

**HENRY REED,
AUSTRALIAN PAN-PROTESTANT
EVANGELICAL AND BUSINESSMAN.**

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WORKING PAPER

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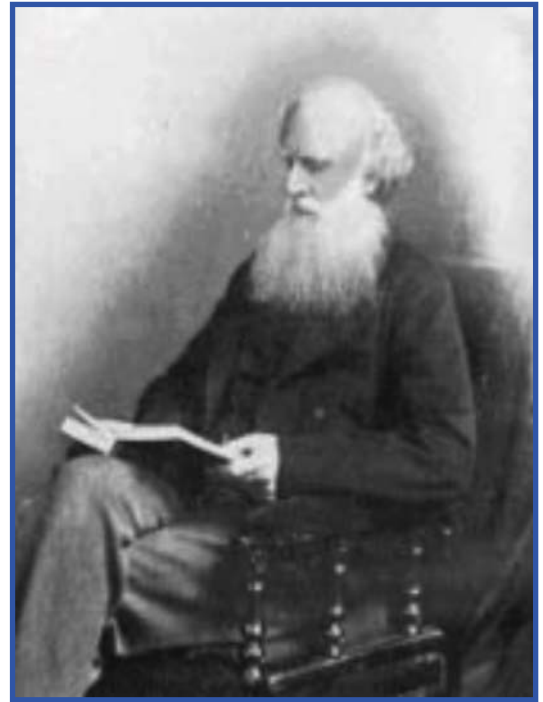
Comments on this working paper are welcome.

HENRY REED.

England, 1864.



Tasmania c 1875.



HENRY REED.

B. 28th October, 1806, Doncaster, Yorkshire, England.

D. 10 October 1880, Mount Pleasant, Tasmania, Australia aged 73 years of age.

Mrs. Margaret Frith-Reed. (Henry Reed's Second Wife)



Henry Reed's life is a foundation element in the commercial and religious history of the British colonization of Australia. He was part of the evangelical strand that predominated in Australian 19th century Protestant Christianity¹ and exemplified the influence of prosperous lay-people in 19th century Anglican and Protestant churches in Britain and Australia.² As lay influence has weakened, and clerical dominance grown, Anglican and Protestant forms of Christianity entered a long decline that shows no signs of ending in Australia, New Zealand and Great Britain.

Reed's story helps to counter an enduring myth that Australia was an isolated outpost of the British Empire far removed from the great events and movements of the 19th century. The history of Christianity in Australia is evidence of a constant interaction with the wider world and the northern hemisphere English-speaking world in particular accelerated by the replacement of sail by steam³ and access to world media coverage provided by the intercontinental telegraph from 1872.⁴

Reed, like many prosperous Christian businessmen, sought to balance his personal piety with his other interests. His careful balancing of faith and business was stated in a letter to a friend.

I am only a steward and my loving Saviour will not allow me to have any connection with debt.⁵

He was single-minded in pursuing his many commitments.

Claiming a 'strong and mighty will', he aspired to 'decided success in spiritual and temporal things'. His puritanism and perfectionism were reflected in his remark that 'it troubles me much when I see things half done or carelessly done'. ... By disposition, Reed was a dominator.⁶

An illustration of his dominating and egocentric character was his behaviour on the ship bringing the family back to Tasmania in 1873 after a twenty-six year residence in England.

How wonderful that I should be writing to you from this place; we had a fine passage... But in spiritual things it was one of the hardest jobs the Master ever gave me to do, to be shut up for three months with one hundred and fifty unconverted people—people delighting in cards, smoking, drinking (not to excess), private theatricals, novels, amusements of all sorts, etc.; they practiced chanting and singing for the Church service just the same as they practiced for the theatre. Of course I lifted up my voice until they could bear it no longer, then they signed a petition to the Captain desiring him to put a stop to my preaching; so you see I had my hands full.⁷

His zealous enthusiasm for his version of evangelical Christianity was not always exercised with restraint or tact. He often took antagonistic positions to those who did not conform to his values and

1 A short list of influential "Australian" Christians (many were British-born) will be found at <http://atributetoaustralianchristians.wordpress.com/the-list/>

2 An example of the rise of the "ecclesiastical layman" in the Church of England is: Young, Ronald B., *The Viscount Halifax (Charles Lindley Wood) and the Transformation of Lay Authority in the Church of England, (1865-1910)*, (New York, General Theological Seminary, March 2003).

3 British newspapers took about four months to reach Australia in the 1830s.

4 An excellent survey of Australia's participation in world evangelical religious movements of the 19th century is Wilson, Elisabeth, 'Wandering Stars', *The Impact of British Evangelists in Australia, 1870s–1900*, PhD thesis, University of Tasmania, 2011. Online eprints.utas.edu.au/12522/1/Front.pdf

5 Reed, Margaret, *Henry Reed: An Eventful Life Devoted to God and Man*, (London, Morgan and Scott, 1906), p. 169.

6 Ely, Richard, "Reed, Henry, (1806-1880) online at http://webjournals.ac.edu.au/journals/adeb/r_/reed-henry-1806-1880/

7 Reed, Margaret, op cit, p. 96.

opinions. One notorious example was his address to a Melbourne church audience in 1875. The chairman, the Rev. H. B. Macartney Jr, an Anglican parish minister in the suburb of Caulfield and a hugely respected evangelical leader in Melbourne, took exception to his condemnation of the elaborate dress styles of the ladies present. Although asked to forward a copy of his remarks, he could not do so because he never spoke from notes. He told a friend that he read widely and never quite knew what he was going to say once he started speaking.⁸

His Christian values did not stop him being tough in business matters or limit his speech. In 1846, shortly before he left Tasmania for his family's long residence in England, he took legal action against the equally prominent and charitable Henty family. The disagreement involved the sale of wool and Reed accused the media of the time as being "degraded and degrading" in reporting the matter.⁹

Henty & Co., and Henry Reed were the largest wool shippers and general shipping agents and importers in Northern Tasmania. The episode reflected the submerged conflicts as once ordinary working men struggled to achieve status and influence commensurate with their growing wealth. Reed, as well as the Henty's and many others became a member of various and diverse bodies, including the wonderfully entitled Northern Association for the Suppression of Felonies¹⁰ the Launceston Horticultural Society,¹¹ and a local Fund for the Relief of the Sick and Destitute.¹² Reed was a founder, with his former employer, John Gleadow¹³, of the Launceston Infant School for children between the age of two and eight years of age, with a program not unlike today's Child Care Centres.

(Infant Schools) ... are intended for those children who are too young to attend regular Schools—and although they are taught to read [the Bible being the approved textbook] it is by a gradual and easy method—more as an amusement, than a task. A great deal of useful information is imparted to them in an easy and playful manner, and the whole system combines Instruction with Amusement, in such a manner, that it never becomes irksome. The employments are varied, and some of them are properly adapted to afford the Children exercise: the happy result is fully proved, by the cheerfulness, health and general improvement of the Children.¹⁴

He wrote about his concern for the standard of living of working people in Tasmania.

For some time since my arrival I have seen an evil here. It is this—the settlers and tenants live in most wretched homes. ... I am trying to meet this state of things by building comfortable houses for my tenants. I am now finishing four.¹⁵

8 Ibid p. 176. His wife interpreted his outbursts as demonstrations of moral courage—p. 230. He was not, given to gossip— p. 232. His extempore style mentioned—p. 233.

9 *Cornwall Chronicle*, 9 May 1846.

10 *Cornwall Chronicle*, 18 January 1836..

11 *Launceston Examiner*, 19 October 1843. Australia shares with Britain and America a strong history of horticultural societies often dedicated to the local acclimatisation of non-indigenous plants. See the discussion online at <http://members.ozemail.com.au/~macinnis/writing/alienspecies.htm>

12 *Cornwall Chronicle*, 17 May 1846.

13 See obituary in *Launceston Examiner*, 26 August 1881.

14 *Cornwall Chronicle*, 19 March 1836.

15 Reed, Margaret, op cit, p. 173.

His life-long concern for the working poor explains his involvement with the Infant School and its assistance to working mothers. In addition to legal conflicts, he had passing difficulties with some of his neighbours in Norfolk Plains region south of Launceston.

NOTICE TO TRESPASSERS.

All persons, particularly the servants and tenants of Henry Reed, Esq. are cautioned to refrain from future Trespass on the lands of the undersigned, adjoining Hardwicke's grant; and also on the glebe at Norfolk Plains; there not being any authorized road through the same, and the road applied for by Mr. Reed on 6th July last, and approved and confirmed by the Surveyor-General, being now open.

Neglect of this Caution will subject the parties offending to prosecution. Wm Archer
Brickenden, Sept. 28, 1836.¹⁶

Despite his strong business skills and his occasional intemperate language Reed showed consistent generosity. Twenty years after his death, a district newspaper in Tasmania referred to his efforts.

The late Mr. Henry Reed, of Mount Pleasant, near Launceston, whose philanthropic work in northern Tasmania has made the name a household word throughout the colony.¹⁷

A reprise of Tasmanian history published in a Melbourne newspaper provides a remarkable comment on how the poorer sections of Tasmania saw Henry Reed.

Tradition has it there were two men who were practically immune from the attacks of the bushranging¹⁸ fraternity, and these were Henry Reed and Thomas Henty. This was so, we learn, because of their invariably humane and compassionate attitude towards these outcasts of society.¹⁹

Some of his major philanthropic ventures are discussed below but most remain unknown.²⁰ His generosity extended to people with whom he had no direct personal or business connections.

In the year 1844 ... Mr. Reed returned to the colony (Tasmania). At that time it was in a state of bankruptcy. Ten or twelve mercantile houses, including a very important banking company, collapsed; the result was that almost all the estates in the northern side of the island were more or less involved. Mr. Reed stepped into the breach, protecting all the estates by giving Mr. Fletcher, who was then manager of the Union Bank, drafts on his London agents to a large amount, taking up all the dishonoured bills, and thus freeing the estates. ... I know of no instance where an industrious man applied to Mr. Reed for assistance without receiving it. The cases he assisted were innumerable.²¹

His generosity was life-long. His tenants presented an address to Mrs. Margaret Reed in 1884. After describing a desperate economic situation, they stated:

He took over to himself our indebtedness to his estate, granted us new tenures of our holdings, conferred upon us the privilege of fixing our own rents ... For those who were not comfortably housed, he caused to be built large and substantial residences without any cost to the tenants who were to enjoy them.²²

16 *Launceston Advertiser*, 29 September 1836. The situation is clarified in a report on 13 October 1836.

17 *Northwestern Advocate and Emu Bay Times*, Tasmania, 27 January 1900.

18 Bushrangers are the Australian equivalent of the fabled American outlaws or British highwaymen.

19 *The Age*, Melbourne, 7 October 1933.

20 Reed was the largest individual contributor to the building of the Margaret Street Methodist Church in Launceston in 1835. *Mercury*, Hobart, 22 July 1939.

21 *Ibid*, p 229-230.

22 *Ibid*, pp 235-236.

Reed acquired extraordinary wealth. The grant of probate of his estate in England read:

WILLS AND BEQUESTS. - From our English files we learn that the will of the late Mr. Henry Reed, of Mount Pleasant, - Tasmania, has been proved in London. The personal estate in England was sworn as under £120,000 (In today's values c£12 million —c \$A 21 million). The testator leaves his widow £3000 (today c£300,000) per annum for life, in addition to other bequests to her; there are specific devises of real estate in England and Tasmania to several of his sons, liberal provision is made for his daughters, and there are legacies to his grandsons and executors. The remainder of his real and personal estate is bequeathed to his youngest son Henry.²³

Some idea of Reed's business activities can be measured by his wool exports for 1843-1844. He shipped 3194 bales of wool (bale weight c170 kilograms) at an estimated value of £270 or in today's values \$A53,000.²⁴ The agent's commission and shipping charges probably earned Reed about half the total value of the wool. His wool shipments were part of his overall commercial enterprises that included farming from extensive properties in northern Tasmania²⁵, whaling/sealing, the sale of farm animals including sheep and horses, and general shipping, importing high value furniture and furnishings, etc.²⁶ He was a well-established shipping agent by 1837.²⁷

The Henry arrived with 10 tons of oil. The Henry's trip is the first to the fisheries and its success will be an inducement to further enterprise on account of our merchants as whaling is an important part of colonial enterprise.²⁸

His fleet of ships began with whalers—Henry; Socrates— and expanded to include international trading vessels such as the barque Henry Reed that traded between Australia and Britain and across the Atlantic to North America.

SS Henry Reed c1860.



23 L

24 An equivalent shipment today would be worth c\$50 million.

25 An English report states that Reed had a "six and half thousand acre estate," in Tasmania. Online <http://www.tunbridgewellsmuseum.org/default.aspx?page=1625>

26 *Launceston Examiner*, 2 November 1844.

27 *Cornwall Chronicle*, Launceston, 27 January 1838; *Launceston Examiner*, 23 November 1831; 1 March 1838. etc.

28 *Launceston Examiner*, 29 August 1831.

One of Reed's daughters by his second marriage was Mary Reed, a future missionary in China and Tasmanian Secretary of the China Inland Mission (CIM), the largest Protestant mission in China. Her legacy from her father's estate was £16,000 (today c£1,600,000 or c\$A3,300,000).²⁹ Her father's legacy gave Mary an independence that influenced her future, not least in her marriage, in 1894, to Frederick Wilmot Fysh, an unsuccessful Launceston merchant.³⁰ She worked with the CIM, in China and in Australia, without receiving a salary.³¹

Despite his Wesleyan background Reed can best be described as "pan-Protestant" because he was never locked into a rigid denominational framework. His religious values can be seen in the statements issued when founding the non-denominational Launceston Mission Church.³² He maintained wide interdenominational connections including William Booth, founder of the Salvation Army, the Rev. William Pennefather (Anglican) founder of the Mildmay Circle³³ and many others including the Rev. James Hudson Taylor, founder of the China Inland Mission.³⁴ Hudson Taylor wrote to Reed:

It must be about thirty years ago that I had the privilege of hearing you speak at a missionary meeting in a park near Leeds. I was then a boy.³⁵

Reed's entry in the *Australian Dictionary of Biography* written by his grandson, Sir Hudson Fysh (a founder of Qantas Airways), provides an excellent summary of his life and achievements.

Henry Reed (1806-1880), landowner, shipowner, merchant and philanthropist, was born on 28 December 1806³⁶ at Doncaster, England, the youngest of four children of Samuel Reed (1773-1813), postmaster at Doncaster, and his wife Mary, née Rockliff.³⁷ At 13 he was apprenticed to a merchant in Hull. At 20 he sailed from Gravesend by steerage in the *Tiger* and arrived at Hobart Town in April 1827 after a long hard journey that deepened his religious feeling. His goal was Launceston; with no conveyance available he walked the 120 miles (193 km) with a shipmate, met John Gleadow and obtained a position in his store.³⁸

29 The value of the British pound c1880 should be multiplied 100 times to give a c2000 value. House of Commons, *Research Paper 99/20, 23 February 1990*. "Inflation: the Value of the Pound 1750-1998."

30 One child of the marriage was Sir Hudson Fysh, one of the founders of Qantas Airways, Australia's national domestic and overseas airline.

31 Welch, Ian, 2014, *Australian Women Missionary Pioneers*, online ANU Dspace. Revised version in preparation.

32 Reed, Margaret, op cit, Chapter VIII, "Formation of the Christian Mission Church," pp 133-153. As noted at p. 104, the Mission Church opened within the Wesleyan Methodist connection but this ended after a year and in September 1877 it became an independent church. *Launceston Examiner*, 31 October 1898 (see letter from Reed to Stephenson below). The church was nominally undenominational for many years but appointed a series of mostly Baptist ministers. In c1930s it became affiliated with the Baptist Union of Tasmania. *Launceston Examiner*, 8 September 1947.

33 On Pennefather see Bebbington, D W, *Evangelicalism in Modern Britain, A History from the 1730s to the 1980s*, (London, Unwin Hyman, 1989), pp 159-161. On Reed's association with Pennefather see Reed, Margaret, op cit, pp 74-75.

34 See Reed, Margaret, op cit.

35 Ibid, p. 179.

36 Other sources give 20 October 1806 as his birthdate.

37 *Launceston Examiner*, 29 June 1935. Henry Reed is said to have no memory of his father other than the tolling of the church bell at his death.

38 Mrs. Margaret Reed wrote that from this point on in his life that: "It was said of him in those days that everything he touched turned to gold." Reed, Margaret, op cit, p. 40, cited in *Launceston Examiner*, 29 June 1935.

**Macquarie House, Launceston.
Built for Henry Reed, 1830.³⁹**



Reed financed and equipped Batman from these premises.

Friendship with John Batman⁴⁰, to whose marriage at Launceston he was a witness, made Reed quick to see the value of land and convict labour. He declared his assets at £605 and in January 1828 was given by Lieutenant-Governor (Sir) George Arthur a free land grant of 640 acres (259 ha) at the Nile rivulet. He soon acquired other properties near Launceston. He left Gleadow's store and with a partner traded as Reed & Duncan, general merchants. In 1830 [13 February 1830] the partnership was dissolved by mutual consent; Reed carried on the business under his own name and began his shipping ventures by chartering the *Britannia* with James Henty for a trading voyage to Swan River. Soon he had his own ships. The *Henry* was one of his first, followed by the *Socrates*. They were engaged in whaling, sealing and general trading out of Launceston to Hobart, Sydney, New Zealand and London.⁴¹ He had men at Westernport for wattle bark, and at Kangaroo Island and Spencer Gulf for whales, and visited them often navigating and commanding his own ships. With William Dutton he established a whaling station at Portland Bay which he later sold to the Hentys. His enterprise on Australia's southern coast did much towards its later settlement.

39 On April 6 Reed took delivery of 100 flooring stones from Sydney, possibly for this building. *Colonial Times*, Hobart, 16 April 1830.

40 Brown, P., "Batman, John, (1801-1929)" *Australian Dictionary of Biography*, National Centre of Biography, Australian National University, http://adb.anu.edu.au/biography/batman-john-1752/text_1947, published in hardcopy 1966.

41 See reference to Reed's involvement in whaling in Tasmania online at: http://www.utas.edu.au/library/companion_to_tasmanian_history/W/Whaling.htm
From original text in Chamberlain, Susan. 1988, *The Hobart Whaling Industry 1830-1900*. Unpublished PhD thesis (History), La Trobe University.

The Australian Dictionary of Biography continues:

After his second marriage, his philanthropic interests increased. He became associated with General Booth and helped him with money and advice in the difficult formative years of the Salvation Army.⁴² Generous gifts were also made to other evangelical work such as the China Inland Mission and the East London Christian Mission. He helped to establish places of worship in the East End and schools on Bow Common. In 1869 he gave the first £1000 to Rev. William Pennefather for a church conference hall.⁴³ He compiled *The Pioneer Hymn Book* (London, 1870) and published two tracts, 'Be filled with the spirit' and 'Incidents in an eventful life', *Dunorlan Tracts*, 1-2 (London, 1873).

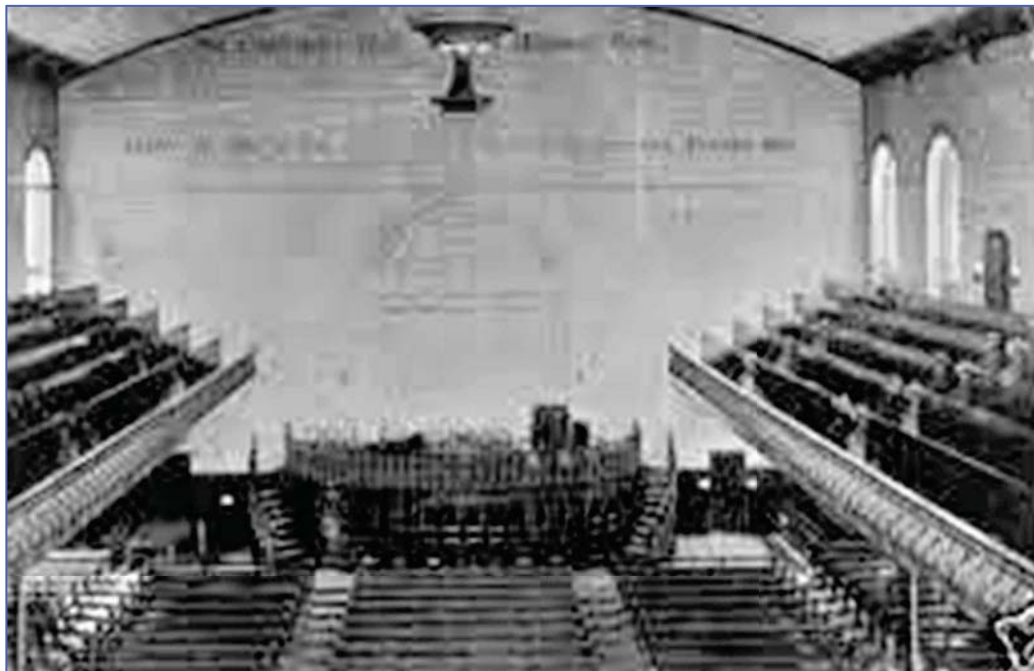
Mrs. Reed gave this account of Reed's support for Mildmay.

We must mention the work of the saintly Rev. William Pennefather, at Mildmay, with whom Mr. Reed had much hallowed intercourse, and to whom he was enabled to afford practical help when in sore need of a large hall in which to hold his conference meetings. ...

Mr. and Mrs. Pennefather had been down at Tunbridge Wells, and, as usual when there, they called at "Dunorlan." ... Mr. Pennefather told us how very much a large hall was needed for conference and other meetings. ...

Some time after, Mr. Pennefather ... says. "I shall never forget February 5th, 1869; it was the date of your first cheque for £1,000."⁴⁴

Interior of the Mildmay Conference Hall, London.



42 Henry Reed, secretly, gave William Booth the income from a trust of £5000 to provide an income to assist in the creation of the Salvation Army c1870. See *Launceston Examiner*, 31 August 1912. *Daily Herald*, Adelaide, 21 September 1912.

online:http://www.utas.edu.au/library/companion_to_tasmanian_history/S/Salvation%20army.htm.

Reed originally offered Booth £10,000 provided Booth followed Reed's ideas. Booth initially declined. Ely, op cit. When Booth died, he left the original capital and some accumulated funds totaling £5295 in trust for his children to allow them to live independently of Salvation Army funds. Booth's personal estate was £487. *Port Macquarie News and Hastings River Advocate*, (New South Wales), 7 September 1912.

43 Part of the subsequent Mildmay complex still exists.

44 Reed, Margaret, op cit, [[74-75.

In April 1873, while preaching in a Harrogate mission, Reed felt a call to return to Tasmania. With his family and attendants he sailed in the *Sobraon* and, after arrival at Launceston in December, settled at Mount Pleasant, which he bought next year from the bankrupt estate of his friend [John Crookes](#).⁴⁵ Although he renovated Mount Pleasant making it the finest house in northern Tasmania, developed Wesley Dale⁴⁶ and consolidated his other properties, his main concern was still evangelism.

Mount Pleasant, Launceston, Tasmania.



The Australian Dictionary of Biography continues:

In 1875 he helped Rev. [George Brown](#) to establish the New Guinea Mission and bought for it the steam launch *Henry Reed*. In New Britain Brown named Henry Reed Bay in his honour. In Launceston he bought Parr's Hotel in Wellington Street in order to replace it with a mission church. The adjoining skittle alley was renovated and opened for worship in July 1876, but the Memorial Church on the site was completed in 1885 after his death, as were the near-by Dunorlan Cottages built in his memory to provide free housing with a sustenance allowance for elderly indigent women.⁴⁷

Reed spent much time with his family at Mountain Villa on Wesley Dale and was credited with discovering the Mole Creek caves. His health failed rapidly towards the end. He died at Mount Pleasant on 10 October 1880. His life purpose was outlined in a letter to a friend: 'I have been so much accustomed to put my whole heart into anything I have engaged in, and to do it in the best possible way, and never to be satisfied with anything but decided success whether in spiritual or temporal things, that it troubles me much when I see things half done or carelessly done, but I must ask the Lord to help me in old age to look over and pass by

45 *Mercury*, Hobart, 22 December 1873 "Mr. Henry Reed who made a fortune here first as Henry Reed, then as Reed and Jennings, and more latterly connected with the late Mr. John Croke, (Crookes and Hudson), whose largest creditors were Messrs. Reed and Powell, has been very cordially welcomed on his return after a long absence to a place where he had left so many friends. He is to occupy Mount Pleasant, where the Governor resided when lately at Launceston." The partnership between Reed and Jennings was dissolved on 31 March 1837 and the general merchant business was taken over by Reed's relative, Frederick Grubb. *Launceston Examiner*, 14 April 1847.

46 Images of the property are online <http://stott.customer.netspace.net.au/wesley.htm>

47 Dunorlan Cottages, 98-102 Balfour St, Launceston. Dunorlan Terrace, 144-175 Wellington St. Launceston. Launceston Heritage.

many things'.⁴⁸

In 1877 Reed wrote a brief letter outlining his early history in Victoria providing a glimpse of his parallel business and religious interests.:

Launceston, 16th October, 1877.

Mr. Thomas Unphelby, care Chas. Umphelby and Son, 60 Collins-street, Melbourne.

Dear Sir, You are right about my whaling at Kangaroo Island and at Spencer Bay, also at Portland Bay, before the Henty's arrived, to whom I afterwards sold the station, and I have no doubt you are right about my sending men to Western Port for bark, and I think the vessel's name was the Burrell. Your friends could confirm the fact about Portland Bay from the Hentys in Melbourne.

I also preached the first sermon in Melbourne in the year 1835, then only two huts, Batman's and Fawkner's, and, I think, a ship hand, my congregation being Batman, Batman's brother, Buckley⁴⁹, and three or four blacks. I remember you as a little boy. — Yours truly, HENRY REED.
Often hear of the Henty family, whom I know well.⁵⁰

The Australian Dictionary of Biography continues:

In 1831 Reed sailed for England in the *Bombay*, and in London he married his cousin Maria Susanna Grubb.⁵¹ He also established an important business connexion with Henry Buckle & Co. Back in Van Diemen's Land in 1832⁵² he was publicly thanked for helping to establish a lucrative whale oil trade at Launceston and for interesting British merchants in it. But he had little time for such pleasantries; when the *Socrates* arrived from London, he sent her to Port Phillip and thence to Mauritius for sugar, and he arranged settlement for Andrew Gatenby's wool which had been sold in France after consignment by Reed to Buckle's. In April 1833 he bought the whaler *Norval* and sailed in her for London with his family.⁵³ Later in the year he sold the *Socrates*. The *Henry* paid several visits to the whaling grounds, and on a trip to Kangaroo Island the master, John Jones, sailed up the eastern coast of Gulf St Vincent and like Collet Barker found several rivers, some fine grass land and two good harbours; his report had some importance in the later settlement of South Australia.⁵⁴

In 1835 Reed returned to Launceston, took wheat in the *Norval* to Sydney and visited the first settlers at Port Phillip. His ships were soon busy carrying stores, livestock and migrants from Launceston. The *Henry*, on an early trip in May 1836 to Geelong, had her name given to Point Henry. Reed's enterprise helped the new settlement in many other ways, not least his loan of £3000 to John Batman. At the same time he did not neglect his activities in Van Diemen's Land, where he bought the attractive property of Native Hut Corner near Mole Creek, renamed it Wesley Dale and soon had thirty assigned convicts at work. In December 1835 he became an original director of the Bank of Australasia⁵⁵ at Launceston and was appointed superintendent of the new Sunday school opened by the Paterson Street Methodist church.

With all his business ventures Reed found time for practical religion. By faith a Wesleyan and a fervent evangelist, he had ready sympathy for all unfortunates.⁵⁶ At Port Phillip he

48 Fysh, Hudson, Reed, Henry (1806–1880), *Australian Dictionary of Biography*, op cit, <http://adb.anu.edu.au/biography/reed-henry-2582/text3537>, published in hardcopy 1967. Coe, John J, *Not a Penny of Debt: The Life and Times of Henry Reed*” *Mercantilist, Evangelist, Philanthropist*, (Ingham Queensland, J. Core 2006).

49 William Buckley was an escaped convict who lived with the local Aboriginal people. Online <http://adb.anu.edu.au/biography/buckley-william-1844>

50 *Launceston Examiner*, 29 June 1925.

51 Married at St. James, Westminster, London, 22 October 1831. The Grubbs were a prominent evangelical family. Henry and Maria Grubb-Reed landed in Tasmania in 1832 and were accompanied by her brother, William Grubb, later a Launceston solicitor and member of the Tasmanian Parliament.

52 *Sydney Gazette and New South Wales Advertiser*, 7 April 1832.

53 A sale of his household items appears in *Launceston Advertiser*, 28 February 1833.

54 Firth, Kylli, "Bound for South Australia: 19th century Van Diemen's Land Whaling Ships and Entrepreneurs," *Flinders University Maritime Archaeology Monographs Series* No 9, 2006.

55 *Launceston Advertiser*, 28 January 1836.

56 *Launceston Examiner*, 4 September 1835. "The record of the Paterson-street Wesleyan Leaders' Meeting dated June 24, 1835, contains the entry 'Henry Reed admitted as a member on trial.'"

spent some time up country with Aboriginals in hope of saving them from a fate like that of the Tasmanian tribes. He was reputed to have preached the first sermon on the site of Melbourne, his congregation being Henry and John Batman, William Buckley and three Sydney Aboriginals.⁵⁷ To encourage the opening of a mission at the new settlement he offered £20 and annual subscriptions. At Launceston in November 1837 he had himself locked one night in the cells with condemned criminals who were to be executed next morning.⁵⁸

In politics Reed's experience was short and unpleasant. In 1845 when the Patriotic Six walked out of the Legislative Council in protest against increased taxation, Lieutenant-Governor Sir John Eardley-Wilmot had some difficulty in finding new nominees. Reed was persuaded to represent the northern mercantile interests⁵⁹, but after a few months of struggle against public opinion, he resigned his seat.⁶⁰ The long depression that caused this rumpus was beginning to lift and prices for produce were rising. A business sensation was created in Launceston when Reed, as the agent of Buckle's, foreclosed on James Henty for the satisfaction of a large debt. Reed later helped Henty to re-establish himself and good personal terms between the two men were restored.

In December 1847 Reed sailed with his family in the *Lochnagar* for London. For the next twenty-six years he lived in England while his affairs in Launceston flourished and values appreciated. With Alfred Hawley he persuaded the London shipping firm of T. B. Walker to support trade with the River Tamar; in February 1852 the *Arnon* arrived in Launceston, the first of seven ships, one of which was named *Henry Reed* and another *Alfred Hawley*. Reed's major interest, however, was evangelical. He undertook many preaching engagements throughout the north of England and, dismayed by the widespread poverty he encountered, devoted himself to providing homes and assisting the poor with food and other necessities. In his native Doncaster he bought ten cottages for free occupation by aged Christians and arranged to pay all the rates and repair bills. For his own large family he built Dunorlan Villa at Harrogate in Yorkshire. Later he moved to Tunbridge

Wells where, in spite of criticism by church associates, he built Dunorlan, an imposing residence in beautiful grounds; over the entrance his family crest showed a sheaf of wheat over the motto, 'nothing without the cross'.⁶¹

Mrs. Margaret Reed wrote, with apparent regret, that the great size of Dunorlan Park, and the luxurious lifestyle it demonstrated, was criticised by some of their Christian friends. The grounds of Dunorlan Park were opened in 1870 to some 1,400 East Enders associated with William Booth's mission hall in Whitechapel. About 5,000 people gathered at the railway station to abuse the East Enders as they boarded two special trains to go home.⁶² As a result of the disapproval of some people Henry Reed decided to sell the house but found it difficult to find a buyer and the family returned to Tasmania before it was finally sold. The house was originally intended as a country

57 *Queensland Times (Ipswich)*, 30 September 1935. METHODIST CENTENARY. In commemoration of the first Methodist service held in Victoria, Methodists gathered for an open-air service in Western Market on Saturday. The site of the service is also the approximate site of a hut that belonged to Henry Batman, brother of the founder of Melbourne, who was member of the first congregation, which included among its number William Buckley, the famous escaped convict. The first service was conducted in 1835, when Melbourne consisted of two huts, by Henry Reed, a lay preacher from Tasmania, and it is in celebration of his early services that the present centenary of Victorian Methodism is being held.

58 The matter is fully discussed in *Cornwall Chronicle*, 11 November 1837.

59 *Observer*, Hobart, 2 December 1845

60 *Colonial Times*, Hobart, 20 April 1846. *Courier*, Hobart, 22 April 1846.

61 Reed purchased the Dunorlan Park land in Tunbridge Wells in the 1850s. The grounds were landscaped into a park designed by Robert Marnock. In 1870 Reed moved to Dunorlan Villa in Harrogate, Yorkshire. Dunorlan Park was sold in 1874. The dilapidated house was demolished in 1958. Thirty acres of Dunorlan Park survive as a public park. At its peak, under Reed's ownership, it employed 11 servants.
http://en.wikipedia.org/wiki/Dunorlan_Park#Dunorlan_is_Built

62 *Ibid*, pp 71-72.

house to provide a healthy environment for his family.⁶³ The sale brochure described it as:

A most elegant and substantial mansion, erected ... entirely of Normandy stone, in the Italian style of architecture, finished throughout in the most perfect manner, and in every way adapted for the comfort and enjoyment of a nobleman or gentleman of fortune.⁶⁴

His later emphasis on religious “holiness” arising from his Wesleyan background and his connections in England with men who shaped the English Keswick tradition⁶⁵ was not apparent when he applied for a licence to sell “wines and spirituous liquors” in 1847.

INTERNAL REVENUE OFFICE.

26th February, 1847. 'The under-mentioned Merchants and Traders have applied for and taken out a Licence authorising them, as Wholesale Dealers, to sell Wines and Spirituous Liquors for the period ending 31st December, 1847, pursuant to an Act of this Island. In such case made, intituled "An Act for the Licensing of" Wholesale Dealers in Wines and Spirituous Liquors." Henry Reed & Company, Launceston.⁶⁶

Earlier still, in 1835, he had no objections to a racing⁶⁷ and draft horse stud at Norfolk Plains, in the same general area south of Launceston where he owned rural properties in the Norfolk Plains district until his death in 1880.⁶⁸

Somewhere in the late 1830s or 1840s he underwent a change of attitudes. Twenty-three years later, on 16 April 1870 while living at Dunorlan Park, he had a very different view of drink and tobacco. He had absorbed many, if not quite all, the prejudices of the holiness movement. In an address to Christian workers associated with the Mildmay mission, he declared:

Do as you would be done by. Never again use a public conveyance on the Lord's day, unless fully persuaded in your own mind. ... Give your soul the benefit of the doubt, for doubtful things make doubtful Christians... Is it for you to say that you may do a thing until God proves to you that you are wrong, when God has said you are not to do it unless you are fully persuaded that you are right?

Then there is *the pipe*, for we must bring this rule to bear on everything. Do I say it is wrong to smoke? I do not say it is. BUT ARE YOU CONVINCED IT IS RIGHT? I do not judge you. Judge yourselves. ...

And so with *the drink*, for we must go through. I am not a teetotaler, but I take nothing but water. At one time I was very fond of a glass of beer, though I never was a drinking man. Well, one day, nearly forty years ago, whilst drinking this ale, I thought, how is it made. From malt. How is the malt made? By being steeped, and then turned over and over every day for ten days. What! Are thousands required to labour on the Lord's day that I may have this beer? Yes. Then, by the grace of God, I will have no more of it. ...

I think my teetotal friends go too far. I think they do so when they make it a condition of Church membership, or a criterion of Christianity, or try to prove from Scripture that it is sinful to take a glass of wine...⁶⁹

63 Reed, Margaret, op cit, pp 66-68.

64 It might be noted that a female employee, perhaps jealous of Reed's wealth, called Dunorlan an “architectural monstrosity (which) represented everything one might expect from a man with too much money and too little taste.” Online <http://www.tunbridgewellsmuseum.org/default.aspx?page=1625>

65 Harford, Charles F., *The Keswick Convention: Its Message, Its Method and Its Men*, (London, Marshall Brothers, 1907).

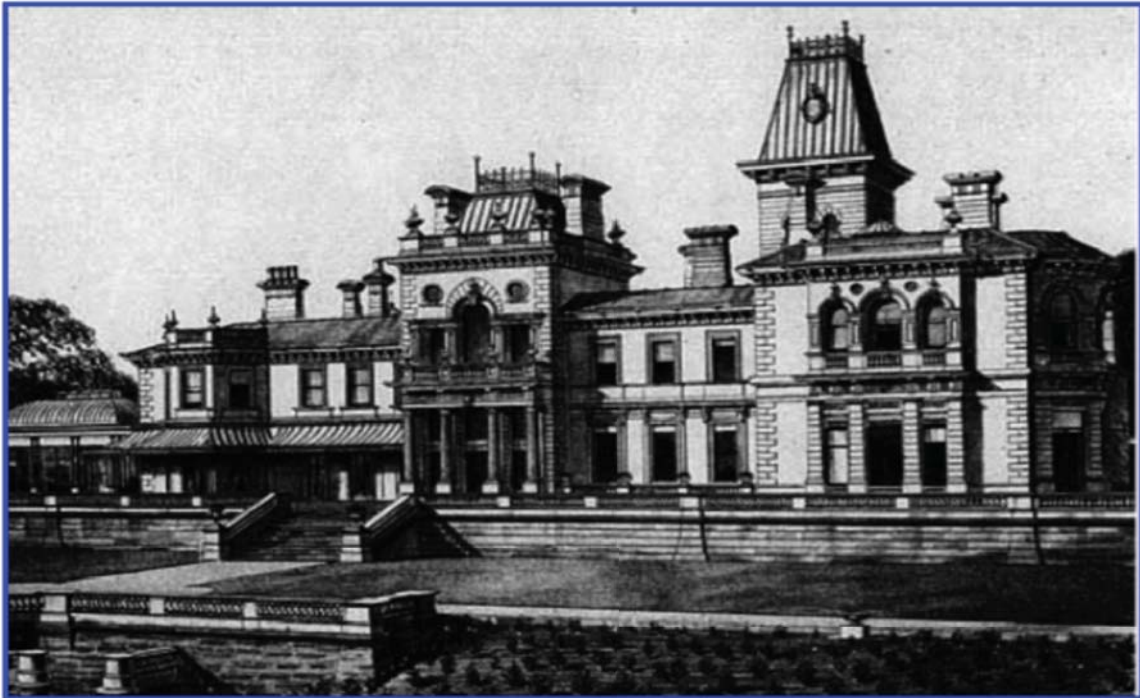
66 *Courier*, Hobart, 3 March 1847.

67 Reed sold his racehorse sire in December 1836. *Cornwall Chronicle*, 10 December 1836.

68 *Launceston Advertiser*, 27 August 1835.

69 Reed, Margaret, op cit, pp 86-87. The full text of his address was published as Dunorlan Tract No 1: Reed, Henry, “*Be Filled with the Spirit*”: *An Address to the Christian Workers of London*, (London, Morgan and Scott, 1877). Dunorlan Tract No 2 is: Reed Henry, *Incidents in an Eventful Life*, (London, Morgan and Scott, 1873).

Dunorlan Park, Royal Tunbridge Wells.



Dunorlan Villa, Harrogate.



Dunorlan Tract No 3, *Christ is all: The Only Saviour for Perplexed Souls*. (London, Morgan and Scott, 1873). Dunorlan Tract No 4. *Closing Experiences of an Eventful Life*, (London Morgan and Scott 1881). Henry Reed advocated Sabbatarianism, in no small part because of his sympathy with the pressures of life on working men, with whom he retained a life-long sympathy. Sabbatarianism, anti-smoking, anti- drinking, and for women, sobriety in dress and deportment, were advocated as part of a pious lifestyle enabling believers to more fully achieve the will of God for humankind.

HENRY REED'S FAMILY.

Henry Reed's eleven children by his first wife, **Maria Suzanna Grubb Reed** (married St James Church, London 1831). Only 5 of these children survived to adult years.

Henry John Reed, born in the Parish of Saint John, Launceston, Van Diemen's Land at 5.20 pm Sunday 16th December 1832.

Edward Brook Reed, 1833-1834.

Maria Landale Reed, born in the parish of St. Mary le Bone, London at 9.30 am Monday April 21st 1834. Baptised by the Rev. Mr. Manton. Maria Landale Reed departed this life Monday 3 am 30th March 1835. Buried at Low Heads, Tamar River, Launceston.

Charlotte Reed, born 8am Thursday 20th September 1836 in the Parish of St. John, Launceston.

Mary Hannah Reed, born in the Parish of St. John, Launceston, V D Land at 3pm, Tuesday 14th October 1838, baptised by the Rev. Mr Simpson. Mary Hannah Reed departed this life Monday the 11th May 1840 at 3.30pm at Cape Town, Southern Africa. Buried at Low Heads, Tamar River, Launceston.

Hannah Zenobia Reed, born on board the East India Ship Zenobia on the 11th day of July 1840 at 4 am in Latitude 31.12 North, Longitude 42.35 West – christened in the South Parade Chapel, Halifax, Yorkshire by the Rev F. A. West. Died 1864, Pau, France.

Georgina Gleadow Reed, born in the Parish of Ackworth (Yorkshire), Thursday 12th May 1851. Baptised at Ackworth Chapel by Rev. N. Barr.

William Buckle Reed, born in the Parish of St. Johns, Launceston, V.D.L. Tuesday 28 May 1845 at 10m before 8am, baptised at Launceston by Rev. W. Butters. Died 1851.

Elizabeth Reed, born in the parish of St Johns, Launceston, Fri 21st Jany. 1847, died at George Town March 8th 1847, buried at Low Heads, Tamar River, Launceston by Rev. J. Fereday.

Frederick Hawley Reed, b. London, 1855.

Arthur Crooks Reed, b. Tunbridge Wells, 1858.

His children by his second wife, **Margaret Sayres Elizabeth Frith⁷⁰ Reed**, (married 1863) were:

Walter Reed, b. 1864, died in Paris under tragic circumstances about 1881.

Annie Reed, b. 1865, Tunbridge Wells. Married Rev. Dr. Harry Guinness, an evangelist and missionary. Lived at Sydenham near London and had a large family.

Margaret Reed, born 1866, Tunbridge Wells.

Mary Reed, b. 1868, Tunbridge Wells. Married Wilmot Fysh, Launceston. 3 sons and 2 daughters.

Eric Reed.

Henry Reed Jr, b. 1870, Tunbridge Wells, married Lillah ?. Had 2 sons and four daughters. Married (2nd) Daisy von Bibra.

70 Margaret Sayres Elizabeth Frith-Reed of Inniskillen, Ireland, apparently descended from John Frith who was burned at the stake at Smithfield for distributing the William Tyndale translation of the Bible. Guinness, Cathy, "What does it mean to be Irish Australian?" p. 23 in *The Australian Irish Network*, Sept-Oct 2006. See entry at: http://en.wikipedia.org/wiki/John_Frith

Mrs. Margaret Reed, 1870.



**Mrs. Margaret Reed and daughter Annie
(Mrs. Harry Guinness).**



The Australian Dictionary of Biography continues:

After his second marriage, his philanthropic interests increased. He became associated with General Booth and helped him with money and advice in the difficult formative years of the Salvation Army.⁷¹ Generous gifts were also made to other evangelical work such as the China Inland Mission and the East London Christian Mission. He helped to establish places of worship in the East End and schools on Bow Common. In 1869 he gave the first £1000 to Rev. William Pennefather for a church conference hall.⁷² He compiled *The Pioneer Hymn Book* (London, 1870) and published two tracts, 'Be filled with the spirit' and 'Incidents in an eventful life', *Dunorlan Tracts*, 1-2 (London, 1873).

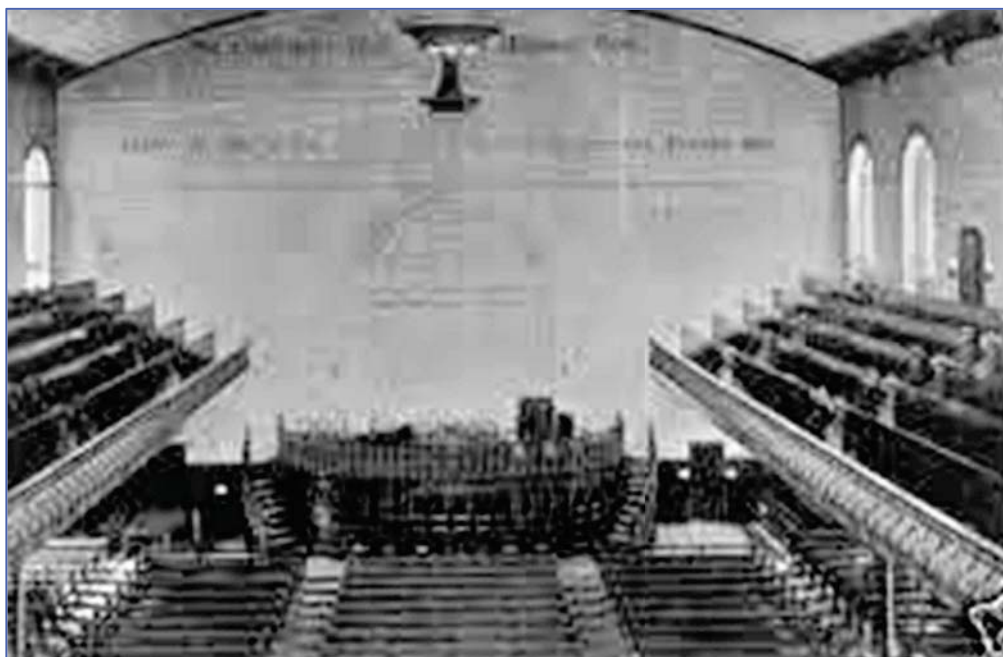
Mrs. Reed gave this account of Reed's support for Mildmay.

We must mention the work of the saintly Rev. William Pennefather, at Mildmay, with whom Mr. Reed had much hallowed intercourse, and to whom he was enabled to afford practical help when in sore need of a large hall in which to hold his conference meetings. ...

Mr. and Mrs. Pennefather had been down at Tunbridge Wells, and, as usual when there, they called at "Dunorlan." ...Mr. Pennefather told us how very much a large hall was needed for conference and other meetings. ...

Some time after, Mr. Pennefather ... says. "I shall never forget February 5th, 1869; it was the date of your first cheque for £1,000."⁷³

Interior of the Mildmay Conference Hall, London.



71 Henry Reed, secretly, gave William Booth the income from a trust of £5000 to provide an income to assist in the creation of the Salvation Army c1870. See *Launceston Examiner*, 31 August 1912. *Daily Herald*, Adelaide, 21 September 1912.

online:http://www.utas.edu.au/library/companion_to_tasmanian_history/S/Salvation%20army.htm.

Reed originally offered Booth £10,000 provided Booth followed Reed's ideas. Booth initially declined. Ely, op cit. When Booth died, he left the original capital and some accumulated funds totaling £5295 in trust for his children to allow them to live independently of Salvation Army funds. Booth's personal estate was £487. *Port Macquarie News and Hastings River Advocate*, (New South Wales), 7 September 1912.

72 Part of the subsequent Mildmay complex still exists.

73 Reed, Margaret, op cit, [[74-75.

In April 1873, while preaching in a Harrogate mission, Reed felt a call to return to Tasmania. With his family and attendants he sailed in the *Sobraon* and, after arrival at Launceston in December, settled at Mount Pleasant, which he bought next year from the bankrupt estate of his friend John Crookes.⁷⁴ Although he renovated Mount Pleasant making it the finest house in northern Tasmania, developed Wesley Dale⁷⁵ and consolidated his other properties, his main concern was still evangelism.

Mount Pleasant, Launceston, Tasmania.



The Australian Dictionary of Biography continues:

In 1875 he helped Rev. George Brown to establish the New Guinea Mission and bought for it the steam launch *Henry Reed*. In New Britain Brown named Henry Reed Bay in his honour. In Launceston he bought Parr's Hotel in Wellington Street in order to replace it with a mission church. The adjoining skittle alley was renovated and opened for worship in July 1876, but the Memorial Church on the site was completed in 1885 after his death, as were the near-by Dunorlan Cottages built in his memory to provide free housing with a sustenance allowance for elderly indigent women.⁷⁶

Reed spent much time with his family at Mountain Villa on Wesley Dale and was credited with discovering the Mole Creek caves. His health failed rapidly towards the end. He died at Mount Pleasant on 10 October 1880. His life purpose was outlined in a letter to a friend: 'I have been so much accustomed to put my whole heart into anything I have engaged in, and to do it in the best possible way, and never to be satisfied with anything but decided success whether in spiritual or temporal things, that it troubles me much when I see things half done or carelessly done, but I must ask the Lord to help me in old age to look over and pass by many things'.⁷⁷

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- 74 Mercury, Hobart, 22 December 1873 "Mr. Henry Reed who made a fortune here first as Henry Reed, then as Reed and Jennings, and more latterly connected with the late Mr. John Croke, (Crookes and Hudson), whose largest creditors were Messrs. Reed and Powell, has been very cordially welcomed on his return after a long absence to a place where he had left so many friends. He is to occupy Mount Pleasant, where the Governor resided when lately at Launceston.
- 75 Images of the property are online <http://stott.customer.netpace.net.au/wesley.htm>
- 76 Dunorlan Cottages, 98-102 Balfour St, Launceston. Dunorlan Terrace, 144-175 Wellington St. Launceston. Launceston Heritage.
- 77 Fysh, Hudson, Reed, Henry (1806–1880), *Australian Dictionary of Biography*, op cit,

Upon the family's return to Tasmania after 26 years residence in England (1846-1873) the Methodist community in Launceston organized a grand welcome home party.

WELCOME TO MR. HENRY REED.

A tea and public meeting took place on Tuesday evening at the old Wesleyan Chapel, Patterson-street, to welcome the return to the colony, after an absence of six and twenty years, of Mr Henry Reed, a member, class-leader, and lay preacher of the Wesleyan denomination, who with Mrs Reed and family, came to Melbourne by the *Sobraon*, and arrived at Launceston by the *Derwent* on Saturday last. Considerable interest was excited among the Wesleyans as well as members of other denominations, especially those who had the pleasure of knowing Mr Reed at the earlier period of his residence in this colony and in connection with the Sunday School and Methodist Society, in promoting which that gentleman took an active and a memorable part. To the young people the occasion was fraught with interest, partly from feelings of curiosity, but principally from the repute of a worthy family, about whom so much had been said and written. A very neat and appropriate work of art was conspicuously placed on the wall behind the platform, in the nature of the word WELCOME, formed of leaves and flowers. A number of flags of all shapes and colors were hung about the room, and the tables, which were laid out with much good taste, were ornamented with a profusion of flowers of the season in handsome vases, giving a pretty effect to the whole scene. A number of ladies undertook the duty of presiding at the tables. The company comprised 300 or 400 ladies and gentlemen, who could not but have felt satisfied with the quality and abundance of the sandwiches, cake, pastry, fruit, and other items of the bill of fare provided by Mr H. J. Dean; the caterer.

After tea, the more intellectual proceedings commenced and the platform was taken possession of by those who were to take part in the proceedings and other principal friends, including Mr Reed (guest of the evening), Revs. N. Bennett (Chairman of the District), White, and Nye (Circuit ministers), Greer (of Deloraine), Charles Price (Congregational minister), Messrs Drysdale, Douglas, Rodham, Norwood, Hart, and others. There were also near the platform the Hon. W. D. Grubb, M.L.C., Mrs Grubb, Mr F. W. Grubb, D. Ritchie, A. M. Milligan, the Worshipful the Mayor of Launceston (Mr John Murphy) and Mrs Murphy, &c., &c. The orchestra part of the platform was occupied by Mr F. Stanfield and the church choir, assisted by members of other choirs. Miss Pollard presided at the Mason and Hamlin organ. After a hymn had been sung, the Rev. Mr Nye offered prayer, and at the instance of the Rev. J. White, the Rev. N. Bennett took the chair and expressed his pleasure at meeting his old friends in Launceston, where he had spent four happy years, a pleasure which was enhanced by the fact that they had assembled to welcome an old and dear friend, unknown to himself, but well-known to many who had assembled there to do him honor. He (the Chairman) trusted the friends would co-operate with Mr Reed in his work, endeavoring to open up spheres of usefulness, and to aid in the good work of saving their fellow townsmen.

The choir having sung a piece,

The Rev. J. White said his duty was to present Mr Reed with an address, which had been written somewhat hurriedly, but would be engrossed, and handed to that gentleman in a finished state. Mr White then read the address, which was signed by the Circuit ministers and circuit stewards.

Mr Reed, who was loudly and enthusiastically applauded, spoke to the following effect:—

My Dear Friends,—I never stood up in this place without a conviction that God's ways are wonderful but I feel that nothing has been more wonderful in my career than His bringing me back, like Abraham off old to this place. I have seen a wonderful work in connection with this school and town, and some of you tell me you are my children in the Lord. What a pleasure it is to find them still on the Rock of Ages. May the Lord keep them faithful unto death, and then give them a crown- of life! I adore Him I am in your midst. Some of our children were suffering from spasmodic asthma, and it was thought that the voyage and the beautiful climate, through the blessing of our Heavenly Father, would restore them; and I am thankful to say I believe that already they have been blessed with improved health, and I hope they will be effectively restored. Now before coming here I heard of your having gone backwards; but I find Launceston has made great progress, the place is as beautiful as ever, and we meet, not as Methodists, but as those engaged in the cause of Christ. Nothing could give

<http://adb.anu.edu.au/biography/reed-henry-2582/text3537>, published in hardcopy 1967. Coe, John J, *Not a Penny of Debt: The Life and Times of Henry Reed*” *Mercantilist, Evangelist, Philanthropist*, (Ingham Queensland, J. Core 2006).

me greater pleasure than to see his Worship the Mayor of Launceston present (loud applause). I think if we cultivated the spirit of love, and if our object is the glory of God, God will be in our midst and will bless us. On board ship we had a family altar, as there should always be, morning and evening, and as we gave a general invitation to the passengers, we had members of the Church of England, Baptists, and Roman Catholics with us. It was delightful to see members of different churches assembled together stately on the mighty deep. I will not now attempt to say much. Since I left these shores God has been with me, and I have put my trust and confidence in him. I recommend you to do the same, and to believe everything God says. I think we may believe what He says.⁷⁸ There is only one thing God cannot do, he cannot lie; and if he cannot lie, believe what he says. If he says “The blood of Jesus Christ cleanseth from all sin” believe it, because he says it.⁷⁹ Always let the foundation of your faith be the Word of God, and if that be the foundation, it is a good foundation. If God says “Believe on the Lord Jesus Christ and thou shalt be saved,”⁸⁰ believe it, simply because God declares it; and so with everything else spoken by the Infinite. There is another thing besides believing; what is it? Obey God—do what God tells you. If you want peace and happiness, let me earnestly and affectionately beseech you to avoid doing anything that is doubtful.⁸¹ Let all doubtful things alone; don’t touch them. And we might come to particulars. Many things are done that are not always prudent; avoid doubtful things — anything you are not fully persuaded about, don’t do it. Never put a pipe in your mouth, never, unless you are fully persuaded that God approves of it. And you, dear women, never dress in a way that God does not approve; if the Holy Ghost condescends to make reference to woman’s dress, be assured it is a matter of the greatest importance; and if God said you are not to do a doubtful thing, and that every man should be persuaded in his own mind, if you are not persuaded, give your soul the benefit of the doubt. If not, you may make a doubtful death bed. The Lord help us to begin to-night to put away all doubtful things. As as to habits of dress, matters of business, in regard to our associations, to be fully persuaded in our own minds that what we do is pleasing to God, and secure the “Well done, good, and faithful servants.”⁸² We must begin at home; dear William there, my brother-in-law, and dear Henry, my cousin, begin by putting away doubtful things and giving our undivided hearts to God; do all to the glory of God. If we desire to do so the Master will help us, and we shall have the unction of the Holy One, who will teach us all things and guide us into all truth.⁸³ Since I have been away I have attended many meetings, and one of the last things done by my dear friend, the Rev. W. Pennefather, was to decide in getting up a meeting at the Conference Hall, Mildmay Park, when there were about 1400 workers of all denominations, Quakers and Quakeresses, ministers and workers of every Church, at which I attended, and a little address was given by me. I mention it to show that our work has not been in connection especially with one Church. Being a Methodist, and having joined this little Church I have remained since, and I am still a class leader.⁸⁴ I asked one of the ministers just now if he ever say a class book like that; I never had one absent. A good deal of our work is in the open air. We have been a good deal in Scotland. In

78 Reed reveals himself as a fervent believer in Biblical authority and infallibility. He understood the Bible as the literal word of God, containing all things necessary for salvation.

79 New Testament. First letter of John, Ch1, v.7, (I John 1:7). King James translation.

80 New Testament. Acts of the Apostles, Ch 16, v.21. (Acts 16:21). King James translation.

81 Another distinct strand of evangelical belief is holiness in all aspects of life. In Australia, as in the UK, this often took the form of negatives—no dancing, drinking, smoking, no entertainment on Sundays, etc. The term “wowsers” became a popular word for people to apply to evangelical Christians. On the rise of the “holiness” movement in English evangelicalism see Harford, Charles F., *The Keswick Convention: Its Message, Its Method and Its Men*, (London, Marshall Bros, 1907). The Keswick movement was brought to Australia by the Rev. H. B. Macartney, Jr, an Anglican minister of Irish birth. The first Australian “convention” was held in Geelong, Victoria, in September 1891 with amazing scenes of emotion generated by Mary Reed’s distant relative, George Grubb.

“One incident at the first Geelong Convention even reached the staid columns of *The Times* of London. At the close of the missionary meeting ... a woman quietly sent up a slip of paper enclosing £2 for the China Inland Mission. Gifts began to pour. ‘The people responded,’ reported the Times, ‘by giving their purses unopened, their watches and rings, while women stripped off their jewellery and personal adornments. Others gave hastily executed conveyances of land and other property. In a few minutes money and property valued at £1500 had been subscribed.’”

Pollock, John, *The Keswick Story: The Authorised History of the Keswick Convention*, (London, Hodder and Stoughton, 1964), p 92.

82 New Testament. Gospel of St. Matthew, Ch 25, v.23. (Matt. 25:23). King James translation.

83 New Testament. Gospel of St. John, Ch 16, v.13. (John 16:13). King James translation.

84 The class meeting is/was the key pastoral and discipline unit of the Methodist tradition.

Edinburgh alone ten churches were offered. We have been striving to to work in harmony, to avoid everything of a kind to create discussion, and our object and our motto have been “Jesus only.” I believe I am going to give an address on Sunday evening. before that service, my dear wife and myself, and the man I got coming out, an Evangelist (Cameron), who has been lifted up from the pit. I said to him, “I think the colony will sit you, and you will do well for a coachman for me, and then you can preach as you go along.” Therefore at the service on Sunday we shall have Cameron and my wife in the open air, and we shall sing to the chapel—church you call it, I hope your respectability will not be offended; many churches die from respectability (a alugh). Now my dear wife, she’ she’s very obedient, bless her, will sing. Come here, Margaret dear (laughter and applause).

Mrs. Reed here left the table at which she had been sitting, and was escorted to the platform amid applause.

Mr Reed said if they would allow him he would give a memento of their meeting. He then requested some half-dozen friends to assist in distributing it, which was cheerfully undertaken. The memento consisted of “The Pioneer Hymn Book,” compiled by Henry Reed, and published by S. W. Partridge, and Co.⁸⁵ It contains 527 hymns, many of them apparently new, with index; the book is neatly bound, with the name on the centre of the outside cover, and the motto, “Jesus only” at the top, the letters in gold. There were to pamphlets, one containing Mr. Reed’s address to the Christian Workers of London, and the other “Incidents of an Eventful Life,” in which Mr. Reed’s name frequently occurs, being Nos 1 and 2 of Dunorlan tracts, twentieth thousand, published by Morgan and Scott, London. A set of three books was handed to each person present, which was received with evident respect and pleasue. Mr. Reed said that for many years in every service, whether in the House of God, the corner of a room, or in the open air, he had been accustomed to read a portion of God’s Word. He therefore proposed to read a portion then, and prayed that the Holy Spirit would bless to them the reading of His own truth. He then read the 23rd Psalm.

Mrs Reed, who on rising received a kind and friendly greeting, spoke as follows:—

Friends,—I should like to say a few words. I believe it is the wish of some that I should say a few words. I feel the deepest gratitude to the people of this country for the kind reception they have given us. In coming out we were not happily circumstanced as to spiritual things, and I did not feel sorry at the termination of the voyage; but I may say as soon as we entered the river [Tamar] the home feeling came on me. I felt tonight among friends (cheers). I had no doubt you would give my husband a very hearty welcome, especially those who knew him formerly, but I had no expectation of such a kind welcome to myself (cheers) and I feel I should like to live here all my days. When I look back to our residence in that dear place Harrogate for the last three years, I must say I owe everything to Jesus. I could not speak to-night but for his blessed Spirit helping me. It has been a great trial to me, but when I see the Lord opening the way I never dare to draw back. As far as I know my heart, it is my determination to follow him fully, to be as Jesus was, always about my Master’s business, and feeling it to be my meat and drink to do his will. I desire to have but one object, to glorify God, and finish the work he has given me to do. This is my only object in coming out here, I have no desire but to glorify God. And I may say that regarding the position of this place nothing can satisfy me but seeking souls saved. We have come down here to-night with that design. It may be that some are here who once enjoyed fellowship with the Lord; we have been praying tha such may be brought back to the Good Shepherd. Young friends, my heart yearns over you. I remember the time when I was young, when the Holy Spirit strove with me. I tried for a long time to have a little of the world and a little of Jesus, but it would not do. It was only when I have up all, and accepted Christ in his fullness, that rest, peace and happiness followed in my heart; and blessed be God I have these to-night. O dear friends, what can we do with half a heart? Jesus kept nothing back from us, Jesus laid down his life, he made himself of no reputation, took upon him the form of a servant, and humbled himself even unto death⁸⁶, and can we keep back anything from him? Oh no! We can never enjoy Jesus fully while such a heart is in us. I can tell you that from experience. Oh that by God’s grace and the power of the Holy Spirit I may induce some dear young person to lay aside every weight, follow Jesus fully, and then I know you will be happy. When I sing I can’t do it but by the Holy Spirit helping me. Look up to God that I may sing aright.

Mrs. Reed then sand in a clear, sweet voice, the 526th hymn in the “Pioneer” book—

While passing a garden I paused to hear, &c.

Which was followed by enthusiastic applause, the company, at Mr Reed’s request, singing over the

85 Reed, Henry, *The Pioneer Hymn Book*, (London, S. W. Partridge, 1880).

86 New Testament. Epistle of Paul to the Philippians, Ch. 2, vv 7-9 (Phil 2:7-9). King James translation.

last verse, which had a pretty effect.

Mr Reed continued his remarks, and said they thus saw that God had given him a helper; they worked together, and the Lord was with them. He then related some instances of good in England from the singing of Mrs Reed, spoke of Squire Brooks, of Knaresborough, a co-worker in the Lord's cause, and said they expected to work in Tasmania; he believed ministers would join. He wished it to be distinctly understood that their object was not to make proselytes; if God made them useful let them remain in the church to which they belonged. They did not wish to induce any individual to leave the church with which he was connected, but they would press every one to make a full surrender of his heart to God. Let them have no talk about Methodism; he (Mr Reed) was no proslytiser; let their work be for Jesus, and for Jesus only. ...

[A series of addresses followed].⁸⁷

The decision to open a mission hall in Launceston was as much an accident as a calculated plan. Since his return to Tasmania Reed had been conducting evangelistic services at Mt. Pleasant and elsewhere. An accident involving his coachman and a crowd of pigs resulted in the horse being cared for at Par's Hotel in Wellington Street, Launceston. Reed went to check on the horse and Par offered to sell him the hotel and its dilapidated outbuildings that included a long shed that had been used as a skittle alley. The shed was eventually converted into a meeting hall.⁸⁸

By 1877 Reed's long Wesleyan affiliation ended over his strong objections to formal collection of money during services in the Mission Church. He wrote to the circuit superintendent minister.

Mount Pleasant, August 19, 1877.

Dear Mr. Stephenson,

Mr. — — has informed me that one of your ministers is anxious to have the question of class and ticket money in connection with our class at the mission room settled, and that he promised to see me on the subject.

I believe you are full aware of my views, that I consider the freewill weekly offering deposited in a box placed in a convenient position for receiving the same, the 'more excellent' and Scriptural way for supplying the Church with all the money she needs, and that I strongly object to the collection from pew to pew every time the Gospel is declared on the Lord's day, and all the strange means used to supplement the same, such as bazaars, services of song, lectures, subscriptions, collecting cards, tea meetings, class and ticket money, annual sermons, platform begging, etc., etc., turning the Church into a great money-collecting organization. My dear sir, I am not fully persuaded that it is the will of God that I should consent to the introduction of any part of this money-collecting machinery into the little Christian Mission which He has entrusted to my care. ...

When I proposed to connect the Mission officially with your Church I hoped that such an arrangement would prove a blessing both to the Church and to the Mission, but after twelve months' trial I am convinced that the connection between the two is only nominal, and I believe that both you and your colleague, as well as myself, love reality.

With such facts before me, and entertaining as I do such strong views on the money question, I only see one straightforward course open, which is, lovingly to give up my membership in your Church, and work the Mission according to the light God has given me. I herewith forward you the class book. ...

Yours in Christ, Henry Reed.⁸⁹

87 *Cornwall Chronicle*, 24 December 1873. *Launceston Examiner*, 25 December 1873.

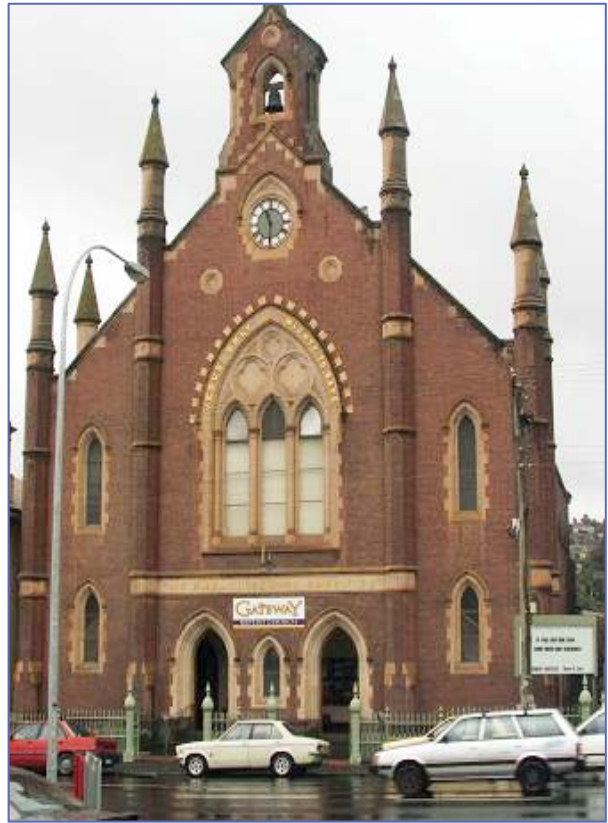
88 Reed, Margaret, op cit, pp 99-100.

89 Reed 1906, op cit, p. 104. The independent Mission Church was formally inaugurated on 7 September, 1877. Reed 1906, p. 103.

Henry Reed Memorial Church, Launceston, Tasmania.⁹⁰



Gateway Memorial Baptist Church c2010.



General View of Henry Reed Memorial (Baptist) Church, Launceston, Tasmania.



90 *Launceston Examiner*, 31 October 1906. "THE LATE HENRY REED, A tea and public meeting were held in the Memorial Church to-night in connection with the centenary of the birth of the late Henry Reed. At the public meeting, Rev E Isaac, pastor of the church presided, and pronounced an earnest panegyric on the character of the late Mr. Reed, who, he said was great in his goodness, and good in his greatness."

Another newspaper report covered Henry Reed's long involvement with the Mission Church now known as the **Gateway Baptist Church**.⁹¹

MR HENRY REED'S MISSION CHURCH, LAUNCESTON.

Upwards of three years ago, Mr. Henry Reed, of Mount Pleasant, having become the purchaser of extensive premises in Wellington-street, formerly known as Parr's Hotel, had a portion arranged as a Mission Church, for the benefit, especially, of the poor persons with whom the locality abounds. On Sunday evenings and on certain weeknights, religious services were conducted by Mr. Reed (who had for many years officiated as a lay preacher amongst the Wesleyans), and by evangelists visiting from the neighbouring colonies. Great interest was shown in the movement, not only by members of the Wesleyan body, who rendered valuable help, but also by some of the poorer working classes, who were attracted by the earnestness and simplicity by which the mission work was characterised. Operations were soon extended, and Sunday school instruction was commenced. The children who had theretofore been taught at the Brisbane-street undenominational Sunday school (under the Superintendence of Mr. Whittaker, now of Latrobe, and afterwards of Mr. G. R. Bell were transferred to the Mission school. Success marked this extended effort, and at this time a large school exists, conducted by the Rev. J. B. Portrey, of New South Wales, who is in Tasmania for the benefit of his health. On the 3rd September last a Band of Hope was formed, the roll of membership being headed by the names of Mr. and Mrs. Henry Reed. Including children and adults there are nearly two hundred names on the roll. Al tho increased congregation necessitated further accommodation, a larger temporary church has lately been fitted up on another part of the promises, but a now building is being constructed by Messrs. Gunn, according to plans furnished by Mr. Reed's architect, Mr. Tyson, the cost of which, estimated at £1,600, will be de-frayed by Mr. Reed. The structure is of brick, with stone facings; the ground floor to be used for school and church, and the upper floor to be appropriated for some half-a-dozen class rooms. I have inspected plans by Mr. Tyson of a now church, intended eventually to be built on the front or eastern portion of the property, bounded by Wellington-street ; the premises now in course of erection will then be used for the Sunday school. A Christian Church has been formed, the members consisting, for the most part, of men and women reclaimed out of the neighbourhood, us the fruit of Evangelistic effort, One principle laid down by the venerable founder of the mission is "no collections," no begging in tho church or schools; there is to be a free Gospel; and no one will be hampered with conditions of payment, either in respect of pew rents, or any other items of expenditure in relation to the cause. The nearest approach to tho money-giving will be "freewill offerings" placed in a box at the door-end of the church; but it is distinctively insisted that no pressure shall be brought to bear in the matter of such offerings. The increasing age and infirmities of Mr. Reed have long rendered it desirable that the venerable gentleman should be relieved of the burden of work, and the way was recently opened for tho fulfilment of tho wishes of Mr. Reed, and tho church and congregation, by the arrival in the colony of the Rev. J. H. Shalberg, a young man, a German⁹², who, having fulfilled an engagement as Evangelist in South Australia, and subsequently laboured for ten months in Melbourne, entertained a desire to come to Tasmania, and do some Evangelistic work here. Mr. Shalberg received a hearty welcome at Mr. Reed's, and officiated for a short time at the Mission Church, with considerable acceptance. Tile rev. gentleman then visited Hobart Town, and preached there, notably at Chalmers' Church, in the absence at Melbourne of the Rev. Maclaren Webster. On returning to the North, Mr. Shalberg was presented with a very unanimous call to become pastor of the Mission Church; which, on due deliberation, he decided to accept. Having paid a visit to Melbourne, he returned to Launceston last Friday, and entered upon his pastoral relationship on Sunday. In the evening of Sunday a special service took place. The now pastor was formally welcomed, on behalf of the church and congregation, by Mr. Reed, who offered special prayer on the occasion. The pastor selected for his text Acts x.29. "Therefore, came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent yo have sent for me?"—the words of Peter when he arrived at Caesarea on the invitation of Cornelius, the devout Centurion. The

91 There is a lengthy description of the purchase and development of the site in the *Launceston Examiner*, 29 June 1935.

92 The Rev. Johann Heinrich Shalberg (1851-1944), was born in Denmark. Migrated to South Australia in 1877 and ministered at Terowie and Hindmarsh Baptist Churches. Appointed to Brunswick Baptist Church 1882. After a dispute with the deacons he resigned from the Baptist Church and was received into the Presbyterian Church in 1885. *Newsletter of the Victorian Baptist Missionary Society*, No 80, November 2013.

preacher took occasion to notice some of the various motives which influence churches in giving calls to ministers, such as have reference to filling churches, replenishing the coffers, or pandering to unholy rivalry among professing Christians. The rev. gentlemen said he readily acquitted the Mission Church of being actuated by unholy motives like those; as he believed they had given him the call in the spirit of Cornelius, who said, on his own behalf and on behalf of those who had come together to meet Peter: "Now, therefore, are we all here present before God, to hear all things that are commanded thee of God." He (Mr. Shalberg) came amongst them in the assurance that he was sent of God, in answer to prayer, desiring to do God's work in preaching the Gospel, and promoting the interests of the Redeemer's kingdom. He cast himself on the prayers of the people, hoping that all would be found to work together as one body, in one spirit, displaying mutual forbearance, and striving for the good of all. On Tuesday evening, Mr. Shalberg, who, for a foreigner, has an excellent gift of speech, delivered a lecture in the church, on "Mission work in London," especially in connection with the East London Evangelistic Institute, at which the rev. gentleman graduated. It is intended on Sunday next to afford an opportunity for "free-will" thank offerings in behalf of the institute from which the pastor comes. Mr. Shalberg, being a member of the Order of Good Templars⁹³, is deeply interested in the promotion of temperance, which he regards as essentially the handmaid to religion. Launceston is to be congratulated on the accession of such a man to the ministerial ranks.⁹⁴

The first minister of the Mission Church was the Rev. Daniel Walton Hiddlestone, born in Mt. Gambier, South Australia, in 1855 and ordained in Melbourne. The local newspaper carried this report of his ministry in the mission hall and the building of the permanent Mission Church.

Mrs. Henry Reed, of Tasmania, being on a visit to Melbourne, invited him to take up the work known as the Christian Mission Church in Wellington-street, Launceston. This Church consisted of a mere handful of immersed believers, and the services were first of all held in the vestry of the Mission Church, owing to the small attendance. It was, however, soon found necessary to occupy the Church itself, the pastor's grand voice which he sang and preached the gospel so attractively soon drew a congregation too large even for the Church. A pavilion was formed by covering in and seating the chapel-yard, but hundreds were still unable to obtain admittance, and overflow meetings were conducted in the adjoining buildings by Mr. Hiddlestone, sen., and Miss Annie Reed. It was eventually decided to erect the Christian Temple, and Mrs. Reed, in memory of her late husband, bore the entire cost, some £10,000. This building accommodated an audience of 1,500 persons, and during the ministry of the deceased it was always crowded.⁹⁵

Interior of the Launceston Mission Church in the 19th Century.



93 An American temperance group founded in New York in 1851. Branches were formed in Australia c1872.

94 *Mercury*, Hobart, 5 December 1879.

95 *Launceston Examiner*, 9 May 1887.

In addition to the Mission Church, the mission site at the corner of Wellington and Balfour Streets incorporated cottages for the poor, referred to as "alms houses." Other houses funded by Henry Reed in Upper High Street, such as those referred to below, aroused some controversy.

ALMS HOUSES FOR LAUNCESTON.

Sir,-Adverting to the proposal to erect alms-houses at Launceston for the benefit of deserving aged protestants, an object not only unobjectionable, but commendable in itself as a charity to meet the want of a particular class; is it not manifest that to attempt to incorporate such a charity with one fundamentally diverse in principle, is to count defeat for itself, and, what is of far more consequence, endangers the prosperity of an institution which not only provides for instances, the necessities of life are wanting, but which moreover forms a bond of Union for benevolent persons of every religious creed. It is surely the duty of the benevolent society of either Launceston or Hobart Town⁹⁶, and similar societies elsewhere, to resolutely decline to entertain any proposal, however plausible in terms, that would interfere with the catholicity of their spirit oration.

Your obedient servant,
S.O.

Hobart Town, 27th February.⁹⁷

Another letter stated:

ALMS-HOUSES.

To the Editor of the Examiner. Sir,-The appeal made to the public by "The Members of the Alms-Houses Committee" for funds to enable them to build two more cottages and improve those already erected, is before the public. I would urge this plea upon the women of northern Tasmania for this reason:-At present there is a very good home for old men in the Invalid Depot, where they are provided with good wholesome food, spacious dormitories, and beautiful grounds wherein to take exercise. On the other hand, the decayed old women, if they become weary of the battle of life, and succumb to weakness and infirmity, have no place like the old men to go to; but are placed in the round tower of the Gaol, and are waited upon by females. Is it to be wondered at that many old women refuse to be invalided, preferring to prolong existence by begging, and hanging on to old acquaintances? The poor, we are assured, we shall always have with us. Let us smooth their downward path and provide decent shelter for poor women in their old age.-Yours, etc.,

A SUBSCRIBER TO THE ALMS-HOUSES FUND.

P.S.--Can the President state what sum would be needed to build a double house, and to pay for the proposed alterations?⁹⁸

96 Benevolent Societies.
http://www.utas.edu.au/library/companion_to_tasmanian_history/B/Benevolent%20Societies.htm
97 *Mercury*, Hobart, 1 Maarch1879.
98 *Launceston Examiner*, 3 aJnuary 1881.

Dunorlan Cottages, 98-192 Balfour St, Launceston.



Henry Reed resided for only a few years at Wesleydale, as the mansion was not commenced until 1875 and he died just five years later.

CHUDLEIGH. The harvest has hardly commenced in this district, although the crops are looking well, tho oats in particular. There are not many men knocking about, and it is generally feared that here, as in other places, labor will be very scarce, In passing through the estate of Wesley Dale, I could not but notice the great improvements that have been made during the last six months. The owner, Mr Henry Reed, is at present residing on the estate, and personally superintending the various works that are now being done. New cottages have been built, roads repaired, and the whole place, as far as the eye can reach, seems to wear a new aspect. A large quantity of land is laid down in fallow, and a number of men are now engaged in draining the paddocks. The foundation of a large mansion for Mr Reed to reside in is laid down, and should the work of improvement be carried on as vigorously during the next six months, the estate of Wesley Dale will be hard to recognise even by those persons who are well acquainted with it.⁹⁹

99 *Cornwall Chronicle*, 25 January 1875.



The Wesleyan Church at Wesleydale.



<http://stott.customer.netspace.net.au/wesley.htm>

When Mrs. Reed and her daughters left Launceston for England in October 1886, to prepare for the wedding of Anne Reed to the Rev. Harry Grattan Guinness, an unknown local resident wrote to the Launceston newspaper.

DEPARTURE OF MRS. HENRY REED.

Sir,—I understand that Mrs. Henry Reed and her daughters take leave of Launceston by the Flinders, on Monday, 12th Inst. Mrs. Reed has occupied a foremost place as a philanthropist for a considerable time, and her departure, which may be final, is a source of deep regret to many, especially to the very poor. Mrs. Reed's alms houses in Balfour-street, where many poor woman are located at sixpence per week per room, is a boon to those who occupy them, especially so, as they are partly furnished at Mrs. Reed's expense. The number of Mrs. Reed's pensioners must be very considerable, if not a considerable lot. as we have heard of some who, if not paid on the day they are accustomed to, feel they have a grievance. There is, however, another class, not few in number, persons who have seen better days, who will feel very sorrowful when their benefactor and

100 “Mr Reed used to come to Wesley Dale where he had a Villa with 36 rooms, a verandah around 90 degrees of the building, and there are 11 big ornate chimneys all surrounded by gables. It is a heavily gabled brick and wood mansion.” <http://stott.customer.netspace.net.au/wesley.htm>
Mercury, Hobart, 16 December 1909. “At Deloraine yesterday, of 31 lots comprising part of the Wesley Dale estate, 17 were sold at auction by Messrs. A. Harrap and Son. In addition to these, allotments in the township of Mole Creek were disposed of. The total sales amounted to £7,373, and negotiations for the sale of further lots are proceeding. Wesley Dale formed part of the estate of the late Henry Reed.”

sympathetic friend has left them. Towards the Benevolent Society Mrs. Reed had always manifested a warm interest, sending cheques for £20 two or three times during the year. If these subscriptions cease, the Benevolent Society Board may be compelled to dismiss some of the recipients. It was the late Henry Reed's donation of £100 and warm sympathy at a time when the Benevolent Society was in a state of collapse caused public attention to be drawn to the necessity of such a society, and from that date, 15 years ago, or more, the board have not had to turn one necessitous case away. The erection of workman's cottages in Wellington-street, known as Dunorlan Terrace, projected by the late Henry Reed, inaugurated a new style of dwellings for the ?? class much superior to previous attempts..

If the late Henry Reed was a philanthropist was with the view to carry out the motto he set before him, "Jesus only," which he caused to be stamped on the Pioneer hymn book. and also on the Mission Hall he built. Mr. Reed held peculiar views concerning the way the Christian ministry ought to be supported, probably after he became possessed of ample means. He disliked collections during church services and when he occupied the Wesleyan pulpit in Patterson-street insisted that the collection should take place before he began the service. This collecting business probably was the landing cause of the Mission Hall being built with Mr. Reed as first pastor. It was intended for the poor, and consequently there was no collection, only a box in the porch. After Mr. Reed's death the Pavilion was created for Pastor Huddleston, whose solo singing, accompanied by instrumental music caused the enlargement. The Temple church was erected by Mrs. Reed, now it is to be known as the " Memorial Church" to perpetuate the memory of the late Henry Reed. Some people are of opinion that the character of the Mission Church has greatly altered since Mr. Reed's death; that members of other churches crowd out the poor; that it is a Baptist Church; that the meetings are lengthened too far into the night, and young females kept from their homes in the name of religion. Probably Pastor Soltau may initiate some needed reforms in the hours of service. We can, however, all heartily join in wishing Mrs. Reed and her daughters a pleasant voyage, and they have the best wishes of this community for their future welfare.-Yours, etc. A CITIZEN. Oct. 22.¹⁰¹

Mrs. Reed and family travelled to England for two key reasons. The first, to secure probate of Henry Reed's will, was duly reported. The second was to arrange the wedding of Anne Reed to the Rev. Harry Grattan Guinness, creating a family link with the Guinness family. A press report shows the enormous amount of money spent by Mrs. Reed on the event, a further sign that Mary Reed's financial situation was far beyond the range of most people.

MARRIAGE OF DR. GRATTAN GUINNESS

The following particulars are given of the marriage of Dr. H. Grattan Guinness (who visited Sandhurst [today Bendigo] last year) to Miss Reed, of Tasmania: — The marriage ceremony took place in the Great Assembly Hall, Mile End-road, East London, on the 17th March last. A blinding snowstorm in the morning detained a certain number of the guests and friends, the company that did assemble numbering about 3,000. The immediate friends were accommodated on the platform, among whom were the Dowager Lady Cougleton, Lady Louisa Ashburton and Lady Anne Campbell. Stewards, with white rosettes, received the crowds, and marshalled them to their seats. Among the assemblage were prominent mission workers in London, such as;—Dr. and Mrs. Barnardo, Miss M'Pherson, Mr. and Mrs. J. E. Mathieson, General Anderson, Colonel Brooke, Dr. Eccles, etc. Mrs. Reed, attired in plain black velvet, with a short train, deep Honiton lace, cuffs and collar, and white tulle cap, led the bride up the building. She wore a cream satin dress, long veil and wreath, carrying a most magnificent bouquet tied with long cream ribbons. The four brides maids were Miss Margaret Reed with Miss Geraldine Guinness, and **Miss Mary Reed** with Miss Lucy Guinness.¹⁰² The Rev. Archibald Brown, of the East London Tabernacle, performed the ceremony. The specially invited guests assembled at Harley House, Bow-road, for refreshments, and for the inspection of the beautiful collection of wedding presents. At 4 o'clock the bridal party gathered once more in the hall of the college where the bridegroom was received with deafening applause, prolonged and hearty. With his charming frank manner he returned thanks to all for their kindness, spoke most warmly of Tasmania, of his trip to Australia, and to his supreme happiness in securing the pearl of the Southern Seas. After

101 *Launceston Examiner*, 23 October 1886.

102 Welch, Ian, 2014, *Australian and New Zealand Women Missionary Pioneers*, Online ANU Dspace, Ian Welch.

an other hymn and prayer the happy couple left London for the Holy Land.¹⁰³

Mrs. Reed and family returned to Launceston and a warm welcome from people associated with the Mission Church. She was accompanied by her daughter, Mary Reed, the first Australian to work with the CIM. Mary's health had deteriorated in China, possibly due to acute asthma and she had been forced to return to Australia.

WELCOME TO MRS. REED.

A large concourse of friends of Mrs. Henry Reed and members of the congregation of the Wellington-street Mission Church, assembled at the Queen's Wharf yesterday to welcome back Mrs. Henry Reed and family to Tasmania after her visit to England, where she has been for some considerable time past. ... Mrs. Reed, after exchanging greetings with several friends, drove away in her carriage to her residence, Mount Pleasant.¹⁰⁴

Henry Reed's obituary adds to the family information above.

It has been very generally known for sometime past that Mr. Henry Reed, of Mount Pleasant, one of our oldest colonists and leading Christian workers, has: been in a very critical state of health, and that the news of his death might be expected at almost any moment.. He has been suffering from a general failing of the vital powers, coupled with acute dyspepsia, which made every form of nourishment disagree with him, and caused at times intense agony.¹⁰⁵ His medical attendant, Dr. Hardy, has been unremitting in his endeavours to soothe or relieve the pain, but did not conceal from the patient that human skill was of little avail, as from the inability of the stomach to receive nutriment the vital powers were simply becoming exhausted, and on several occasions within the last six weeks Mir Reed has apparently been at death's door, but has rallied. He was perfectly resigned, indeed, looked forward to death as "being at rest," and shortly after nine o'clock yesterday morning the end came, and he passed away, being within a fortnight- of his 74th birthday. It is no easy task to give within the brief compass of a newspaper article a sketch of Mr Reed's long and varied career since his arrival in this colony sixty years ago, for his has been the life of an earnest worker, of a man who did with all his might whatever his hand found to do; of a man who did not receive the grace of God till he had reached manhood, but who with unwearying zeal and energy, with the exercise of every talent, as well as of the wealth with which God had blessed him, has since devoted his life to the service of his Master.

Mr Reed was born at Doncaster, in Yorkshire, England, in 1806, and after serving an apprenticeship in a merchant's counting-house in Hull, left to seek his fortune in the little colony of Tasmania in a vessel called the Tiger, landing at Hobart Town in 1826. He had a letter of introduction to Mr. J.W. Gleadow, of Launceston, and, accompanied by a fellow-passenger, walked the 120 miles from the capital to present it. One afternoon Mr. Gleadow was rather startled by a tall young man, armed with a long duck gun, walking into his office, and introducing himself as Henry Reed, but this was the foundation of a lasting friendship. Mr. Gleadow found the young man employment in charge of a store, and Mr. Reed then steadily worked himself onwards till he was able to open business on his own account, and prospered beyond his most sanguine expectations. He visited England in 1831, and repeated the visit several times during the next ten years, eventually retiring from business in 1846.¹⁰⁶ He was at one period in partnership with the late Mr. Jennings, who, however, only remained in the business a short time. His business was that of a general merchant, and was carried on in the premises at the corner of Brisbane and Charles-streets, embracing the establishments at present occupied by Messrs. Park, Ferguson, and Vickery, and a yard in Cameron-street, where now stand the premises held by Mr. W. T. Bell, being used for the heavier lines of goods. In 1846 Mr. Reed retired from an active part in the business, which was taken up by his then chief clerk, the late Mr John Crookes, and left for England with his wife and family in the Lochnagar. His wife died some twelve years after his arrival in England, and in 1864 his third daughter died. The second daughter married and is still

103 *Bendigo Advertiser*, 14 May 1887.

104 *Launceston Examiner*, 1 November 1883.

105 Possibly what is known today as Irritable Bowel Syndrome.

106 *Launceston Examiner*, 13 July 1844. Reed's business interests included purchasing sugar from the Philippines

resident in England, and Mr. Reed, some years after the loss of his first wife, married again. In 1873 he determined to return to Tasmania, and arrived with his family in Melbourne by the *Sobraon*, came on to Launceston by the *Derwent* on the 20th Dec., 1873, and received a very warm welcome from old friends and fellow-workers. He took up his residence at Mount Pleasant, which he greatly beautified and added to by purchase, and during the seven years which have elapsed since then, Mr Reed has been foremost in charitable, philanthropic, and missionary work, and his death has left a void behind that will, we fear, be long ere it is filled.

During the early years of his career here Mr. Reed had many narrow escapes, being on one occasion upset in Swan Bay, while coming up from Tamar Heads to town in a boat alone and at night, and after floating about for five hours, reached the shore in an exhausted state. He was also nearly being the victim of the last murderer gibbeted in Tasmania, on the spot still called Gibbet Hill, near Perth. When matters first prospered with him he joined in the amusements of those around him, played billiards and cards, and went in for owning and running racehorses, but to quote his own words, "there was an aching heart in the midst of prosperity, and with all that the world could do for me my soul was not satisfied." He states that it was when nearly shipwrecked on a voyage to England in the *Bombay* in 1831 that he "first realised there was a God," and though the good resolutions then formed were broken before the voyage ended, the torturing doubts came back with such force after his return to Tasmania that he determined at any sacrifice to serve God. He first sought salvation by good works only, and had a wretched time of it, even returning once to England, and then discovering he should have sought God where He had placed him. He came back once more to Tasmania and laboured, and fasted, and prayed till his health became impaired, but at last found true salvation by faith, and after this his career became a remarkable one, and he was the means of converting many. He laboured amongst convicts and murderers, amongst the poor and afflicted, throwing into his new field of labour those remarkable energies which had characterised him in worldly affairs, travelling many miles to hold meetings, and giving up nights as well as days to the work. Shortly after Batman discovered Port Phillip, Mr. Reed went over there, and laboured with Batman's men: was "corroborated" by the Yarra Yarra tribe of natives on the site of the city of Melbourne, and lived with them for a short time. He then returned to Launceston, and carried on his missionary work with unwearied zeal, broken only by occasional visits to England. But even his absence from the colony merely opened up new fields of labour, and as an instance of his earnest zeal we may quote the testimony of the Rev. William S. Taylor, of California, whose visit to this colony will be remembered by many. In his book entitled "Christian Adventures in South Africa," Mr. Taylor mentions that in prosecuting one of his numerous voyages to Australia, Mr. Reed and his family stayed at Cape Town in the year 1840. When the ship came to an anchor a Malay boatman offered to take them on shore for thirteen dollars. Mr. Reed thought the amount too much, but the man assuring him it was the customary charge, his services were accepted, and on landing he was paid. Next morning the boatman called on Mr. Reed at his lodgings and told him that on the previous day he had made a mistake. Mr. Reed supposing that the man was not satisfied and desired to extort more money, replied that there was no mistake about it: He had asked thirteen dollars and received that sum, and he would he would get no more. The boatman admitted all that, adding--"but I mean Dutch rix dollars, and you paid me three times as much as I asked, and I have brought your money back." The same narration goes on to say:--"Owing to the illness of Mr. Reed's little daughter, Mary, whom finally he buried in Caps Town, he was detained there many weeks. It was a time of great distress to the Cape Town people, and Mr. Reed was providentially detained to minister the Word of Life to perishing hundreds who were dying with the small-pox. The disease, which was of the most virulent type, had been communicated to the town from a slaver which had been captured and brought into Table Bay with its living freight of wretched captives. It spread rapidly over the town, causing a panic which nearly suspended all kinds of business, except that of doctors, nurses, undertakers, and grave-diggers. Money in payment of debts was refused until it had been dipped into vinegar and laid out, to dry. The hospitals were crowded, and then the Municipal Government had a large building, two miles out of town, fitted up and filled with decaying, dying sufferers. Mr. Reed and his family were boarding with Mrs Gunn, who kept a first-class boarding-house, which was well filled with Government officers and distinguished travellers. All who are acquainted with Mr. Reed's labours among all sorts of adventurers in Tasmania and Australia, know that he would not stop a day in any place without preaching Christ to the people, publicly or privately; so in Cape Town he at once went to work for his Master, but for a time, for prudential reasons, he avoided contact with the small-pox patients. Soon, however, he was waited on by two pious soldiers, who informed him that there were hundreds of men and women dying in the newly extemporised hospital beyond the town, and not a soul to speak a word of comfort to them, or tell

them how to receive Jesus Christ as their Saviour. The soldiers begged Mr. Reed to become the volunteer chaplain to that hospital, who, upon a little reflection, responded 'I will.' When Mrs. Gunn's boarders heard of it, they had a meeting, and after discussing the subject, decided that Mr. Reed should not go, lest he might bring the contagion into the house, and hazard the lives of the whole of them, and that if he should persist in carrying out his purpose, he must remove from Mrs. Gunn's house. To all this Mr. Reed replied— 'It will be a very great inconvenience for my family, with a sick child, to leave and go we know not whither, but I believe it is my duty to go and do what I can for the sick and dying. I will commit the whole matter to God, doing my duty, and leave all consequences with Him.' So he went daily till the plague abated. He took them by tiers or sections as they lay, and spoke to them personally and collectively, and told them how by the power of the Holy Spirit, they should surrender their poor diseased bodies and souls to God. God took care of His servant, and he heard nothing more about his having to change his quarters, but remained quietly at Mrs. Gunn's house, which was one of but very few houses in the city that entirely escaped the dreadful visitation.

During his residence in Great Britain and on the continent, from 1846 to 1873, Mr. Reed threw himself into missionary work of various kinds, which want of space prevents us from giving even a sketch of; and upon his return to the colony soon found ample scope for his energies, and in all his efforts he has found a true helpmate in his wife. Mr. Reed preached frequently in the Wesleyan and Independent churches, and organised open-air services and other meetings, but owing to a strong opinion entertained by him against the usual collections on Sundays, he withdrew from active connection with the Wesleyan Church, and commenced mission meetings amongst the poorer classes in the town. The work prospered and a large public house in Wellington-street was purchased and turned into Mission premises. In 1877 the Christian Mission Church was formed there, and recently Mr Reed built alongside it the neat Mission Church, which now ornaments that part of the town, and here the work is still carried on, there being a large Sunday-school and Band of Hope in connection with the Church. He also purchased an extensive allotment at the corner of Balfour and Wellington-streets, where the old Hospital used to stand, and it is but a short time since he signed the plans, prepared by his superintendent, Mr F. Tyson for fourteen workmen's cottages in Wellington-street, three houses at the corner of Wellington and Balfour-streets, partaking of the character of almshouses with a mission house attached, and three villa residences in Balfour-street, his instructions then being that the workmen's cottages were to be commenced without delay. His charity was unbounded, for we are justified in saying that a deserving ease never came or was brought under his notice in vain, and his public charities were large. As instances of his liberality we may mention donations at various times to the Benevolent Society of cheques for £100, £50, and two of £25. a gift of £1000 to the Launceston Hospital upon certain conditions, the gift of the land in High-street for the almshouses, and a donation of £100 towards them, &c. And in his dealings with the tenants on his extensive estates of Dunorlan and Wesleydale the same spirit was displayed by Mr Reed. The year after his return was a bad harvest, and he personally visited all his tenants, and made remissions of rent according to their circumstances, a new church was built for their convenience, and many other kindly acts performed; Some three years ago, at great expense, he sent home Mr. Peter Richardson, of the Oaks, to purchase pure bred draught stock, the result being the importations of the valuable Lincoln stallion Peter the Great, the Suffolk stallion Young Duke, and one Suffolk and two Lincoln mares. Mr. Reed was a very large land owner, as besides the magnificent estates of Dunorlan¹⁰⁷ and Wesleydale in the Deloraine district, he owned the estates of Lenna, in the White Hills¹⁰⁸, and Ridgeside, in the Evandale district, as well as his own residence of Mount Pleasant, and the property connected with it.

In public life Mr Reed was an honourable, upright, and conscientious Christian, and in private life a loving and kind husband and father. Few men in this colony have laboured more earnestly, or have displayed more liberality for the welfare of others, and his loss will be long and sincerely felt. He leaves a widow and five children—two boys and three girls—of the second family, and of the first family there are still alive his eldest son, resident in England; Mr F. H. Reed, married and residing at

107 *Mercury*, Hobart, 17 December 1918. "DUNORLAN ESTATE TOR RETURNED SOLDIERS. During the last few weeks Negotiations have been in progress with the Returned Soldiers' Board for the purchase of the well-known Dunorlan estate, owned by Mr. Henry Reed, and comprising 1,795 acres of some of the richest land in the Deloraine district. The negotiations have now been completed, and the property will be immediately subdivided and be ready for selection, on April 1. next."

108 The Lenna (Tasmanian Aboriginal dialect for house), White Hills, was about eight miles from Launceston not far from Mt, Pleasant. Ridgeside was very close to the Lenna property.

Ridgeside; Mr Arthur Reed, also married and now in England; and we believe either two or three daughters residing' in England, one of whom is married.¹⁰⁹

A tablet was erected to his memory in the Mission Church.

JESUS ONLY, MIGHTY TO SAVE.
HENRY REED.
Born October 28, Doncaster, England.
“In early manhood, after he protracted a deep conviction of sin, he found real rest through simple faith in Jesus, and being filled with zeal for God and compassion for souls, he proclaimed the glad tidings of salvation with mighty power wherever he went, turning many to righteousness. He was the friend of the prisoner, the poor and the afflicted. His later labours were devoted to the people of Tasmania where he founded the Christian Mission Church in 1877. And having fought the good fight, he Finished his course with Joy and entered into rest October 10th 1880.”
An inspiring life in the word and deed of the Gospel.

The following obituary was written by General William Booth, whom Reed had befriended and financed in England.

LATE MR. HENRY REED, APPRECIATION BY GENERAL BOOTH.

The following letter from General Booth has recently been sent from England in reference to the late Mr. Henry Reed:

"Henry Reed was a good man. He loved God and good work and good people. His sympathies 'went out especially for the poor and friendless, and to be the means of ministering to their spiritual and temporal welfare was for many years the joy of his life. Mr. Reed believed with all his heart in a present, free, and full salvation for every man, no matter what his character, class, or condition, who, would renounce his sins, give himself to the service of God, and believe on the Lord Jesus Christ as his Saviour. He was a man of unswerving integrity, great courage, inflexible will, and, tireless energy. He brought all these qualities into his religion.' His convictions were open and avowed before the world. No shame marred his Christian profession—he gloried in the cross at home and abroad, in season and out of season. Wherever he went he acknowledged his Master, and as far as he had opportunity, was a preacher of righteousness. He was a lover of souls, and truly a 'house-top saint.' Mr. Reed rendered me generous assistance at the commencement of the Salvation Army, for which I shall be everlastingly grateful. He did not see eye-to-eye with me in every method employed in those days, neither did I see eye-to-eye with him in every plan which I thought ought to be adopted, but on the main principles and activities of the Salvation war he was one with me in heart and soul. Towards the close of his earthly career his heart came over in a still more tender and interested fashion, and in the midst of the suffering that marked his passage through the river his earnest prayers went up to heaven on behalf of the movement that had developed to such unexpected proportions, and in the establishment of which he had been so deeply interested, and to which in its early days I had enjoyed the privileges of rendering practical assistance. He is gone—gone before! It cannot be very long before we meet again, but our poor world will know him no more. Oh, that a large number of its wealthy sons and daughters would consecrate themselves in the same bold and daring fashion to the glorious Christlike work of extending the kingdom of God as did Henry Reed."¹¹⁰

109 *Launceston Examiner*, 11 October 1880.

110 *Launceston Examiner*, 1 November 1906.

When Booth visited Australia in 1899, he stayed with Mrs. Reed at Mt. Pleasant.¹¹¹

VISIT OF GENERAL BOOTH. The s.s. Coogee, with General Booth and his staff officers aboard, is expected to reach the wharf about 10 o'clock this morning, and arrangements have been made by the local Salvationists to give their beloved leader a right royal welcome. The Mayor (Alderman Panton) will accord the distinguished visitor a reception at the wharf. The General will be the guest of Mrs. Henry Reed at Mount Pleasant during his brief stay in the city. This evening he will give his famous lecture, "Lessons of my life," in the Albert Hall, which will doubtless be as crowded as have the General's meetings in other colonial centres. The General returns to the mainland by the Coogee tomorrow.¹¹²

A further indication of the continuing status of Margaret Reed long after Henry Reed's death was an invitation to luncheon with the Governor-General of Australia, Sir Ronald Munro Ferguson, on 2 July 1917.¹¹³ It was one of innumerable occasions when Mrs. Reed met with or entertained distinguished Australians and overseas visitors at her home.

When Mrs. Margaret Reed died in 1928, her obituary identified her values and charitable activities:

Death of Mrs. Henry Reed.

Launceston, Thursday,— The sudden death of Mrs. Henry Reed, of Mt. Pleasant, last evening, has dealt a severe blow to several organisations in Launceston, which render valuable assistance to the poor. She was well known and dearly loved by all who had received her co-operation in charitable causes. Mrs. Reed's health had been indifferent for the past two years, and was for this reason that she went on an extended visit to Great Britain. When she returned there was very little improvement noticeable, but lately she became very much better, and seemed quite restored to health. She visited the city yesterday and called on some friends, and it 'was on her way home she suddenly expired.

The funeral is to take place, privately to-morrow afternoon, when the remains will be laid to rest in the family mausoleum on Reed's estate.

For some time the late Mrs. Reed was president, of the Girl Guides' Association and president of the Mothers' Union in connection with St. John's Church. When the Queen Victoria Hospital was reorganised Mrs. Reed was elected president, and had also been president of the Baby Health Association¹¹⁴ in Launceston until indifferent health prevented her from taking an active interest in the organisation. She had several trips to the Old Country since she settled here as a Scottish [*Irish*] bride many years ago.¹¹⁵

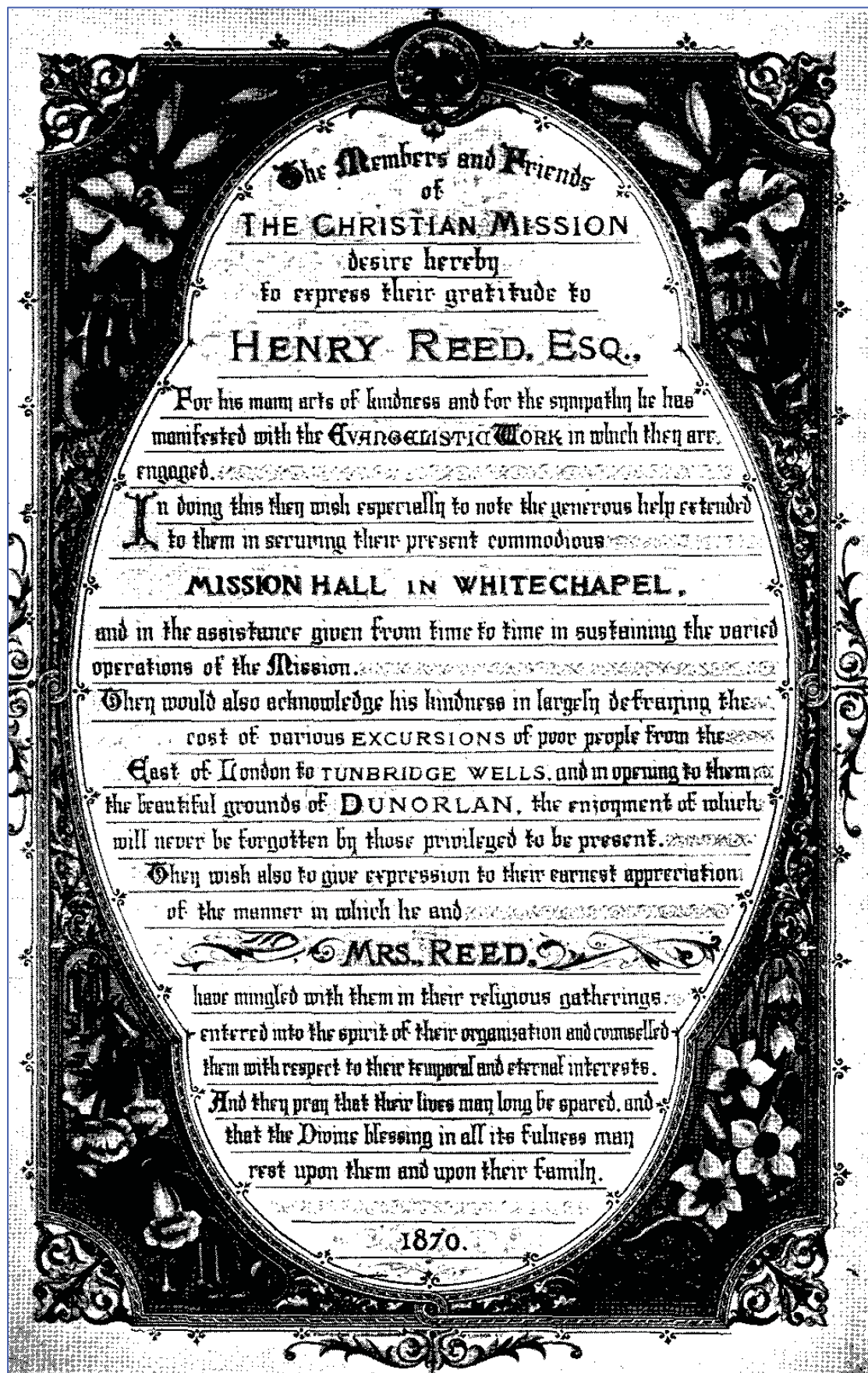
111 Mt. Pleasant in Launceston repeats the name of hills near Tunbridge Wells in England where Henry Reed built Dunorlan Park in 1862.

112 *Launceston Examiner*, 3 May 1899.

113 *Argus*, Melbourne, 4 July 1917.

114 *Mercury*, Hobart, 4 June 1927.

115 *Advocate*, Burnie, Tasmania, 29 June 1928. *Mercury*, Hobart, 29 June 1928.



116 For a brief history of the Christian Mission and its connection to the Salvation Army, see online <http://www.salvationarmy.org.au/en/Who-We-Are/History-and-heritage/Origins-of-The-Salvation-Army/>

THE MEMBERS AND FRIENDS
OF
THE CHRISTIAN MISSION
DESIRE HEREBY
TO EXPRESS THEIR GRATITUDE TO
HENRY REED, ESQ.,

for his many acts of kindness and for the sympathy he has manifested with the EVANGELISTIC WORK in which they are engaged.

In doing this, they wish emphatically to note the generous help extended to them in securing their present commodious

MISSION HALL IN WHITECHAPEL,
and in the assistance given from time to time in sustaining the varied operations of the Mission.

They would also acknowledge his kindness in largely defraying the cost of various EXCURSIONS of poor people from the East of London to TUNBRIDGE WELLS, and opening to them the beautiful grounds of DUNORLAN, the enjoyment of which will never be forgotten by those privileged to be present. They wish also to give expression to their earnest appreciation of the manner in which he and

MRS. REED

have mingled with them in their religious gatherings, entered into the spirit of their organization, and counselled them with respect to their temporal and eternal interests. And they pray that their lives may long be spared, and that the Divine blessing in all its fulness may rest upon them and upon their family.

1870.



Presented to

M and **M** **R**eed,

of Danvers Green, Harrogate, on their leaving
Harrogate for Glastonbury July 25th 1873.

Dear Sir and Madam.

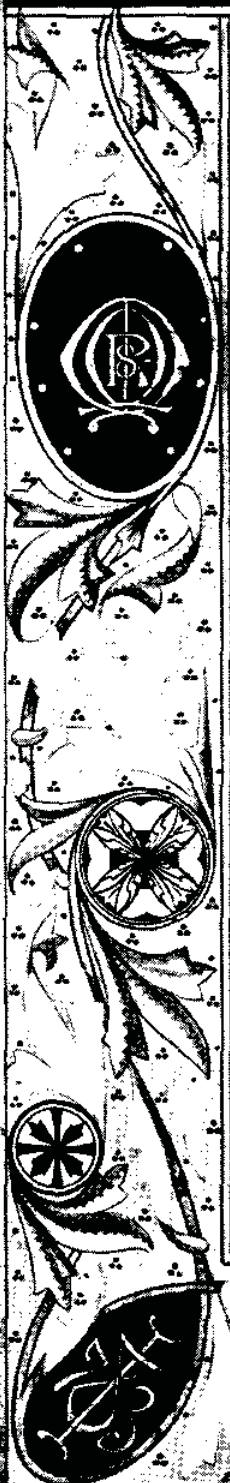
As in obedience to what you are convinced is the direction of a wise and merciful providence you are about to remove from our midst to take up your abode for a time in a distant land, we embrace the opportunity to address to you a parting word. We desire to express to you our deep and undimmed affection and our earliest admiration of your Christian character, for we are witnesses how gently and justly and unobtrusively you have behaved yourselves amongst us. We thankfully record the great spiritual benefits we have ourselves received from the happy and hallowed fellowship we have been permitted to enjoy with you, and we glorify God in you that by means of the preaching of the Word in the Room you erected for that purpose and also by the services conducted in the open air and your visitations from house to house, a large number of precious souls have been brought to the knowledge of Christ and his salvation, who prove by their consistent walk and conversation that they have become new creatures in Christ Jesus.

We beg to assure you that you will ever live in our affectionate remembrance; we pray that you may constantly enjoy a special sense of the Divine Presence, that God may watch over you and keep you that he may give you the desire of your heart in the conversion of multitudes of immortal souls, and that when the object of your visits is accomplished, you and your beloved family may return to the joy of your numerous friends, and to be made a still greater blessing to the land of your nativity.

Yours very truly,
Yours on behalf of the Committee,

F. J. Shaw

Accepted *A. P. Receiver*



PRESENTED TO MR. AND MRS. REED,
of Dunorlan Villa, Harrogate, on their leaving Harrogate
for Australia, July 23rd, 1873.

DEAR SIR AND MADAM,

As in obedience to what you are convinced is the direction of a wise and gracious Providence you are about to remove from our midst and take up your abode for a time in a distant land, we embrace the opportunity to address to you a parting word. We desire to express to you our deep and unfeigned affection and our earnest admiration of your Christian character, for we are witnesses how holily and justly and unblameably you have behaved yourselves amongst us. We thankfully record the great spiritual benefits we ourselves have received from the happy and hallowed fellowship we have been permitted to enjoy with you, and we glorify God in you that by means of the preaching of the Word in the Room you erected for that purpose, and also by the services conducted in the open air and your visitations from house to house, a large number of precious souls have been brought to the knowledge of Christ and His salvation, who prove by their consistent walk and conversation that they have become new creatures in Christ Jesus.

We beg to assure you that you will ever live in our affectionate remembrances ; we pray that you may constantly enjoy a special sense of the Divine Presence, that God may watch over you and keep you, that He may give you the desire of your heart in the conversion of multitudes of immortal souls, and that when the object of your visit is accomplished, you and your beloved family may return to the joy of your numerous friends, and to be made a still greater blessing to the land of your nativity.

We are, Dear Sir and Madam,

Yours on behalf of the Committee,

F. J. SHARR,
JOSEPH GILPIN,
P. PALLISER.