

ation Dr Jeanneret gave up
turned to medical practice.
active in the cholera epi-
on and later published
methods of treatment. He
ecay on 17 June 1886 at
vived by his second wife
nett, whom he had married
1874 at Great Malvern,

his early years at Flinders
earn't seamanship and navi-
e visited Europe and then
s on the Bendigo goldfields.
ney where he married Julia
n on 12 June 1857. He
of New South Wales and
unter's Hill where he lived.
artner in Henry Porter's
and actively engaged in
and preserving meat. He
ling of many large houses
bs. By 1869 he was a share-
anager of the Parramatta
and in 1873 was manager
and Hunter's Hill Steam
e two companies had be-
lebed and amalgamated
the goodwill and the five
He added fifteen steamers,
n Parramatta and River
ded the steamboat service
e Hawkesbury. By 1884
r of the Mosman's and
Co. In 1888 he sold out
l he had built the Parra-
connecting the wharves
of the town after parlia-
vate Tramway Act.
n alderman of Hunter's
n 1870-71, 1877-78 and
he represented Bourke
y City Council and was
r and sewerage manage-
istrate he administered
ound common sense' in
ourt. Defeated for Cen-
n 1875, he represented
lative assembly in 1887-
r. He supported Henry
ederation. He visited
and North America in
nancial position was pre-
withdrawn bankruptcy
te was sequestered in
at £30,000 and his wife's
ably entangled with his
t Freemason, he was one
bers of Lodge Harmony.
r on 23 August 1898 at
rallah, Richmond River.
Anne's Church of Eng-
le. He was survived by
and two daughters.

HRA (1), 17, 18; V&P (LA NSW), 1880-81,
2, 1045; Aust Dental J, 24 (1952); Bulletin, 29
Dec 1883; Australasian, 10 July 1886, 18 May
1889; SMH, 25, 30 Aug 1898; MS and news-
paper indexes under Jeanneret (ML); Insol-
vency files (NSWA); CO 201/245, 280/252, 315,
324/86.

MARTHA RUTLEDGE

JEFFERIS, JAMES (1833-1917), Congre-
gational minister, lecturer and journalist,
was born on 4 April 1833 at St Paul's,
Bristol, England, the elder son of James
Jefferis, carpenter and undertaker, and his
wife Sarah, née Townsend. Educated at
Bristol Grammar School he entered his
father's building business and ran a Sunday
school in Brunswick Square. A wealthy
uncle, W. H. Townsend, civil engineer and
surveyor, wanted James to join him but,
finding him resolved to enter the ministry,
offered to put him through Oxford or Cam-
bridge with prospects of a benefice if he
then entered the Anglican Church. Jefferis
was strongly attracted to Dissent and de-
clined. In 1852 he entered New College, a
Congregational institution affiliated with
the University of London (B.A., 1855; LL.B.,
1856), where he learned to reconcile
scientific discovery with religious belief and
encountered liberal theological tendencies.

The London Missionary Society invited
Jefferis to serve in India but he declined. In
April 1858 he accepted a call to the Con-
gregational Church at Saltaire, a model
settlement of the alpaca king, Sir Titus Salt.
Jefferis, though not formally ordained,
settled happily there but physicians soon
found him tubercular and advised him to go
to Madeira. Instead Jefferis decided to accept
T. Q. Stow's [q.v.] invitation to help to
form a Congregational Church in North
Adelaide. Ordained on 16 December 1858 at
Westminster Chapel he sailed from Liver-
pool in the *Beechworth* a week later with
his young wife Mary Louisa (d. 1864), née
Elbury, whom he had married on 21 October
at the Brunswick Chapel, Bristol.

Jefferis reached Adelaide on 24 April 1859
and on 15 May Stow opened services for the
new church. Jefferis's preaching attracted
worshippers and the North Adelaide Con-
gregational Church was soon constituted
with him as its pastor. The new church in
Brougham Place was opened in February
1861. Adherents of other denominations,
attracted by his eloquence and manly and
liberal approach to religion, helped to swell
the congregations. Jefferis's morning ser-
mons were expositions for the faithful com-
pany, but he was convinced that a preacher
should relate religion to life and in the
evening services applied Christianity to topi-

cal questions. In 1860 he started the North
Adelaide Young Men's Society, one of the
first in the colony. The future leading citi-
zens who passed through it were remem-
bered as 'the Jefferis boys'. Repudiating the
notion that Congregationalism's mission
was to the thoughtful urban middle classes,
Jefferis assisted in home missions for the
country and the predominantly Catholic
poor of Lower North Adelaide. He also
served on the committees of benevolent in-
stitutions and as local secretary for the
London Missionary Society in 1863 led
agitation against blackbirding in the South
Pacific. On 11 April 1866 at St Kilda Con-
gregational Church, Melbourne, he married
Marian (d. 1930), née Turner.

An earnest promoter of education, Jefferis
failed in the 1860s to lead Congregationalists
into establishing a first-class unsectarian
school in Adelaide. This experience and a
visit to England in 1868 persuaded him to
support compulsory, comprehensive and
secular education under the state. He in-
spired Congregationalists in 1871 to seek
Presbyterian and Baptist co-operation in
opening an academy for nonsectarian higher
education and theological training. Union
College was formed in March 1872; classes
began in May with Jefferis as tutor in
mathematics and natural science. W. W.
Hughes [q.v.] soon offered an endowment
of £20,000. Jefferis helped to persuade the
college council and Hughes that so large a
sum should be used to establish a university
in Adelaide. Jefferis was a member of the
University Association formed in Septem-
ber and of the university council in 1874-
77 and 1894-1917.

Jefferis often wrote leading articles on
social and political subjects for the *South
Australian Register* and the *Advertiser*
which in 1876 unavailingly offered him
the editorship and a partnership. His re-
nown had spread beyond South Australia
and in 1863 and 1875 John Fairfax [q.v.]
tried in vain to entice him to Pitt Street
Congregational Church, Sydney. In the
1870s Jefferis declined calls to churches in
England, Melbourne and Adelaide but in
1877 he accepted a call to Sydney with a
stipend of £1000.

Jefferis began at Pitt Street on Easter Sun-
day and soon repeated his Adelaide
successes. The press amply reported his
lectures, many of which were published as
pamphlets. He also fostered the activities of
the Young Men's Literary Society and ex-
tended Pitt Street's 'evangelical efforts
among the neglected poor' in the slums; his
abolition of pew rents removed an imagined
barrier to artisans and set an example. He
joined the successful campaign to divert the
revenues of the Church and Schools Estates

from the Anglican, Roman Catholic, Presbyterian and Wesleyan Churches to public education, supported the Public Schools League and delivered a weighty reply to Archbishop Vaughan's [q.v.] attack on the public schools. He modified his views on secular education and considered that Parkes's [q.v.] Public Instruction Act of 1880 with its provisions for nonsectarian religious teaching, was sufficient safeguard for both liberty and religion. In 1884 he joined Bishop Barry's [q.v.] abortive movement to strengthen the religious provisions of the Public Instruction Act by introducing daily worship in public schools. Determined to restore the sanctions of Christianity 'with more than their old authority', Jefferis now claimed 'a vital union between religion and the State' which the withdrawal of state aid to the denominations left unchanged. But he broke with Barry's committee over denominational teaching in the schools, and would have nothing but unsectarian 'common Christianity'. For years he advocated the New South Wales Act as the solution to the religious problem in Australia.

By 1889 Jefferis was showing signs of weariness. His public ministry had crowded out visits to his congregation and he confessed that he could not manage alone the pastoral responsibility. His wife's health was also broken and she needed a change. In September he asked for fifteen months' leave and for an assistant pastor who would share his stipend. Convinced that the Pitt Street church had little future he also suggested the sale of the property, using the proceeds for a new suburban church, a memorial hall for mission work and denominational city headquarters. Although the deacons were disposed to accept his proposals, some church members opposed the plan and criticized him personally. Jefferis promptly resigned, refused any presentation and in December sailed with his family for England.

In September 1890 Jefferis began a ministry at New College Chapel, but London's air aggravated his chest and he moved to Belgrave Congregational Church, Torquay, Devon. There he ministered to an increasing congregation and addressed Congregationalist regional and national meetings, but years in Australia had not inured him to the inferiority of a Nonconformist minister in England. His desire to return to Australia was obvious from the English letters he contributed to the *Australian Independent*, except for the dark months after he lost some £10,000 in the 1893 bank crash. He declined calls to two churches in Sydney but in 1894 returned to Brougham Place where he had been happiest.

Under Jefferis the building was renovated and a large debt almost extinguished, but he had reached his zenith at Sydney and utterances once greeted as progressive sounded conservative in the 1890s. He was still influential in denominational and public affairs and continued to write for the *Advertiser*, but pastoral demands weighed heavily upon him. In 1900 he was assisted by W. H. Lewis, a Welshman, to whom he gave half his stipend of £500. He retired from the active ministry on 21 April 1901. In 1909 he edited *Historical Records of the North Adelaide Congregational Church* to which he contributed an 'Historical Sketch'.

Convinced that Australia was destined to be a new and nobler nation spreading Christianity, civilization and liberty throughout the southern seas, he had begun to advocate federation in the 1870s in leading articles in the *Advertiser*. Although an idealist, his study of constitutional law—he obtained his LL.D. by examination from the University of Sydney in 1885—and his knowledge of federal history in America and Canada equipped him for the practical issues. In a lecture at the Adelaide Town Hall in June 1880, published as *Australia Confederated*, he rejected Parkes's 1879 proposal for a legislative union and advocated the Canadian Constitution as the 'safest' example. He repeated the lecture in Sydney in August 1883 relating it to the current annexation question and in 1889 gave two more lectures on the subject. After his return to Adelaide Jefferis supported the federal movement with more lectures and sermons and enlisted the support of the South Australian Council of Churches, which he had helped to form in 1896, in the 1898 campaign for a 'yes' vote. Though his influence cannot be measured he deserves a place in the history of Australian federation as one of its most persistent advocates.

While critics marvelled at his versatility and his dogmatism, Jefferis satisfied many that Christianity was relevant to contemporary issues. He gave trade unionism his blessing but advocated compulsory industrial arbitration. Faced with secular schemes for social salvation he maintained that Christianity was the true socialism. The only prominent churchman to denounce the New South Wales contingent to the Sudan in 1885, he recognized the need for controlled immigration from Asia but denounced the 'White Australia Policy' as 'high treason against the laws of God and man'. He remained Puritanical and condemned the theatre, dancing, gambling, prostitution and other 'moral dangers', but would not advocate teetotalism as the panacea for all social ills.

A consistent contender for a more organ-

is the building was renovated but almost extinguished, but reached his zenith at Sydney and was greeted as progressive and innovative in the 1890s. He was in denominational and public life, continued to write for the pastoral demands weighed in. In 1900 he was assisted by a Welshman, to whom he stipend of £500. He retired from ministry on 21 April 1901. In *Historical Records of the Congregational Church* he published an 'Historical Sketch' that Australia was destined to be a nobler nation spreading civilization and liberty to the southern seas, he had begun his career in the 1870s in leadership. Although an advocate of constitutional law—he was D. by examination from the University of Sydney in 1885—and his history in America appealed to him for the practical application at the Adelaide Town Hall, published as *Australia* in 1880, he rejected Parkes's 1879 proposal for a protective union and advocated the constitution as the 'safest' and most liberal. He presented the lecture in Sydney in 1889 relating it to the current situation and in 1889 gave two lectures on the subject. After his lecture Jefferson supported the cause with more lectures and secured the support of the General Council of Churches, which was formed in 1896, in the matter a 'yes' vote. Though his measure was rejected he deserves a place in the history of Australian federation as a persistent advocate.

Marvelled at his versatility in many fields, Jefferson satisfied many of his contemporaries as relevant to contemporary trade unionism his blessedly compulsory industrial with regular schemes for the maintenance of that Christian socialism. The only man to denounce the New Government to the Sudan in the need for controlled Asia but denounced the 'Policy' as 'high treason of God and man'. He real and condemned the gambling, prostitution and other evils, but would not advocate the panacea for all social

tender for a more organ-

ized Congregationalism, Jefferis was three times chairman of the Congregational Union of South Australia and twice in New South Wales. In 1883 he persuaded reluctant Congregationalists in New South Wales to mark their jubilee by a conference of Australasian Congregational Churches and presided at it. The conference anticipated the formation of the Congregational Union of Australia and New Zealand in 1888 but he later declined to act as its chairman. He also supported Protestant union and often co-operated with other denominations in common causes. In Adelaide he had helped to form the Evangelical Alliance in 1869 and served as its president; in Sydney he was the moving force behind the impressive United Thanksgiving Service for Protestants at the centenary of New South Wales in 1888. A persistent critic of Roman Catholicism, especially its exclusiveness and authoritarianism, he sometimes linked the Salvation Army with it.

Genial but always dignified and sometimes chilling, Jefferis was much caricatured by cartoonists; hoary age made his leonine appearance even more awesome. In retirement he continued to preach, particularly on special occasions. His oratory no longer appealed to the young but he remained a revered figure in the Union Assembly of which he became a life member in 1901. He built Elbury House, Gilberton, and at Encounter Bay in 1894 bought the Fountain Inn, renaming it Yelki: in summer he held services in the old bar. To the last he walked long distances daily, especially at the bay where he became well known to fishermen as he gathered seaweed and rocks for his natural history collection. He died peacefully at Encounter Bay on Christmas Day 1917 and was buried privately at Brighton cemetery. He left an estate worth £14,500, and was survived by a daughter of his first wife and by his second wife, two sons and five daughters.

His second wife Marian was zealous in philanthropic causes. In Adelaide she campaigned for cottage homes for destitute children and in Sydney in 1878 formed a committee that induced the Parkes government in 1881 to introduce the boarding-out system for orphaned or neglected children. An original member of the State Children's Relief Board, she also advocated cottage homes with foster parents and founded one for twelve children in Newtown. She donated land at Encounter Bay for the Congregational Church in memory of Jefferis.

The Jefferis medal in philosophy commemorates his service to the University of Adelaide. Portraits are in the North Adelaide Congregational Church and Stow Memorial Church.

J. B. Austin (ed), *Farewell sermon* by Rev. James Jefferis (Adel, 1877); L. Robjohns, *Three-quarters of a century* (Adel, 1912); E. S. Kiek, *Our first hundred years* (Adel, 1950); H. G. Pope, *Our first century* (Adel, 1959); *Aust Christian World* (Syd), 11 Jan 1918; *SA Congregationalist*, Jan, Feb 1918; *SMH*, 18 Dec 1889; *Advertiser* (Adel), 17, 18 Apr 1901, 27 Dec 1917, 29 Sept 1930; *Register* (Adel), 18 Apr 1901; *Mail* (Adel), 22 Mar 1913; *Observer* (Adel), 29 Dec 1917; B. Dickey, *Charity in New South Wales, 1850-1914* (Ph.D. thesis, ANU, 1966); W. W. Phillips, *Christianity and its defence in New South Wales circa 1880 to 1890* (Ph.D. thesis, ANU, 1969); Jefferis papers and newspaper cuttings (North Adelaide Congregational Church); North Adelaide Congregational Church records (SAA); records (Pitt Street Congregational Church, Syd).

WALTER PHILLIPS

JEFFERSON, JOSEPH (1829-1905), actor, was born on 20 February 1829 at Philadelphia, United States of America, son of Joseph Jefferson, actor, and his wife Cornelia Frances Burke, née Thomas. He grew up among theatre people, began his stage career at 4 and, after his father died in 1842, relied on acting for a living. At 21 he married Margaret Clements Lockyer. In 1856 he visited Europe and in September joined Laura Keane's company in New York. In 1861 his wife died, leaving four children.

With his eldest son, Jefferson went to San Francisco for a season and then sailed for Sydney, hoping to recover his health. He arrived in the *Nimrod* on 13 November and opened with *Rip Van Winkle*, *Our American Cousin* and *The Octoroon*. In March 1862 at Melbourne he played a season at the Princess Theatre for about six months. He was immediately popular. Within a week or so in Melbourne, 'not to have seen Jefferson was equivalent to exclusion from conversation in society of all classes'. Critics praised his 'fresh and genial' acting and his refined taste; in retrospect an admirer claimed that his acting combined 'the delicacy, the exquisite finish, the grace and airiness of French comedy with the naturalness and the blended humour and pathos of the best school of English comedians'. He was described as a slender but wiry, compact figure with the intellectual face of a Hamlet: 'a singularly charming companion for a conversational hour'.

In September Jefferson was engaged for the opening of George Coppin's [q.v.] Royal Haymarket Theatre, playing in *Our American Cousin*. He also played in the country districts of Victoria, including Ballarat and Bendigo. Between theatre seasons Jefferson spent some weeks at a station in the Western District and explored the Murray River. With Melbourne as his base he went first to