Feb. 1832.

Hob. I. Population 8,360

5mo 9 to 7 mo. 13.

James Hendle (73) Mr. Walker.

Mr. Walker this family.

I have said that James Backhouse this company arrived in Hobart Town in the barque "Science" in July 1832. For the first month they remained in Hobart Town, engaged in preaching & visiting; in inspecting the penal establishments & their institutions; and lastly in energetic work in the cause of temperance, particularly necessary in those days. After a short expedition to Hamilton & the Ouse, much of it on foot, during which they continued their labours amongst the settlers, Mr. Arthur offered them a passage in the boat "Buz Tara" (30 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 peril. 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 Bayley was the Commandant of 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 desolate spot, deliberately chosen for its inaccessibility as a cage for the select riffraff of a population of convicts, nature put on her most repellant 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, where might have been written Dante’s the words which Dante tells us appeared over another portal “All hope abandon ye who enter here.” Sadder and more depressing as their surroundings were the friends labouring incessantly during their fortnights of furlough to rescue in their work of mercy amongst the unhappy...
prisoners, it found them not inaccessible to their appeals to the human sympathy which was offered. At the same time they made careful inquiries into the system of discipline, into the condition of the prisoners, into the effects 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 and sober personal representations, had no small influence in improving the condition 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 before the report of some whalers who had sighted them.
During a heavy storm they had well nigh given them up for lost. Of the 7 weeks they had been about, 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 and difficult parts of their mission, the Backhouse and his friends turned their attention to parts of the island yet unvisited. They contemplated a prolonged 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 seemed to...
them was suitable for exerting an influence on the people scattered in 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, of course 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 and for worship.

The first district to which they turned their steps was Clarence Plains and its neighbourhood, where many of the original settlers from Norfolk Island had their small locations. They were for the most part simply, though with notable exceptions, not a respectable class of settlers; often thriftless and often not suddenly drunken and vicious. Drunkenness was in early days the curse of the
...Sam. Kemil. (79) S.A.

Colony, if therefore the district offered to the Friends the prospect of useful service. 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 Raffles Bay and after crossing the lands arrived at Robert Mathers house at Taunton Dale just before dinner. Robert Mathers was from home, but his daughter Sarah, who since her mothers death a few months before was mistress of the establishment, to the notable manager, received them hospitably, they went on their way to the homesteads scattered farms on Muddy Plains and promising to return thold a meeting on...
the Sunday. Accordingly on the Sat. they returned when most of the family were at home. Mrs. Mathew in his journal: "Here we meet with a truly Christian hospitable reception." He spent the evening agreeably with Rob. Mathew and his family. His daughter Sarah is a remarkable proof of the advantages that accrue to the children of pious parents from their influence: examples, read. He mentions that Mrs. Mathew, the daughter of the Rev. Isaac Beecum, 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 'widow's heart.'"

The next day the friends held a meeting in the 'Schoolroom' at Rob. Mathew's
The next day, March 8th, the party set out for the Abbey. They arrived at the Abbey before the sun had risen. The Abbess, a woman of great learning, welcomed them with open arms. They were shown to the abbey cloisters, where they spent the morning in reflection and prayer.

Afternoon tea was served, and the party then proceeded to the nearby village. They were greeted by the villagers, who welcomed them with open hearts. The party spent the afternoon touring the village, learning about its history and culture.

That evening, a sumptuous dinner was served at a local inn. The guests, including the Abbess and her staff, were treated to a feast fit for kings. The dinner was followed by a lively conversation and dance, with music provided by the village band.

The next day, March 9th, the party set out for the picturesque countryside surrounding the village. They spent the morning hiking and exploring the area, taking in the breathtaking scenery. In the afternoon, they visited a local farm, where they learned about the history and traditions of the local people.

The party returned to London on March 10th, having enjoyed a memorable and enriching visit to the Abbey and its surroundings.
this time in a Steampacket
12 April 1834

tracts on Paths for 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
Pointed to Muddy Plains, once
more presenting themselves to the
Mathers at Lauderdale. My
factual account of this visit
in his portion of the brief note,
"Sarah Mathew is deeply convinced
of Friends' principles." It was 18-
months since their former visit, and
in that time a great change had come
about in the tenements of the Mathew
family. Though by no means
given to making converts 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 and Sunday
1833 before had fallen on good ground.
Probably it was not so much the arguments advanced that impressed Robert MTterre to strongly, as the character of the advocate, James Backhouse, small of stature, twitted at once that made him look small, was a most attractive man. With a broad common sense and a small sense of humour, he was a man of large human sympathies and of a fervent but zeal both for the souls and bodies of men.
Moreover he had a deep tolerance or rather, as 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, and kindness under any form were everything. Of my father I have already spoken. To Robert MTterre accustomed to the emotional expression of religious feeling common to the Quakers, this practical religious fervour, tempered by Quaker society, 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 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 besought 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 the goods of one Edmund Fry, a friend whose refusal to pay Church rates had exposed him to distress and loss. Robert Mather attended the sale and bought some things amongst things the copy of the Friend's Apology. The book was now unpacked, and
The father read it aloud while the daughter worked. They read it with enthusiasm. Strange result of a Quaker’s positive resistance to priestly claims, that the distressed book should effect the gathering into the Quaker fold of nearly a whole family who were destined in the future to exert no inconspicuous 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 Mathen family almost ready to join the little Friends Meeting which had just been established in Hobart. In June Sarah Mathen became an attendant, then father abandoned Wesleyan forms of worship adopted the practice of the Friends. A few
months later (Oct 1934) Sarah and Robert Andrews applied for and were admitted to membership in the little community. Robert's son, Joseph, gave in their adherence later.

And now it began to dawn upon Geo. Talke that he felt more than a religious interest in the least once of the Martin 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 Geo. Backhouse, father of his friends, held already measured the situation. No doubt his sympathy and 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, but 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.H. has left a moving and touching account of the affair in a long letter in which he laid bare his heart to his old and tried friend Margaret Briggs.

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 Jan. 3rd 1835, this companion sailed for Sydney in the "Henry Rooke", with their friends Daniel and Charles Wheeler. The parting was destined to be a long one, and my father used to say that like another Jacob he had served seven years for his Rachel.
All this can be read in Dr. Service's little memorial, or if full detail is desired, in my father's Life, or in Backhouse's Narrative of Visit to the Australian Colonies.

Your humble (88) Servant,

It is not necessary to follow my father & 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 condition of 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 little vessel to the new 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
They had

As fellow passengers in the Francis Reelings, Mr. James Spence and
his newly married wife.

The trigonometrical survey of
tasmania was made by Mr. Spence,
who was a highly
accomplished scientific man. He
was afterwards appointed Surveyor
General. His son Charles P. Spence
at a later period held the same
office, dying in 1887. Mrs. Spence
widow is still living at the age
of 80. (1899)

Degradation which they saw there
than they had been at Macquarie
Harbour. Their reports vigorous
demonstrations to the Governor of
NSW, Sir John, were
received with respect and attention,
and they had the happiness of
knowing that they were not without
effect in bringing about improvements.

Early in 1837, their labours in
NSW being completed, they took
ship once more for Hobart Town.
As fellow passengers in the Francis
Reelings, they had Mr. James Spence
his newly married wife. They
were to which place they had in the
distance 12 or 15 minutes before they had
paid a short visit to attend the
Yearly Meeting.

With the exception of a short
absence of two months 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 New South 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 Feelings' after a stormy and dangerous voyage of more than a fortnight, during which was dropped in the Derwent. Since their last visit, Colonel Arthur’s second term as Governor had expired, and Sir John Franklin had succeeded him. Good old Sir John received them with great kindness and cordiality, and showed them and his wife showered them from good old Sir John and his wife, they received a most cordial welcome and many kind attentions, Sir John, his private Secretary, the well-known Mr. Macarowlie enter...
Daniel T. Charles Wheeler were their companions for some months of their last stay in T.A. Land.

Farnham (91) 9TH.

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 Capt. Macquarie in the preparation of his Report on Convict Discipline in T.A. Land. 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 mos. in T.A. Land during which they made a last tour through the island, and occupied themselves in various service, especially in the way of building up and encouraging the increasing number of persons who had joined themselves to the Society of Friends, who had with
He has attended in his debt

...of the generous contribution

by Mr. Johnson and his brothers.

...in this final letter to Halley.

...the late Mrs. Hall.</noindex>
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 12000 souls, old, and SMR describes it as "pleasantly situated on a gently rising ground that slopes down to the margin of the river." Of little more than 1200 attaining it already consisted of nearly 100 weatherboard buildings, cottages, and a few rude turf huts erected for the temporary accommodation of the first settlers. At SMR'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 worship in Melbourne at which 30 to 40 persons attended. A week later the servants, let slide from the Dona, pursued her voyage to
June 14th (1914)

158

The keen spirit that animated the
Adelaide, which was then the
principal port of South Australia,
and the keen spirit of the
aspirants of South Australia.

The keen spirit of the
Adelaide, which was then
the principal port of South
Australia, and the
aspirants of South Australia.

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aspirants of South Australia.
This information they embodied in a detailed and minute report to Sir Hervey Pulteney on the state of the population with special reference to the aboriginals attendant in the apprenticeship system.

*Also Dr. W. Harvey, the botanist.*

**Condition & Treatment of the Aborigines.**

In July 1835 the Friends said farewell to Australia, sailing from Swan River in the Abercornbie for Mauritius. Here they met Dean Joffre, 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 of the population generally were sunk in a depth of ignorance and moral depravity which shocked them exceedingly. They stayed 3 mos in Mauritius doing what service they could in gathering information respecting the penal colony. Thence they proceeded to Cape Town & began their work in South Africa. At Cape Town they had the Congregational Society of the Rev. C. Phillips 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 preparations 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 huskiness of breathing in an ox wagon, and the preparations involved several weeks' heavy employment. First a wagon had to be built, and two spans of 14 oxen each had to be purchased at £14 each. 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 drivers, cook, and two black boys as guides and teammen. 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 Transkei, and Kaffraria 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 Drakensberg or the rear border of Natal. Here they paid a visit to the powerful Chief Mosheka at Shaka Bosion, the stronghold from which his Basutos had beaten back Moshiane Katzike and the great Dingaan himself at the head of their dreaded Zulu Impis. Next turning westward they pushed north in their wagon across the Tsalal as far as the Kraumen to the Station of Old Natal, lying
...not only for themselves but also for their horses. They proceeded at dawn, accompanied by a频繁的非洲原住民—常有民族

...in February, they had traveled along the Orange River near the frontier...
22 Sept 1840

The firm of J Backhouse & Son was renowned throughout England.
Though they suffered at times from
Australian fevers during their travels
in Australia, he lived 35 years
longer, surviving his old companion
10 years.

6 Nov 1840

15 Dec 1840

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

A six weeks passage brought the
'Hamilton Ross' to the Derwent, and
little more than a month later GM
of Sarah Penrose (mother) 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 Tasmania, among the
The next witnesses were a party from Fort House, which Sir John & Lady Franklin still occupied.

After a wedding trip to the East Coast, Capt. Dixon, at the East of the town, took up the newly married pair at their temporary residence.

Robert Matters until GM had fixed upon a suitable place to open business. He had an attack of 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 them. He arranged with Richard Cleasme to take a house in Liverpool St. which had been occupied by the owner as a Ship Chandler. The house which was of two stories, a hull of stone was in a very neglected
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 and a handsome shop front was brought out to the line of the footpath. There in August 1841 my father commenced business as a Linen and Woollen Draper. Two months later I was born and here for some 11 or 12 years the family resided, and there were born Dizzie, 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 and even violence. But he was not be turned from what he thought to be his duty, and he found sufficient reward in 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 for the formation of a Society for the Suppression of vice, mainly designed for the protection of young female constrictors, he found more than enough to employ the little leisure that his business allowed him. In his business too
Robert Master married Esther
Dixon 18 Aug. 1842.

The efforts of himself and others in the 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 against them. Their riotous conduct of opponents, publicans and others made the public advocacy of temperance a matter attended with personal risk. In 1845 G.M. J. 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 totalism. No doubt his valiant couraageous 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 and 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, it is due in no small degree to the persistent efforts of such societies like those which G.M. established in Hobart in face of the violence of the disreputable and the apathy or disapproval of the respectable.

Closely connected with his labours in the cause of sobriety was the establishment of the Saving Bank. He was strongly impressed with the necessity of encouraging provident habits amongst the working classes, who were notorious for their recklessness and prodigality, and with this object...
The first depositor was Mary Barrett, a servant of ours. She afterwards married a drayman named Leeman, who unhappily turned out to be worthless and drunken.

The Savings Bank (Hobart) had (in 1842) 1,782 accounts open; deposits amounting to £337,971; and a Reserve Fund of £44,373.

In 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 devices 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 1,500 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 paved the way to identify with the institution that while he lived it was quite as well known as "Walker's Bank" as by its proper designation.
For was the Savings Bank the only institution which found a home at 65 Liverpool Street. The Bible Society had its 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 almoner's Society was always kept in readiness for any opportunity which might 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.
Generally my father used often to carry a supply of tracts in his capacious coat-tail pockets, & indeed frequently to suffer agonies of shame 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 few tracts - especially an old & uncommon one - was a treasure to be carefully stored away - instead.

His instinctive good feeling enabled him to do this in a way which usually ensured a ready acceptance, and deprived the act of the flavour of insincerity, which too commonly attaches to these well meant but ill judged efforts for the spiritual benefit of others. Tract distributing, t 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 breasts of the old Quakers is not a few of the continued Evangelicals. Much as my father
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—indeed, 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. It indeed little of the desire to do more than make a fair living to 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 as a linen drapery business in Hobart Town it was necessary for success that he should deal in the various articles of feminine
Family of commerce, while in
Newcastle, the Quaker linen-drapers
left these matters to others and
dealt in the more substantial
articles, relying on their long-
recognized reputation for good
honest staff to attract customers.
Finding his old style of business
impossible without doubling it,
the addition of things which
his Quaker conscience found
objectionable, he resolved to
give up the linen drapery and
conclude 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 Andrews Mathen, better to his
assistant but who then established
himself in the neighboring premises.
of Brock's Buildings & founded the business still, after more than 35 years, carried on by his son, Robert, under the style of Andrews, Mathew & Co.
In this box.

A quarto MS Book with the name, 'Sarah Benson Matter'.
Contains copies of notices of various members of the Benson and Matter families—viz—.

1. Rev. Jos. Benson
2. Mrs Sarah Benson (his wife)
3. Mrs Isabella Phytall (daughter)
4. Mrs Alice Matter (daughter)
5. Rev. Jos. Benson
6. Robert Matter (son in law)
7. Robert Andrew Matter (grandson)
8. Joseph Benson Matter (do)
9. Rev. George Walker
10. Geo Washington Walker
11. Letters of Mrs Eliza Walker (Edith Matter)

List of Books &c relating to the families of Benson and Matter—

The Rev. Joseph Benson