward Villers. Walter Butler died, leaving Louisa a widow at 20, and she married John Barker, one daughter, Claire, and one son, Percival (S.Africa). Gerard, your grandfather, married Jane Edith Simson, two daughters Hilda Josephine and Clarice Norma (died at Coolgardie W.A. in infancy, and one son and your only uncle Cyril Horace, (died 1953)

As I have now dealt with my - your - forebears, I shall now begin with my parents before they were married and to the time when I came into the picture. My beloved father (your grand daddy (1854-1930) was the third son of the Rev. Dr. Joseph Tucker, "Westbroke", Lydd, Kent, England. My father, Gerard Tucker, was educated at Melbourne Grammar School 1869-70 being only 10 when he arrived in Australia. He was born and lived at Holy Trinity Vicarage, Northwich, 15 miles out of Chester. The old Church and Rectory are still there. You were named after your grand-daddy as you used to call him. When he left school, he decided to go on the land.

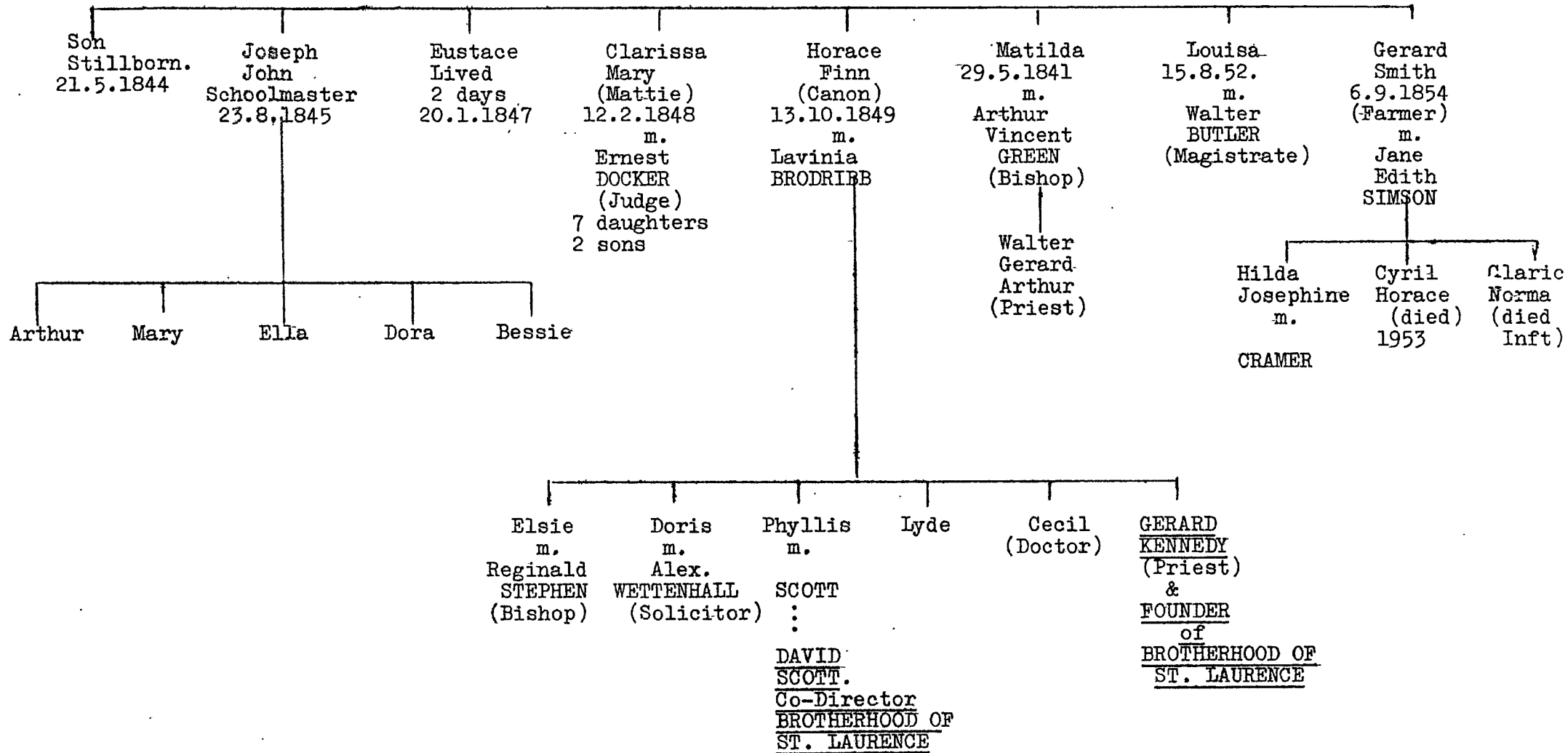
He was not quite 16 on June 6th, 1871 when he left his home, the Rectory Wangaratta, starting off on a long ride to N.S.W. He was to be a jackeroo on the station of Mr. Ken Brodribb, an uncle of Miss Lavinia Brodribb, who later married my father's brother, Horace, later Canon Tucker, of Christ Church, South Yarra. The station was called "Moolbong" at Mossgiel, N.S.W., and over 200 miles from Wangaratta. It was near Wilcania, on the River Darling - a long ride for a schoolboy. I am sure his mother had many an anxious moment while he was wandering through the wild and lonely bush. He could so easily have been lost and died of thirst. He had a good horse, a good jumper and steeplechaser, called "Denbeigh". Father, who had always loved animals, grew very fond of him. "he was one of the very best, for he took me the whole way". He could top a wire fence if Father threw his coat over the top wire, very handy where there were few gates. He was only grass-fed, so he had to be driven slowly, not too far each day. Being mid-winter, and one of Australia's wettest seasons, the tracks were soft and boggy, and the days were very short; he tells of his experiences, how, one night, on reaching some iron gravel ridges at dusk he could no longer follow the track and had to acknowledge the fact that he was hopelessly benighted. There was nothing for it but to hobble his horse, put the bell on him, and wait till daylight. It may have been one of the first nights out - poor young thing! He of course had been well equipped with food, a valise, blankets and clothes, and a bag of water and his "poor Denbeigh had nothing, as there was no grass on those ridges." Of course Dad would not sleep much, as he had to know just where the sound of the bell was, otherwise it would easily take him some hours to find his horse next morning, and so lose valuable time, especially if the horse did not find water during the night.

Continuing his journey of adventure, he tried to make camp at certain stations, bearing letters of introduction. Once he reached Pitchelbar Station before the folk had breakfasted. He mentioned a co-incidence during the day. While riding along the track two men passed on horseback, and after the usual country greetings, they turned off through a station gate. At the time he did not know who they were, but it so happened that one of them was to become his father-in-law in 1888, as the rider happened to be Hector Norman Simson. As a matter of fact, he died before the time of the marriage, 17 years later.

Pitchelbar was where the bushranger Morgan had shortly before met his fate. He appeared one morning and asked for the manager. He ordered him to have all the people on the place gathered into the store, about 18 of them, and told them he would put a bullet into anyone who tried to escape, and fired a bullet over their heads to intimidate them. He seemed nervous and highly strung. A housemaid who had not been locked in the store very bravely managed to get away unseen, and to give word to an adjoining station, who informed the police at Wangaratta. In the meantime, Morgan forced the manager to have the horses yarded so that he might pick a good one to take the place of his own tired beast. When the police arrived, they were told that Morgan, the manager and a stockman were just leaving the house for the stockyard. They walked carefully, - one hesitation and his revolver was on them - fearing attack, a policeman took up a good position and as Morgan walked up the slope to the yards between the manager and the stockman, he had a good clear shot, and brought Morgan down. As he lay on the ground, Morgan said "If I had not been disabled at once, it would have meant death for you all".

JOSEPH KIDGER TUCKER (Archdeacon of Beechworth & the Loddon) 1815 - 1895.

m.
Elizabeth Finn



"MESSENGER" July 5th, 1895

The Passing of Archdeacon JOSEPH KIDGER TUCKER D.D.

We regret to announce the death at the age of 77 of the Venerable Joseph Kidger Tucker D.D., formerly Archdeacon of Beechworth and Sale.

The deceased clergyman, who was a cousin of the present Bishop of Durham, came out to these colonies more than thirty years ago as the Agent of the British and Foreign Bible Society, in which capacity, he had been preceded by the late Canon Becher, of St. James', Melbourne.

He was an easy and effective speaker, with a fund of ready information, and a large share of business ability. Bishop Barker, of Sydney, valued his work greatly, and obtained for him his degree of D.D. from the Archbishop of Canterbury. Bishop Perry, who had also formed a very high opinion of his preaching powers and general activity, desired to retain him in this diocese, and at the close of a short Locum Tenancy, which he had at East Melbourne, during the absence from the Colony of the Rev. H.N. Wollaston, offered him the Archdeaconry of the North - eastern districts, together with the Incumbency of the Parish of Wangaratta, a position demanding from its occupant incessant travelling and unflagging labour. Archdeacon Tucker continued in office from 1869 till 1886, when from failing health, he retired from duty. In the exercise of his duty, it fell to his lot (in the absence of Dean Macartney through temporary indisposition, and of Archdeacon Crawford) to have to install Bishop Moorhouse in the old Cathedral Church of St. James. After his retirement he suffered a gradual decay of mental powers, but preserved to the last his devout and faithful spirit and kindly and affectionate disposition.

He died on Wednesday last, the 3rd inst, and was buried in the St.Kilda Cemetery on Thursday, after a service at Christ Church, South Yarra, of which his son, Canon Tucker, is Incumbent. The lesson was read by the Dean, and the address given by the Bishop (Goe), who asked the sympathy of the congregation for their Pastor in his bereavement, and after speaking of the many different ways in which it may please God to call His servants home, exhorted all who heard him to be prepared for the call, whenever it may come.

At the grave the service was again read by the Dean, the Bishop committing the body to the ground, and giving the Benediction.

Among the clergy present were Canon Tucker, the Rev. A.W. Cresswell, J. Fulford, H.W. Adeney, E. Rodda, W.C.Ferral and J.A. Priestly.

Note The Bishop of Durham at the time (cousin to Archdeacon Tucker) was Bishop Brooke Foss Westcott, New Testament Scholar of world renown
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Crockford's Clerical Directory states that J.K. Tucker was ordained Deacon in 1853 and Priest in 1854.

He would thus have been aged 36 at ordination to Priesthood.

He was ordained in Chester Cathedral.

Father G.K. Tucker in his book says that his grandfather was originally a Methodist Minister before joining the Church of England.

"Messenger", 10, 12, 1869

Reports presentation evening to Rev. Caleb Booth, transferred to Footscray from Wangaratta - Tucker's Predecessor.

Also in this number appears a long letter from one, R.L.K., advocating the creation of Archdeacon-Bishops, making Bishops without bishoprics, from pre-existing Archdeacons. No doubt he was conversant with the needs of the scattered and over-stretched clergy of the time, the need for, but impossibility of more frequent episcopal visitation because of the slow and difficult travelling, the unmade roads, and the time necessarily taken up by horse transport. However Bishop Perry did not raise Tucker to the episcopate, but instead gave him what eventually became three dioceses to supervise, as well as a parochial district of 1500 square miles to provide with services and pastoral care, with one curate and a few laymen to assist him! The miracle is that somehow he managed to carry it on most efficiently - until after ten years, his health gave way.

"Messenger" 6th Feb., 1870

ARCHDEACONRY OF BEECHWORTH AND SALE

Holy Trinity Church, Wangaratta, re-decorated.

Increased accommodation - to 98 sittings.

Satisfactory account by Guardians of financial prosperity of district.

The Archdeacon preached at the opening of a new Church at OXLEY.

Church building proceeding at TARRAWINGEE.

Rev. A.W. Cresswell departs from ROSEDALE.

"Messenger" Jan. 27th, 1871.

Difficult church finance at BENALLA. The Archdeacon paid us an official visit. "He sees our difficulty, but thinks he sees a way out of it". He first made himself master of our resources, then gave himself to the work of helping us. A large congregation assembled in the Church, and the Archdeacon, being an eloquent man, and learned in the Scriptures, sent away his hearers with thoughts that made their hearts burn within them, but the people also left some silver and gold which will help to maintain the lamp and oil for future services. He has just paid us another visit, and, after timely notice, has given us a deeply-moving and instructive lecture, but what is better, he cheered us by his kind words, and inspired us with the hope that, if we can bide our time, when our railway is in full operation, and prosperity will again smile on our district, there is for us a future full of hope and usefulness.

"Messenger" May 1, 1873.

We deeply regret that the health of the Archdeacon is very unsatisfactory. We understand that he has difficulty even in conducting the Sunday Service.

"Messenger" August, 1873.

ELDORADO The Archdeacon laid the Foundation Stone of this building in 1870.

"Messenger" Nov. 8, 1873.

Communication with Archdeacon re building a Church at CHILTERN.

Lecture given by Archdeacon at RUTHERGLEN.

BENALLA undertakes to obtain funds for 2 new rooms at Parsonage.

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"Messenger" June 16th, 1871.

ARCHDEACONRY OF BEECHWORTH AND SALE
PAROCHIAL DISTRICT OF WANGARATTA

The following appeal to the members and friends of the C. of E. has been circulated by the Archdeacon, and will, we doubt not, be interesting to our readers.

The Parochial District includes an area of fifteen hundred square miles, and embraces an agricultural population scattered on the plains of the Ovens and the King rivers, with a considerable mining population at ELDORADO. During the past year I have been able to maintain several services on a Sunday, with only a few interruptions arising from the floods of the winter, by the assistance of a few laymen, who have occasionally read the prayers and the sermon, travelling from twenty-four to fifty miles for the purpose. I require three horses in the District. Every Sunday one travels twenty-four miles, one thirty, and one forty or fifty miles.

In Trinity Church, Wangaratta, where formerly three single services were held in the month, I have had regular morning and evening services every Sunday, with Holy Communion and Baptism monthly. The Sunday School has been organised, and wellconducted, and by the aid of an active Committee, additions have been made to the Parsonage, and improvements to the Church at a cost of £646.9. The Parochial contributions have been Offertory and Pew Rents, £159. subscriptions, £228. Total, £387.

At OXLEY, 12 miles distant, with a large agricultural population, a Church is in course of erection. I have had service every Sunday Afternoon in a small schoolroom. Parochial contributions £71.15.

At ELDORADO, 12 miles distant, I have had one service in the Court House every Sunday Evening, where formerly there was one conducted by the Rev. W.L.C. Howard once in a month. The congregations have been large, and the Sunday School has averaged 72 children. Upwards of £200 has been collected from local sources within the year, towards the Building Fund of the Church recently erected and opened for divine service. The contributions to the Parochial Fund have been £32.10. £17.10. will be paid in addition.

At TARRAWINGEE, ten miles distant, where there are numerous farms near the township, both on the Beechworth and the Buckland road, I have had one service every Sunday Afternoon. The Church is only partly built, and within the year £60 has been collected towards the completion of the Building, with chancel and vestry and a stained glass window, which has been presented by local contributions. There is a Sunday School conducted every Sunday Morning. Contributions to Parochial Fund, £15.18. £14.2.6. will be paid in addition.

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At ESTCOURT I have been asked to establish a regular service among a farming population, 12 miles distant, where there is at present no place of worship. In addition to these centres of population, there are pastoral homesteads which I visit.

Over the range of hills beyond Oxley and Tarrawingee, at WHOROULY, 20 miles distant, I have had one service on Sunday Morning. The farming population have contributed in the year £60 towards the erection of a Church, and Mr. Lot Barker has given one acre of land as a site. There is a small Sunday School.

Twenty miles up the bank of the King River, at MOYHU, I have also had one service each Sunday Afternoon, in a convenient building lent for the purpose. The farmers enlarged the building sufficiently for the present congregation. I have secured a grant of land on a Government Reserve for the Church which will be required soon. Contribution to Paroch. Fund £20.

The Parochial District is an extensive mission among our population in the interior, but without pecuniary aid I cannot possibly continue the work I have undertaken. Two of the laymen who have sometimes read the service have left the district.

I earnestly ask the members of the Church who can offer help, whether they will allow this work to be abandoned, or whether they will give assistance to those who are endeavouring to provide churches, schools, and regular means of grace for themselves and their families.

By the blessing of God, a few years will bring a great change in the prosperity of this district, but now the financial pressure is too heavy to be borne without external aid.

I have a Curate whose salary - £150 - is supplemented with £100 from the Parochial funds, and I need another Curate, or the services I have must be abridged and the cogregation dispersed.

In conclusion, let me solicit the prayers of all members of the Church for our spiritual prosperity.

The Parsonage, Wangaratta, May, 1871.

J.K. TUCKER,
Archdeacon of Beechworth.

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ARCHIDIACONAL COUNCILS

In 1869 Synod provided for these, which were gatherings of the Clergy and representative laymen of the Archdeaconries.

Tucker convened the first one for Sale on March 21st, 1871, and one for Beechworth a little earlier, Mar. 8th. Reports of business are given in the Messenger for May 19th, 1871. They mainly dealt with staffing and administration problems.

Places discussed were WANGARATTA, BENALLA, YACKENDANDAH, CHILTERN, RUTHERGLEN, WAHGUNYAH, WODONGA, SALE, TARAVILLE and STOCKYARD CREEK.

When Bishop Moorhouse arrived in 1876, he lost no time in writing a letter (1877) to Canon Harvey, Rector of Hornsey, England, appealing for young men with a vocation to the Ministry to come out and work in the remoter parts of Gippsland and along the Murray. This band included Mr. Hindley (afterwards Archdeacon of Melbourne) and about half a dozen others, who went to such places as Traralgon, Wodonga and Walhalla. Others of this band were A. Harding, J. Franklin, B. Read, Joseph Addison White, T. Moorhouse, A.J. DrUITT.

THE ARCHDEACON'S TRAVELS FROM BEECHWORTH TO GIPPSLAND.

In the same report that tells about the Archidiaconal Council at Sale on Mar. 21, 1871, the followings details of his travelling are given.

" The Archdeacon visited the Aboriginal Station at RAMAH YUCK, addressed about 60 adults and children, preached at SALE, ROSEDALE and WALHALLA.

Few persons know the difficulty of travelling from Beechworth to Sale.

There are two tracks over the mountains, the nearest is 200 miles, and the other 20 more.

Those who can endure the physical exertion of climbing the rocky heights find exquisite pleasure in the pure atmosphere, bracing breezes, and wonderful scenery of these regions, which are mantled in snow for several months of the year.

The Archdeacon, an experienced horse - traveller, is always careful to have a good horse, and made the journey by the Bright and Great track in five days, and after a week's busy engagements, returned by Walhalla and Wood's Point, giving a lecture in the Court House at Mansfield, being absent from Wangaratta two Sundays.

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PAMPHLET PUBLISHED BY J.K. TUCKER D.D. (S.Mullen, Melb.) 1869.

"THE ABORIGINES AND CHINESE IN AUSTRALIA"

Reviewed (more accurately summarised) in "The Messenger" Feb. 25, 1869.

(This "review" deals only with the Aborigines)

This interesting pamphlet contains a review of each of the Missions that are now sustained, and in actual operation, in the Australian Colonies for the spiritual benefit of the Aborigines and the Chinese. The Author, in his preface, says "During the past seven years I have had frequent opportunities of making enquiry and frequent observations respecting the character, habits and opinions of the Aborigines and of the Chinese immigrants on the goldfields. The following pages contain a few extracts from notes that were taken in my various travels through all the settled portions of the Australian Colonies to promote the circulation of the Holy Scriptures in connexion with the various agencies of the Christian Church, and of the British and Foreign Bible Society. The missions among the Aborigines in South Australia are at Port Lincoln, Mt. Gambier, Lacedpede Bay, Lake Albert, Lake Hope, and Yorke's Peninsula. Those in Victoria are at Lake Hindmarsh, Gippsland, River Murray and Lake Condah. The number of the Aborigines has been never more than approximately estimated; when Europeans first landed at the close of last century, they were very numerous along the coast and rivers, but now they are thinly dispersed over some districts in the interior, and through the northern portions of Australia. Probably there are about 5000 within the borders of South Australia and ten thousand in Queensland. Only a few hundreds remain in Victoria and in New South Wales. (continued)

while in the settled districts of each of the Colonies, and in Tasmania, they have almost entirely disappeared. No philanthropic mind can review the various reasons which have been given for the rapid diminution of the race without sorrow and humiliation. We are not, however, disposed to indulge a sentimental and useless regret, but rather inclined to invite attention to the survivors of these tribes and to discuss the means that may promote their elevation and improvement. Undoubtedly there has been less success attending the labours of Christian missionaries among the Aborigines than has been witnessed among the Red Indians and Eskimoes of North America, the debased races of Africa, or the cannibal inhabitants of the South Sea Islands, and the comparative failure cannot be attributed to the missions, but must be sought in the peculiar character of the tribes, and the circumstances by which they have been surrounded. Not infrequently the opinion has been expressed that the Aborigines are sunk below the hope of civilisation, or the reach of any elevating agency of the Christian Church. The fact that they have no idea of a Supreme Being, although they have a dim and mysterious notion of a powerful Evil One, that they have no form of religious worship, and no conception of a future existence, means that it is almost impossible to impress upon their feeble minds and consciousness the first truths of revelation, the existence and attribute of God, His providence, and moral government or the immortality of the soul. They can scarcely apprehend the idea of purity or of love, of the Incarnation of the Son of God, or the grand story of the Cross, or the solemn realities of the future world revealed in Scripture. They have but little to help them in their intercourse with a superior race.

Without attempting to describe the cruel and heartless manner in which they have been driven away from their hunting grounds, and fishing lakes, and often mercilessly poisoned, or shot down for committing some depredation, or retaliating for some wrong, until they have retired before civilisation, or disappeared altogether, as in Tasmania, and in many of the settled districts of Australia, there is this painful fact to be noted, the immoral character and brutal conduct of many European Settlers and bushmen have prevented the Aborigines from forming any correct idea of Christianity. Some useful ideas are offered for the guidance of those who desire to extend these missionary operations and to establish stations in Northern Australia. Personal enquiry as well as observation have convinced us that any purely religious mission must fail and that industrial stations on good and sufficient land are essential to success. The men are willing to work when they are rewarded and treated with lenity, and the women make good shepherdesses. Industrial employment may be arranged to allow ample time for recreation and higher instruction. There are also two things that should be sedulously avoided. These are the keeping of the children too long in school, confining them too much in close rooms, and not allowing them sufficient freedom for exercise and play, the forcing into prominence of the mere semblance of civilisation and of Christianity for the sake of developing "results".

We have seen both these mistakes made on some of the mission stations, and both of them are very injurious. If the children who have been accustomed to free air are locked up in rooms from 7 in the evening till 7 in the morning, it will surprise no one that they show signs of pulmonary disease (continued)

and if log buildings are kept clean by the supervision of the wife or the missionary, and if the young married aborigines are not allowed to pass beyond the limits of the station the mission will appear to many more like a conservatory, with its tender plants, unlike the free beauty and luxuriance of the garden.

We must be content with a natural growth in intelligence, and the gradual development of a good principle under divine influence, and as it is, perhaps, almost needless to add, that for this arduous work the Church should select a suitable agency.

Nowhere can men be found so well adapted for this particular mission as the Moravian Brethren are. They are willing to place themselves under the guidance of a committee that can provide the small amount of funds necessary for the work. These men connect industry with piety, labour with prayer, and teach all who are about them to provide "things honest in the sight of all men". They can say "Ye yourselves know that these hands have ministered unto my necessities, and to them that were with me."

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