

ST. PAUL'S CHURCH, PATERSON.

Parish of Paterson, N.S.W.

CENTENARY

1839 — * — 1939

Phases
of a
Parochial Past
BY
R. D. YIMMANG

Extra copies of this pamphlet may be obtained (Price 1/-)
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Foreword.

THE celebration of the Centenary of the old historic Parish of Paterson was held from July 2nd to 9th last, both dates inclusive.

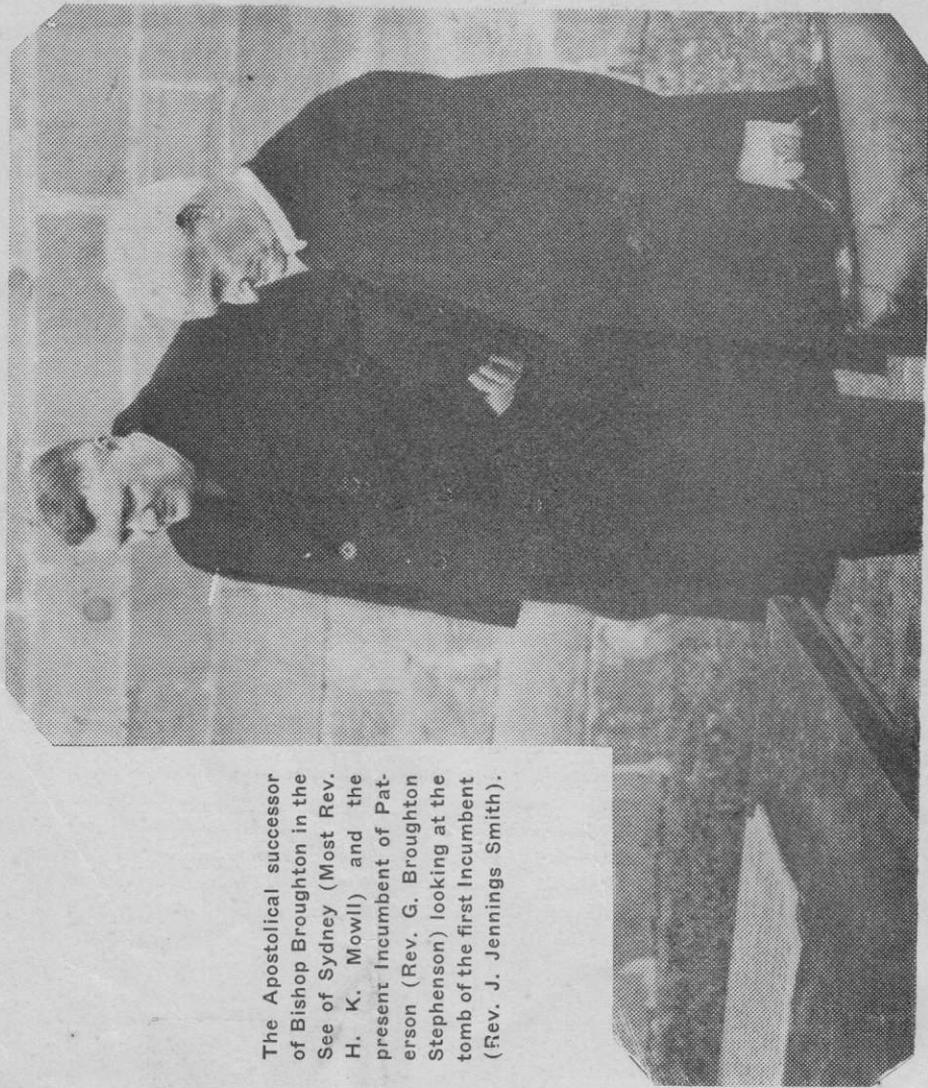
The Most Reverend the Lord Archbishop of Sydney, the Right Reverend the Lord Bishop of Newcastle, the Very Reverend the Dean of Newcastle, and the Reverend Canon Campbell, were the special preachers at the services, and other social events were also held.

An appeal was issued for assistance in aid of repairs and maintenance, and it is pleasing to report that a very generous response has been made. In addition, a hearty and willing band of workers, recruited from Paterson, Vacy and Martin's Creek, undertook voluntarily the task—a very necessary one—of clearing up the old graveyard and the erection of a new fence.

In 1845, when St. Paul's Church was consecrated by Bishop Broughton, it was reported by his Lordship that, after the service, a parish tea meeting was held in the Rectory paddock, at which over one hundred and fifty people were present. If a list of names had been made, and preserved for posterity, what a treasure it would be to-day! In connection with our commemoration such an autograph book has been made, signed by over 750 persons who attended any of the services or other functions during the Centenary Week. This autograph book, and other records in connection therewith, will be placed in a metal container, sealed up hermetically, suitably inscribed, and kept in safe custody for the next 100 years. —R.D.Y.

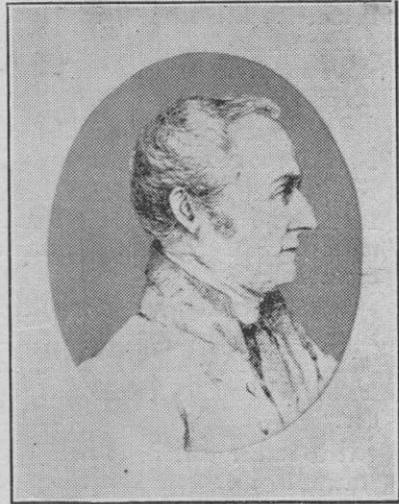


The Apostolical successor of Bishop Broughton in the See of Sydney (Most Rev. H. K. Mowll) and the present Incumbent of Paterson (Rev. G. Broughton Stephenson) looking at the tomb of the first Incumbent (Rev. J. Jennings Smith).





REV. JOHN JENNINGS SMITH,
M.A.,
First Incumbent of Paterson.



RIGHT REV. W. G. BROUGHTON,
Bishop of Australia, 1836-1848;
Bishop of Sydney, 1848-1853.

Phases of a Parochial Past.

I.

IN the year 1839, the Right Reverend William Grant Broughton, D.D., the first and last Bishop of Australia, established the Parish of Paterson, and appointed the Rev. John Jennings Smith, M.M. (Camb.) as the first Incumbent.

From this statement it must not be inferred that, before the arrival of Mr. Jennings Smith, the ministrations of religion according to the rites of the Church of England had not been afforded to the dwellers in the Paterson Valley. Mr. William Dun, who, in 1821, acquired a grant of 1300 acres, subsequently applied for and received an additional 700 acres, basing his claim on the fact that for over two years, at the request of Major Morrisset, Commandant of Newcastle (1819-1823), he had conducted regular Sunday services in the district. According to his own statement, as given by Mr. Surveyor Campbell ("The Genesis of Rural Settlement on the Hunter"; Royal Australian Historical Society's Journal, vol. 12, p. 103): "In the district there were only three or four settlers, several prisoner settlers and many Government cedar parties. . . . I collected the prisoner

settlers, and these men, as well as many of the cedar parties . . . and performed divine service to them." Mr. Dun also adds that he held these services at some place about four or five miles from "Duninald," his own residence.

The question arises as to where this place may have been situated. I venture to hazard one or two suggestions.

(1) On the southern border of "Tillimbi" estate, granted to Mr. John Herring Boughton, situated on the Paterson-Gresford road, about $4\frac{1}{2}$ miles from "Duninald," was formed the earliest township settlement of Paterson.

Originally the Government laid out a township site on the eastern bank of the river, but later on made an exchange with Mrs. Susan Matilda Ward, who held the grant of "Cintra," adjoining "Tillimbi," for 500 acres on the other side of the river, which she called "Clarendon."

It is rather curious to note that the first site selected was named "the village of Dourabang." "Dourabang" is the aboriginal name of the Williams River, and "Yimmang" that of the Paterson. Dr. John Dunmore Lang, the eminent Presbyterian divine, once penned an ode to the Yimmang, which he inserted in his "History of New South Wales."

At the settlement near Tillimbi there was a small chapel or school hall which existed for many years, in later times called "The Ranters' Chapel." One old and highly respected resident of Paterson, still living, attended the school in his young days, and has a lively recollection of the old pulpit, which, in his time, was covered over and had a door which could be bolted from the outside. Small rebels were at times incarcerated in this "Black Hole."

The Rev. G. A. Middleton, about 1825, selected a site for a cemetery here: up to 1839 about 20 burials were made, and possibly more afterwards, until the new church of St. Paul with its own graveyard was consecrated by Bishop Broughton in 1845. As a matter of fact, the first burial, at which Rev. Jennings Smith officiated, took place in 1839.

As I have pointed out, the little township would be about $4\frac{1}{2}$ miles from "Duninald," and so possibly may have been the place where Mr. Dun carried on his ministrations.

(2) About $2\frac{1}{2}$ miles or thereabouts from "Duninald," there is a small triangular plot of ground, some two acres more or less in extent, bounded by the Paterson-Maitland road, the Paterson-Morpeth road, and a short stretch connecteing these two thoroughfares. On a plan of sale of "Duninald," printed in 1926, there is marked the site for a church; I am inclined to think that the little area was marked out for the benefit of the proposed village of Dourabang, which, however, never came into being.

(3) Before the present church at Woodville was erected, there existed for many years a church of wooden slabs on the site of the present Woodville School of Arts. This building was about four or five miles from "Duninald," and so might have been the scene of Mr. Dun's labours.

Both the Tillimbi and the Woodville sites would have cedar parties' camps quite close to them.

II.

In 1821 the Rev. George Augustus Middleton, M.A. (Cantab.) was appointed to the military chaplaincy at Newcastle, then a penal establishment. Mr. Middleton did not confine his activities solely to Newcastle, for—according to the Christ Church Register—we find that in 1826 he had ministered to the scattered settlers as far afield as Wallis Plains (Maitland), Paterson's Plains, Patrick's Plains (Singleton) and Segenhoe (Mr. Potter McQueen's station near Scone). As I have already pointed out—in 1825—he had selected a site for a cemetery at Tillimbi on the banks of the Paterson River. Interments were made here until 1843 or thereabouts. In later times it became entirely neglected and suffered from the ravages of flood waters. From more than one old resident I learnt that a particularly disastrous flood—probably that of 1875—stripped off the surface to such an extent that the outline of the grave plots appeared quite bare, just as the sexton's spade had left them.

In 1824 the Venerable Archdeacon Thomas Scott arrived in Sydney, bringing with him the Charter for the foundation of the Church and School Lands Corporation. Of the inglorious result of the battle royal between Church and State which ensued, one can only say, if not truthfully at least ruefully, "a plague on both your houses."

Mr. Scott had visited Sydney previously as Private Secretary to Mr. Commissioner Bigge, whose duty it was to make an enquiry into Colonial affairs. Mr. Bigge, in his report, commented very adversely on Governor Macquarie's somewhat grandiose architectural ambitions in connection with the building of a Cathedral in Sydney.

On his return to England, Mr. Scott entered Holy Orders, was appointed Archdeacon, and sent out to N.S.W., which at that time was included in the jurisdiction of the Bishop of Calcutta. As Mr. Bigge had pruned down ecclesiastical architectural activities, the Venerable Archdeacon undertook the task of reducing the colonial clergy to a proper sense of their ecclesiastical status under his regime.

Miss Ida Lee, in her book, "The Coming of the British to Australia," gives an account of a Visitation held by Archdeacon Scott at Bathurst, in which it is recorded that when the high dignitary had taken his seat within the Sacrament, each of the clergy in turn duly "made their obeisance to him."

Naturally the clergy did not relish the new order of things, and several came into active collision with the "Pharaoh that knew not Joseph." Among them may be mentioned the Rev. G. A. Middleton, the Rev. F. W. Wilkinson, and the Rev. C. P. N. Wilton.

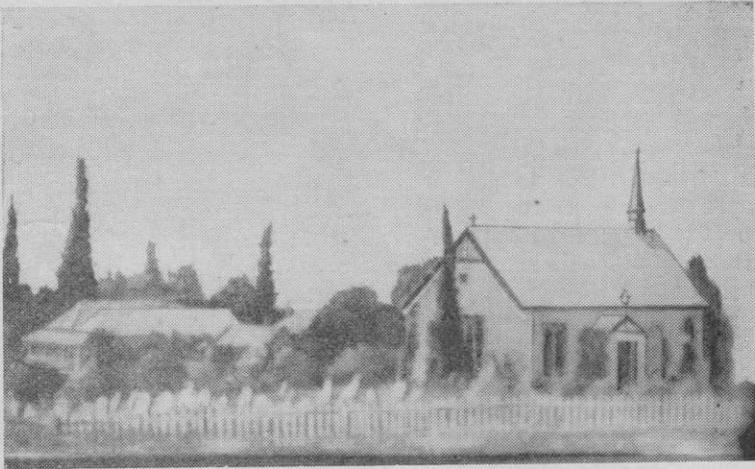
Mr. Middleton was ordered to take up work at Port Macquarie. He promptly refused to accept what he rightly deemed a sentence of "banishment," and just as promptly resigned his chaplaincy at Newcastle in the year 1827. When his resignation was accepted he settled down on the Hinton side of the Hunter River, and entered into agricultural pursuits. But he never forgot his "Vocation to the Ministry," and for more than twenty years—the remainder of his life—he exercised a fruitful ministry at Paterson, Morpeth, Maitland and the districts of Wolfingham and Middlehope. In 1837 he received a licence from Bishop Broughton to serve the districts of Butterwick and Seaham: at the latter place a school was to be established under his charge. A year later he was authorised by the Bishop to celebrate marriages in his own house, there being no church available in these districts. Mr. Middleton carried on his ministerial duties in Hinton and Morpeth until his death, which occurred in 1848, shortly after the arrival of the Right Rev. William Tyrrell, D.D., the first Bishop of Newcastle.

The Rev. F. W. Wilkinson, M.A. (Cantab.) succeeded Mr. Middleton as Chaplain at Newcastle in 1827. He also regularly visited Paterson's Plains, and in 1829 officiated at the marriage of Mr. John Eales and Miss Jane Laver, which took place at the residence of Mr. William Bucknell, "Elmshall," situated about two miles from Vacy on the Paterson-Gresford road. This was the first entry made in the East Maitland Marriage Register.

From 1829, for several years, Lieut. John Wood acted as Catechist at Maitland and Paterson Plains.

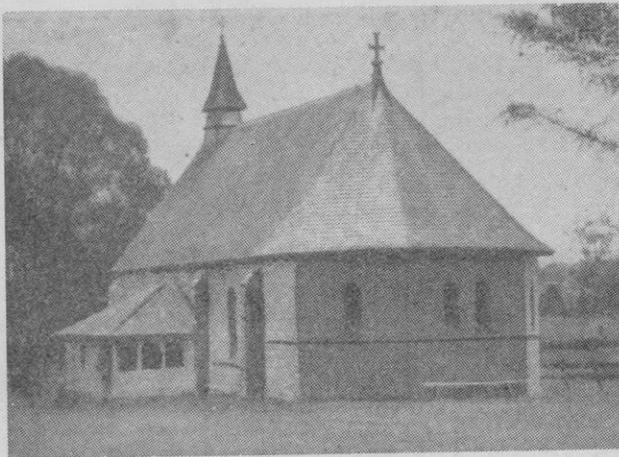
On the resignation of Mr. Wilkinson, in 1831, the Rev. C. P. N. Wilton, M.A. (Cantab.) became the third Chaplain at Newcastle, was appointed a Canon in 1856, and carried on his labours until his death in 1859. He made periodical visits to Maitland, Butterwick and Paterson Plains. His widow—a daughter of Major Ben Sullivan, Police Magistrate at Wollombi and afterwards at Port Macquarie—died at a very advanced age at Merewether in 1899. Shortly before her decease she gave some valuable information as to continuous residence in the old Parsonage at Newcastle, which enabled Bishop Stretch, then Dean of Christ Church, to make an advantageous sale of the Parsonage and Freehold to the State Government, which in its turn, by means of Mrs. Wilton's sworn statement, succeeding in obtaining the cession, from the Imperial Authorities, of the whole of the old Barracks site, upon which the present lunatic asylum now stands.

I may also add that the proceeds of the sale of the Parsonage site enabled Bishop Stretch to carry on the building of Christ Church



S. PAUL'S CHURCH, PATERSON, AND THE OLD RECTORY.

From a painting executed about 1900.



S. JOHN'S CHURCH, VACY.

Opened for service about 1888 by Rev. W. Swindlehurst; dedicated by Bishop Stanton, 1893. The first Vacy Church (built of slabs) was erected on an allotment at the junction of the Paterson and Allyn Rivers. It was opened for service by Bishop Tyrrell in 1850.

Cathedral to the point when it could be opened for Divine Worship: which happy event took place in 1902, the special preacher being the Right Rev. C. G. Barlow, Bishop of Goulburn, and among those present was Sir Harry Rawson, at that time Governor of New South Wales.

In 1834 the Parish of East Maitland was established, including the districts of the Hunter, Wollombi, and the Paterson Valley.

The Rev. G. K. Rusden, M.A. (Cantab.) held the Incumbency until his death in 1859. Though of middle age when he arrived, he was an indefatigable worker. It is told how, during the first year of his ministry, he rode 3,000 miles and held 92 services in the first six months. Such a record will appeal to some of the "Old Brigade," who, say forty or fifty years ago, held charges in the Far West back-blocks of Victoria, New South Wales and Queensland (including the Gulf of Carpentaria). I, for one, fully and freely admit that in the present day the areas I have mentioned are attended to just as well—nay; probably better and certainly more intensively—thanks to the vast improvement in transport by aeroplane and motor car.

In 1838, for a brief period, Paterson was attached to the Parish of West Maitland, of which the Rev. W. Stack was first Incumbent.

In 1839, as already recorded, Paterson became a Parish, with the Rev. John Jennings Smith, M.A. (Cantab.) as Incumbent.

III.

Building sites for churches were marked out by the Government of the day, but Bishop Broughton was so dissatisfied with the Church of England block that he bought from Messrs. Scott and Bedwell some other allotments, the price being met by a grant from the S.P.G.

It is said that the Bishop had laid a foundation stone on the Government site, and a similar one at Gresford: the latter was discovered in later years and placed in position in the wall just above the one laid by Bishop Stanton some forty years ago. No trace has ever been found of the Paterson stone, though diligent search has been made for it. The Government allotments were resumed over forty odd years ago, and a house for the Public School Head Teacher erected thereupon.

A church and school hall was erected upon a corner block of the new site soon after Mr. Smith arrived. This land was sold about 1892 to the Commercial Banking Company of Sydney, and the proceeds devoted to the erection of the present Sunday School.

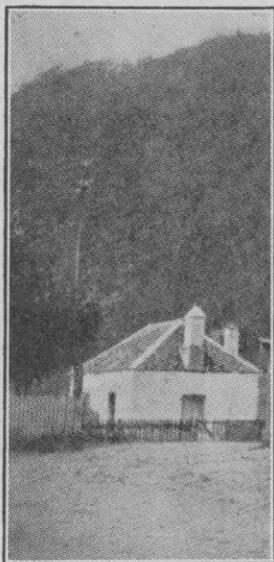
The old Rectory must have been built previously, for we know that it was ready for occupation when Mr. Jennings Smith and his numerous family arrived in 1839. There were only four rooms in the original building, so an immediate increase in accommodation was imperatively necessary. This was carried out piecemeal, room after room being added, with the result that one became literally a "dark room."

A similar example of early building still exists on the opposite corner to the present Rectory, though not for the same reason, as the owner, a retired naval surgeon, was at that time a bachelor. He had his own architectural system. When a room approached completion, he inspected it, and if unfavourably impressed made the builder pull it down and re-erect it. As a result the ground plan is somewhat labyrinthine.

Some of the older buildings in the parish had upper storeys superimposed in later times. As example may be mentioned:

Gostwyck House, the original home of Edward Gostwyck Cory.

Tillimbi, first owned by John Herring Boughton. Mr. Boughton, who held the office of Warden of the district, met his death by drowning.



The old Schoolhouse
built and used as a
church prior to the
erection of St. Paul's.



He had discovered a payable seam of coal on the Tillimbi Estate, and went down to Lake Macquarie for the purpose of hiring some expert coal miners. When crossing the creek running into Warner's Bay, the boat overturned, and Mr. Boughton was drowned.

The house in Paterson which was originally the home of Major Johnston, P.M. One of his daughters was married to Dr. R. L. Jenkins, the owner of Woolomin Station on the Peel River, and at a later date the Nepean Town Estate. The Rev. Dr. Stirton, an eminent Presbyterian divine, opened a school here for the sons of gentlemen, but afterwards removed to Tillimbi.

The Rev. John Jennings Smith, M.A. (Cantab.)—as already noted—became the first Incumbent of the Parish of Paterson in 1839. He

arrived with no show of pomp or pageantry. The family came up from Sydney to Morpeth by boat. From thence, some fourteen miles or so, they trudged through the bush to Paterson, a horse and cart bringing the baggage with Mr. Smith's eldest daughter, the wife of Captain Horsley, P.M. at Raymond Terrace, the good lady being in a very delicate state of health.

It is exceedingly hard to do justice to the life and labours of John Jennings Smith. Following the avocation of a schoolmaster in his earlier years, he went up to Cambridge at the age of forty—a married man with a family—and succeeded in obtaining his degree: truly a great feat. Ordained in 1827, he served in several cures, and then was selected as a tutor to the future Queen Victoria. In 1839 he set out for Australia on his appointment as one of the Colonial Chaplains, and arrived in Sydney accompanied by his wife and ten children. Bishop Broughton welcomed him with open arms, and wanted to make him Archdeacon of Hobart Town and Headmaster of the proposed Hutchins School. But that humble and holy man of heart looked not for high position or emolument. He preferred to take up the pioneering task of carrying his Master's Gospel to the Paterson and Allyn Valley.

When he entered upon the Cure of Paterson, to quote the words of a previous brochure, "there was not a church building of any sort within the whole area from the foothills of the Barrington Tops to the Hunter River, but within a few years there were stone churches at Paterson and Caergwyle (Allynbrook), a stone school house at Paterson, a slab church at Lostock, and a stone shed serving for a church at Gresford."

The outstanding monument to the memory of Jennings Smith is, of course, St. Paul's Church. Begun within a year or so after his arrival, it was not completed until 1845 owing to the financial stringency of the times. In the early forties the colony passed through a period of severe depression. Bishop Broughton had courageously opened a building campaign and a number of churches were in course of erection. There was no lack of willing subscribers, but, unfortunately, owing to the depression already noted, a number of them were unable to fulfil their promises.

Fallbrook Church, near Singleton, may be taken as an instance. The Bishop relates in his journal that, when he laid the foundation stone, there were local landholders present, any one of whom could have borne the entire cost of erection. The church was not completed until after the arrival of Bishop Tyrrell, on a much reduced scale.

To complete the old Church of St. Peter, at East Maitland, Bishop Broughton had to divert a grant originally intended for St. Mary's Church, West Maitland, a sore point which still rankles even after the lapse of so many years.

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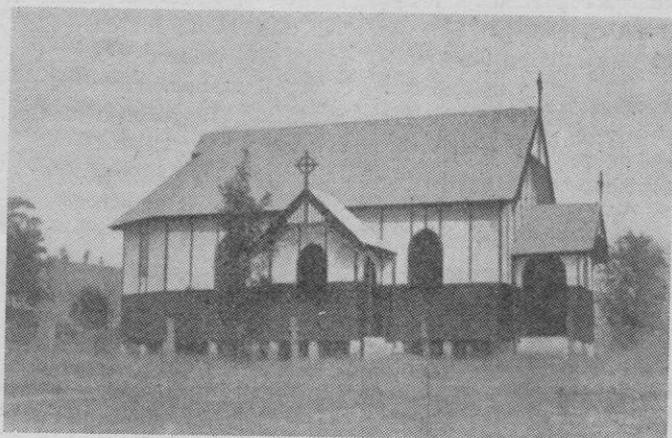
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S. JAMES' CHURCH, MARTIN'S CREEK.

Dedicated by Bishop Long in June, 1928.



FIRST CHURCH AT MARTIN'S CREEK.

Opened for service by Bishop Stanton in 1899. Services were held previously in a barn owned by Mr. E. Burt, sen.

Jennings Smith was faced with the same difficulty at Paterson. The new church remained roofless for possibly two years or more, and he provided the necessary funds to complete the building out of his own pocket. A similar example of Christian benevolence was afforded by the Boydell family, of "Caergwyle," at Allynbrook, who at their own expense and labour erected the beautiful little "House of God, St. Mary's on Allyn," as Bishop Broughton loved to call it.

The Bishop opened and consecrated St. Mary's on Allyn on the 26th November, 1845, the clergy present being J. J. Smith (Paterson), C. P. N. Wilton (Newcastle), W. Stack (West Maitland), R. T. Bolton (Hexham), and C. Spencer (Raymond Terrace). On the day following a similar ceremony took place at St. Paul's Church, Paterson, the Bishop being assisted by Revs. J. J. Smith (Paterson) and G. A. Middleton (Hinton). The very next year, on 8th September, 1846, Mr. Jennings Smith passed away to his eternal rest, as the result of a fatal accident, being thrown from his gig on the Maitland-Hexham road. May we not say of him, as St. Paul the Apostle once said of himself: "I laboured more abundantly than they all: yet not I, but the grace of God which was within me."

IV.

St. Paul's Church has stood the storm and stress of time and weather wonderfully well, though, of course, repairs have been necessary from time to time. In 1929 an appeal was issued for financial aid in carrying out such repairs, and the result was remarkably successful, owing mainly to the liberal response made by the Jennings Smith families and friends. Particular mention may be made of a stained glass window donated by Mr. M. Selwyn Smith, of Beaudesert, Q. This window bears the Jennings Smith coat of arms and family motto, so expressive of the grand old pioneer priest, "*Mens conscia recti*." A recognised expert in such work assured me that the stained glass was equal to anything of the kind not only in the Commonwealth but also in England.

The Vestry had to be rebuilt owing to the bulging out of the southern wall of the church, which was due to the weathering of the masonry, and also to the practice of sinking graves to close to the building. To minimise this danger, or rather to prevent utter collapse, the new Vestry stands on a foundation of solid concrete, 8ft. x 6ft. x 6ft., and thus acts as a buttress to the main wall. With regard to the crypt, which extends under the whole of the church, there is a legend—but of no particular value—that before St. Paul's was erected there existed a large stone barracks used for the housing of convicts, and that this old building was incorporated in the church's foundations.

PEW RENTING.

For many years the system of pew renting continued in vogue, and no doubt there arose—as in other parishes—cases of default in payment of fees. One amusing Paterson instance deserves mention. After many warnings from the Churchwardens, one defaulter was told that he must vacate his pew before the next Sunday and find a place in the “free seats.” On Sunday he appeared with a three-legged milking stool in his hand, marched into church, planted his stool in the main aisle, and sat thereon. This is not a variant of the Jenny Geddes story (Jenny threw her stool at the head of the Dean of Edinburgh).

A similar case of ejection occurred in St. James' Church, Sydney, during the Incumbency of the Ven. Archdeacon Scott, who, to make doubly sure that his mandate would be carried out, ordered the pew door to be padlocked and a covering of planks nailed down over the top. The dispossessed parishioner sued Scott and—one hardly regrets it—won his case and regained his pew.

Here is another instance of what may well be deemed “even-handed justice.” It is recorded in a volume, published in recent years, of the “Proceedings of the Court of Star Chamber,” during the reign of King James I., that is, over two hundred years ago.

A Yorkshire squire and his parson began a by no means “gentle” bicker over the manorial pew. For two or three Sundays, the militant minister ejected, “by strength of arm,” an unfortunate groom who had been ordered by his master to occupy the pew in question. The scandalised parishioners, through their Churchwardens, presented both parties to their Diocesan, the Archbishop of York. The great Prelate “looked the difficulty full in the face,” and wisely passed it on to the Court of Star Chamber, at that time purely an ecclesiastical court. That august tribunal, after due consideration of all the facts of the case, convicted both parson and squire of “brawling in a sacred edifice,” and fined each of them £1,000!

THE RAPE OF THE KEY.

(With due apologies to the poet, Alexander Pope).

For many years visitors have viewed with interest the great key of the main church door. Now, alas! some sacrilegious vandal has souvenired it. The unscrupulous souvenirist and the half-wit who delights in scratching his wretched initials on monuments sacred or secular, may well be bracketed together as public nuisances, and, if caught, should be severely dealt with.

Here is a case—from mediæval times—which met with its just deserts. The story is embalmed in Barham's “Ingoldsby Legends,” and may be summarised as follows: A certain Cardinal Archbishop of Rheims had the misfortune to lose his valuable signet ring. Long and

anxious search proving unavailing, the Archbishop took the drastic course of fulminating, "with bell, book and candle," a terrific excommunication aimed at the thief guilty of such an enormity. Not long after, when service was proceeding in the Cathedral, a most miserable little object was observed stumbling up the aisle. He was in sorry plight—not a feather to bless himself or to fly with. Humbly he crept up and dropped the missing ring at the Cardinal's feet, who promptly absolved him, and the little penitent—in new and glossy plumage of black and white—winged his way through the western door.

Certainly I should not like to see the purloiner of our church key returning in such a parlous nudist state, but I do fail to fathom the motive for such a theft. The miscreant who makes off with the poor box has a motive, even if it be blameworthy, but the key stealer has practically none. I do not suppose he cares to exhibit it: perhaps it may come in useful in an attack of nasal haemorrhage.

At any rate a Maitland locksmith has made a new one, and it is indeed a massive and beautiful specimen of hand-wrought art—and it is fastened to the lock by a hidden bolt and nut. The next rascal who essays theft will have to emulate the task of Samson when he carried off the gates of Gaza.

V.

The succession to the Incumbency runs as follows:—

- 1839-1846—J. Jennings Smith, M.A.
- 1846-1884—F. W. Addams.
- 1860—H. C. Claughton, Locum Tenens.
- 1861—C. Walsh, Locum Tenens.
- 1884-1885—C. E. Amos.
- 1886-1888—W. Swindelhurst.
- 1889-1903—J. Shaw, B.A.; Canon 1900.
- 1903-1908—S. Taylor, B.A.
- 1908-1922—A.C. Hirst; Canon 1911.
- 1922-1924—P. S. Luscombe, M.A.; Canon 1904; Archdeacon 1909.
- 1924—W. C. Latham.
- 1924-1930—H. M. R. Rupp, B.A.
- 1930-1934—B. I. Hobart, Th.Schol.
- 1934—G. B. Stephenson, Th.Soc.; Rural Dean, 1936.

STATISTICS.

Statistics may seem rather dry mental pabulum, but occasionally items of interest crop up, and even flashes of humour. In the course of the past century there have been 2,744 Baptisms, 712 Marriages and 814 Burials.

Marriages.—The signature of one bridegroom is somewhat of a problem. It consists of a series of perpendicular strokes with a sweeping flourish running through all. It certainly seems a riddle—I do not say illegible, for the lines are symmetrically correct. One gentleman, Mr. Percy Reynolds, of "Hobartville," Windsor, however, recognised it immediately solely from my description. As a matter of fact it is the signature of William John Dangar, of Singleton, who married Miss Marian Foster Phelps, of Paterson, in 1856.

In the matter of illiteracy, during the first 18 years, in 590 signatures there occur 152 in the form of His X mark, i.e., nearly 25 per cent.

The following entry taken from the Register of 1848 is distinctly diverting: "Just as I was about to perform the marriage ceremony between these parties, I discovered that the man was not a free man as he had represented when he put in the banns; therefore, not having the Governor's consent, I refused to marry them: they were married on the same day by the Presbyterian minister of Paterson.

(Signed) F. W. Addams."

Evidently a case of "love laughs at locksmiths."

Burials.—Infant mortality, say during the first forty years, is very marked. Out of 362 entries during this period, 150 are those of infants under the age of 12 years. Such a heavy rate was no doubt due to the hard conditions of life in those times, but mainly, I think, to the outbreak of disease, e.g., diphtheria, etc. These infant burials took place, for the most part, in one particular line of plots—known even to this day as "The Babies' Paradise."

Some grim tragedies have taken place in the Paterson Valley, but it is best to let them lie buried deep in a merciful oblivion until the day when "the secrets of all hearts shall be disclosed."

"Old Man River" Yimmang (the Paterson and its tributary, the Allyn) has not neglected to exact his toll of human life, even down to New Year's Day two years ago.

One very pathetic tragedy occurred in 1858. A Vacy couple, accompanied by their two-year-old girl, came into Paterson on Christmas Eve, in order to buy a few seasonable luxuries. They stayed the night in town, and set out for home next morning. When crossing the river near Vacy, the frail rough-and-ready coracle capsized, and all were drowned. That old and respected resident, mentioned previously, told me that, as a little boy, from a dormer window of the old store which still stands at the end of Church Street, he watched the sad little cortege drawing up to the church gates.

Another case of drowning—that of W. M. Arnold, M.L.A., of "Stradbroke"—occurred during the great flood of 1875. The story has been told and retold in print, but I add an interesting little sidelight which I learned from a nephew of the man who went out on the river with Mr. Arnold. Finding the swirling flood too much for them, they tried

to get back to the bank again. They managed to catch hold of the branches of a big willow tree. Very soon the tree gave unmistakable signs of becoming uprooted. Arnold then said to his man: "James, you will be saved, but I shall be drowned." And it was so.

From an old diary of Mr. James Puxty, a well-known Vacy farmer in his generation, I cull a delightfully graphic account of that disastrous flood month. The diarist was Churchwarden of St. John's, Vacy, for many years, and in this little old pocket memorandum book jots down regularly his "daily round and common task."

"February 1st, 1875: Bought Mr. Daghly's vineyard. He agreed, before Stolzenbach, to keep his pigs out. In the afternoon two pigs and some horses were in the vines. . . . On Saturday the river rose and came round by the tree, so I could not cross. . . . Monday 22nd: Mr. Daghly's horse in the vineyard, and two pigs. . . . Thursday 25th: John Slade and James McDonell saw three pigs in the vines; much damage seems to have been done by the pigs. . . . Rained heavy on Thursday night and all day on Friday and Saturday. River rose very high on Sunday, and went over the corn ground, and all over the bank of the river. . . . Sunday night, February 28th, 1875: A night never to be forgotten, frightful heavy rain all night. . . . Monday: Water all over the land, all the corn ground covered, water in the piggery and nearly up to the old house. One navel orange tree, well laden with young oranges, torn up by the roots and swept away; raining very heavy all day. . . . March 1st: Mr. Arnold, M.P., drowned in the Paterson River."

Well, as the lawyers say in the Courts: "That's all, M'Lord."

