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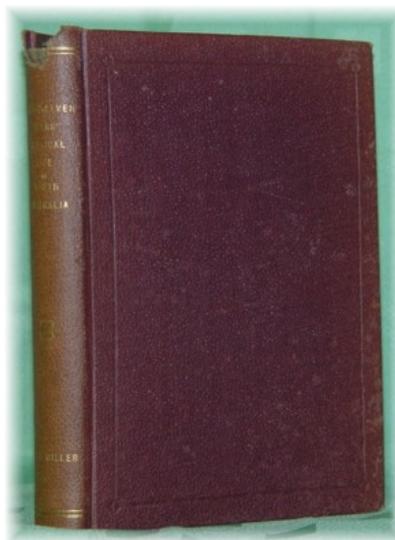
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## Reminiscences of Fourty-Seven Years' Clerical Life in South Australia

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REMINISCENCES  
OF  
FORTY-SEVEN YEARS' CLERICAL LIFE  
IN  
SOUTH AUSTRALIA

BY THE

REV. E. K. MILLER.

*Twelve Years Incumbent of St. George's, Woodforde, and St. Martin's,  
Campbelltown;*

*also,*

*Twenty-Nine Years Incumbent of St. Stephen's, Willunga, St. Philip  
and St. James', Noarlunga, and St. Ann's, Aldinga.*

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Adelaide :

A. H. ROBERTS, 131 KING WILLIAM STREET.

1895.

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## P R E F A C E.



**T**HERE being, so far as I am aware, no concise account published of the early efforts to establish a branch of the Church of England in South Australia other than is contained in "Annals of the Diocese of Adelaide," published in 1852, long out of print, and Canon Whittington's "Life of Bishop Short" (to which this is designed as a companion volume), I have thought it well to give in connection with these Reminiscences a brief outline of those efforts, so far as my own observation and experience enable me.

The memoranda referring to my own work are given with the view of illustrating the actualities of missionary life. Work and incidents kindred to those herein recorded, fell to the lot of most of the pioneer clergy, and I regard mine as having been in nowise an exceptional experience.

I quite expect that some things I have recorded, quotations I have given, and opinions I have expressed, will be adversely criticised. It is not within the limits of probability that all others will view all things spoken of precisely as I view them—and some

may be displeased. Of course I should regret this; but the present position of the Church, and my sense of duty to the Church, appear to me to call for "great plainness of speech."

A principal object being to supply information to the younger clergy and others, I have given details concerning sundry matters well nigh forgotten, but which have had, and yet may have, an important bearing on the position of the Church in the colony; also drawing attention to certain dangers to which it has become exposed, and from which it has suffered, and is still suffering.

Bishop Short—who always spoke of himself as a "high churchman"—and his original coadjutors sought to establish a Church here on the principles of, and adopted the manner of service of, the National Church in England, and so long as those principles and manner of service were adhered to, the Church prospered; but directly they were in any material degree departed from, or thought so to be, suspicion became engendered and trouble ensued.

Having been compelled, in the first instance, to remove from Adelaide under medical advice, on account of my children's health, and ever since occupying country cures, I had no opportunity till after my retirement of becoming personally acquainted with the great divergence from the original principles and manner

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of service that obtains in some of our Churches. The result of such divergences I have endeavoured to point out; and if anything herein contained should have the effect of calling the attention of the members of the Church thereto, especially the clergy, and lead to the adoption of remedial measures, and the more thorough establishment of the Church in the colony, my object in penning these Reminiscences will have been accomplished.

E. K. MILLER.

KENSINGTON PARK, S.A.

APRIL 1895.



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## CHAPTER IV.

## PORT ADELAIDE AND CITY.

**V**ERY little indeed was known in London about South Australia in 1847, so that our first impressions on landing were of surprise and satisfaction. We expected to find a newly-settled pastoral country with a very scattered European population of about 25,000, and hardly any settled towns or villages. I had been shown a parcel of wheat from South Australia in the London docks, so knew agriculture had to some extent commenced, and that wheat could be spared for export; but we were quite unprepared for the bustle and activity Port Adelaide presented. There was a steamer, I think the *Havilah*, and a number of vessels, while the wharves were full of bullock-drays—a novelty to us—delivering copper ore from the Burra mine, then at the height of its productiveness. The buildings in the Port were numerous but of very varied construction. The better class were of weatherboard, or paling, many of cob, *i. e.*, earth mixed with straw, others of wattle and dab, as it was called; that is, posts placed at short intervals, plaited with tea-tree, the interstices filled with clay and whitewashed, nearly all roofs being of shingle. There was a weatherboard church built on piles, under and around which the tide often flowed, so that occasionally the congregation had to be fetched away in boats.

The only public conveyances to the city, about seven

## CHAPTER VIII.

## SUNDRY INCIDENTS.

**D**URING the twelve years I was at Magill, not only had many difficulties to be encountered and overcome, but various and sometimes odd incidents occurred. I found an individual acting as clerk who deemed it his duty to lead the responses in a rather loud tone—but, was apt to make mistakes. At the Good Friday morning service after my arrival, I had given out the number of the first of the proper Psalms, and allowing a little time for people to find it, slowly read the first verse. My clerk, however, had failed to find it, and no one else attempted to usurp his customary taking the lead. Thinking it a good opportunity for administering a quiet rebuke, as there were but few persons present, I waited. A minute or two's silence ensued, while he was hurriedly turning the leaves of his prayer-book. Presently he broke forth, double-forte—"I stick fast in the deep mire," and as suddenly stopped, commencing to turn his leaves again amid renewed silence. He had stumbled on the first psalm for the evening service. After such a declaration of his bemuddlement, I thought it useless to wait, and proceeded to read the psalm alone, others being too timid to respond. The effect may be judged—books or handkerchiefs hiding faces, especially among some boarding-school young ladies. The following Sunday I suggested to my clerk that as there were again proper Psalms he had better look them out beforehand, and not stick in the "mire."

As further illustration of the close connection sometimes

endeavour should be made to obtain *not less* than one shilling per quarter over and above their local contributions from every one who frequents the worship of our church for a Diocesan Fund for the support of the ministry; to be collected and paid over by *local* Stewards appointed for this purpose by each congregation. I have only to add, that I shall be ready to contribute all the aid in my power towards the proper support of a zealous and efficient Ministry.

I remain, gentlemen,

Your faithful Friend and Brother,

AUGUSTUS ADELAIDE.

This letter having been considered by the committee, they fully concurred in the Bishop's suggestion, and the necessary steps were taken to obtain the assistance of the Laity, most congregations electing representatives. The first conference was held on the Feast of the Epiphany, January 6th, 1852, being constituted as follows:—

CHURCHES.	CLERGY.	LAY REPRESENTA- TIVES.
Trinity, Adelaide ...	Dean Farrell	{ Judge Cooper Capt. Butler Mr. W. Roberts
St. John's, Adelaide ..	Rev. T. P. Wilson	{ Capt. Freeling* Mr. G. W. Hawkes ,, G. A. Branthwaite
Christ Church, North Adelaide ... ..	Rev. W. J. Woodcock	{ Major Campbell Mr. Macdermott ,, Wicksteed
St. Paul's, Port Ade- laide ... ..	Rev. E. Bayfield	... Dr. Duncan
St. Andrew's, Walker- ville ... ..	Rev. F. Platts	... Mr. Macdonald
All Saints, Hindmarsh	Rev. W. Wood	... Dr. Hammond
St. Matthew's, Kens- ington ... ..	Rev. J. Watson	... —

CHURCHES.	CLERGY.	LAY REPRESENTA- TIVES.
St. George's, Wood- forde ... ..	Rev. E. K. Miller ...	Mr. Silke
Christ Church, O'Hal- loran Hill ... ..	Rev. J. W. Schoales	Major O'Halloran
St. Mary's, Sturt ...	Rev. J. W. Schoales	—
St. James', Blakiston	Rev. J. Fulford	Mr. J. Smith
St. George's, Gawler...	Rev. W. H. Coombs	Mr. P. Butler
St. Stephen's, Wil- lunga ... ..	Rev. A. B. Burnett	Mr. T. S. Kell
Clare and Penwortham	Rev. J. C. Bagshaw	—
Burra Burra ...	Rev. J. Pollitt ...	—
St. Thomas', Port Lin- coln ... ..	Archdeacon Hale ...	Mr. O. K. Richardson

The Clergy and Lay Delegates met at Trinity Church. After service and holy communion, with a sermon by the Bishop on "Outward pressure—inward strength," adjournment was made to the school-room. The position of the Church in the colony as then viewed can hardly be better stated than in the words of the first resolution adopted by the Conference, which was as follows:—

Whereas, the Church of England in South Australia receives no aid from the Local Government by grants of land or money; but is dependent solely on the voluntary contributions of its members for the support of its ministry; the maintenance of Missions to the Aborigines and other Heathen, and for the building of churches, parsonages, and schools—in which its doctrine and discipline may be taught: And whereas, for the edification of its members, and "provoking to love" and the above-mentioned "good works" it is desirable that they should be brought into closer fellowship by Parochial organisation, and the "assembling of themselves together" periodically: We, the Bishop, Clergy, and Laity in conference assembled, have agreed to recommend the following plans and suggestions to the several congregations of this colony.

And whereas, this Diocesan Church is part and parcel of the

guardian being needful in the case of all minors. Then the question arose as to the minister who officiated. According to the Marriage Act, any one marrying a minor without consent of parent or guardian is liable to a fine of from fifty to five hundred pounds; and in this case the manifest youth of the parties ought to have prompted inquiry before acting. It turned out, however, that the *officiating minister* was but nineteen years of age! Any penalty, therefore, must have fallen practically on his father, who was a shoemaker, and quite unable to pay, and imprisoning the youthful trio was not to be thought of. I therefore persuaded the girl's mother not to prosecute, and she let the matter drop. It may be asked: How came such a youth to be in a position to celebrate marriage? Clause IX. of the Marriage Act says that a minister desiring to be enrolled as authorised to marry, must forward an application to that effect to the Government, "with the testimony of some person already on the roll . . . that he is a minister and stately acting as such . . . or, a certificate from twenty householders . . . that he is officiating as minister of the congregation of which they are members." By which of these processes this youthful minister's name got placed on the roll, I did not take the trouble to ascertain. Of course the framers of the Act never contemplated the appointment of a minor as officiating minister, and the incident only shows how difficult it is to frame Acts of Parliament so as to preclude all abuse.



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- don’t just search for names. Search the book for other names, places and subjects of interest:
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  - › look for others who lived in the same place or street
  - › who was the postmaster or police officer in the town?
  - › how often and at what time did the coach arrive in town?
  - › what churches were there and what time were services held?
  - › what other activities were there in the community?
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