



ST. GEORGE HISTORICAL SOCIETY

SPONSORED BY ROCKDALE MUNICIPAL COUNCIL

53 Bruce Street,
BEXLEY.

8th September, 1967.

Dear Friend and Member,

The regular monthly meeting of the above Society will be held as follows:-

Date: Friday Evening Next, 15th September, 1967, at 8 p.m.

Place: Council Chamber, Town Hall, Rockdale.

Guest Speaker: Mr. & Mrs. Arthur Coghlan will present a paper entitled -

"Old Time Sydneytown"

illustrated by Mr. Coghlan's unique collection of black and white slides of old Sydney.

Would lady members please bring a plate.

D.H. Sinclair,
PRESIDENT.

R. W. Rathbone,
HON. SECRETARY.

58.4813.

LIFE IN THE EARLY PIONEER DAYS

by .. M. Hutton Neve.

We are all familiar with the beginnings of settlement in this State -- unwilling migrants, to say the least -- and the less said about the average convict of the First Fleets the better. However, I want to point out one or two facts: the majority of the 1st Fleeters were not first offenders. By 1788, the American War of Independence had closed the New World to transportation for England's lawbreakers. The gaols and the Thames prison-hulks were overflowing -- from 1st offenders to hardened criminals. The worst of the lawbreakers -- murderers, rapists, highwaymen and others convicted of violent crimes -- were speedily hanged after their conviction before juries. But there was still literally thousands of men - and women - who had numerous previous convictions for various types of petty crime. To ameliorate the ghastly conditions of these foetid and overcrowded gaols, a selection was made, for transportation to Botany Bay, of the worst of these persons. Generally speaking, age and health were taken into consideration - and these were important factors, for the transportees would literally have to work for survival ... A perusal of Old Bailey trials and similar documents, indicate that practically all those of the First Fleet (and the 2nd and 3rd Fleets) were at least petty offenders with unsavoury records.

The great majority of them were largely the scum of the English gaols, both county and city vagrants, unskilled, illiterate, and experienced in all types of crime; the greater number of course came from the larger towns, and so did not provide good material to lay the foundation of a settlement, in an unknown land on the other side of the world. A few had had a little elementary schooling, enabling them to read and write after a fashion; and in many cases these semi-educated convicts were the more dangerous, as they had the basic intelligence to "organise crime", -- this was particularly so in the underworlds of London and Liverpool.

It is granted that most of these men were the products of the social conditions of the times - times of unemployment, of starvation, of callous and drastic property laws - in general, the underworld of the big English cities lived like half-starved rats in foetid dungeon-cellars - and their mentality and character were akin to the rats with whom they lived. Birthrates were high, but the infant deathrate was appalling - up to 90% of slum-born children died before their fifth birthday; those children who survived were tough in body and mind - like the rats about them, they fought and thieved and struggled to survive.

In the later years of transportation, particularly after the Irish Rebellion of 1798, and after 1800 in general, a better class of convict was transported, these including some much-needed tradesmen, a number of semi-skilled labourers, and similar types. This was due to some extent to varying social conditions - the growing rise of industrialism, more severe administration of the laws affecting property, especially in connection with stealing and receiving of stolen goods and "fencing".

As for the women, they were in general of a far worse type than the men - especially those of the 1st three Fleets; again, they were largely the product of their environment - the great majority were city prostitutes or thieves - or both. A slightly better class of women (if that is a possible description) were those who conducted organised theft, and who acted as receivers of stolen goods. Although quite illiterate, some of these women were astute in practical business and good organisers: but again, they were hardly the type of material to become satisfactory housewives and mothers.

Yet, strange as it may seem, a few - only a few - of the prison-scum of England's men and women managed to struggle out of the mire of the early convict settlement. Again, environment helped; and some had the mentality to realise this, and to seize the latent opportunities of a new life. The first few years of settlement, as we know, were heart-breaking for both convicts and their masters; but when the drastic food shortages had to some extent been overcome, shortly before the turn of the 19th century, some kind of new life developed.

Marriage amongst the majority of the convict element was rare - that is, marriage by a C/E priest, the only union legally recognised. Many couples followed the old English custom of the "ancient usage of marriage" - i. e., common-law marriage before adult witnesses: but many other couples lived a free and easy life; prostitution was rife; hordes of half-savage, semi-starved and ragged children roamed the settlement, completely uncontrolled; they knew their mothers - if their mothers had not abandoned them after emergency from infant years; but their fathers were "shadows that passed in the night".

This picture does not suggest a basis for any domestic framework; and in proportion to those transported between 1788 and 1800, only a few survived the struggle for existence. Discipline was severe, especially for the male convicts; many brought floggings upon themselves for theft, assault and insubordination; some were undoubtedly victimised - but we seldom hear of the many assigned convicts who were, for those times, reasonably well treated - fed, clothed, and given some elementary training in domestic duties for women; or for men, trained as farm labourers and agriculturists, timberworkers, stablehands, and the like.

Gradually, some order came out of disorder; the first farm grants were made to a few emancipated convicts towards the end of the 18th century - around South Creek and the Cattai, near Windsor and along the nearby banks of the Hawkesbury River. These men selected wives from amongst the female convicts - and again the wonder is that some of these oddly assorted unions worked; and children were born and raised.

This meant of course the beginning of an established home-life - and the initial requisite was shelter for the family. These first "homes" were the crudest of bark huts. A couple of young tree trunks were split down the middle, forming the four corners of the hut; similarly shaped timbers, or trimmed branches, formed the frame-

work of the "roof"; slabs of bark were lashed to the uprights to form both walls and roof; sometimes fastened with bushvines, sometimes held in place by roughly shaped wooden pegs; while the roof was held down with branches lashed together. An opening would be left for the doorway, and perhaps a couple of window-spaces; bark sheets would close these in bad weather. The floor was of stamped earth; "furniture" usually consisted of some wood blocks for seats, or of roughly fashioned plank forms; the table was a slab of bark supported by trimmed branch legs; shelving was similarly constructed along a wall. The bed was of bark sheeting overlaid on branch trestles; and armfuls of dried grasses and scrub formed the "mattress"; blankets and jute sacks formed the bedding. "Plates" were often fashioned from bark; cooking utensils generally consisted of two or three iron pots.

At first, all cooking was done over an open fire outside, usually with a crude shelter erected; later, a stone fireplace was constructed at one end of the hut - but these open fireplaces within the hut often led to destruction of the flimsy shelter. Thus, many of these early huts had a more substantial "kitchen" built a few feet away from the general living quarters, to minimise fire-destruction of the hut and its much-valued contents. This separate cooking area had the added advantage of providing a certain open-air coolness during the heat of the long summer months, and also prevented the hut from becoming smoke-filled. (Of course, the huts would be bitterly cold in winter).

It was not long, however, before the settlers learnt to build more substantial shacks. Many were of "wattle and daub" construction, ie., roughly split timber uprights whose spaces were filled with mud and earth mixed with dried grasses or scrub-leaves, sometimes small pebbles, etc. Roofs were shaped, usually hipped with a ridge; cross-pieces were fixed, and covered with hardwood shingles split with an axe. This type of shingle roofing was almost universal until the importation of corrugated roofing iron about the middle of last century. Only the large homes and mansions of the wealthy landowners and prosperous merchants had imported slate roofing and glass windows.

As the years progressed, the kitchen area was more substantially constructed, usually of local sandstone - sometimes of handmade bricks; when the cottage was of wood construction, the kitchen was almost invariably a separate building - also of wood, but with a large alcove for cooking facilities, usually one end of the kitchen building. For those emancipist settlers who could erect small stone cottages themselves, or who could afford to employ labourers to do so, the kitchen was naturally incorporated under the same roof. By the end of the Macquarie era there were numerous well-constructed small cottages, both in stone and in brick, although the great majority were still timber-hewn.

By the end of the Macquarie period of 1821, the original convict settlers had reared families, and from this first freeborn generation came the beginning of a new class - the small settlers and semi-skilled artisan; independent and proud of it, still struggling to make a living in the young colony - but not existing in degradation and starvation. Of course, again, there were many who did not succeed - those who pre-

ferred to live and die in the rum dens of Sydneytown; or who sold their small land grants for rum, or who were just incapable of farming - or who did not like work.

But I am talking of those convicts who, as emancipists, carved a new life for themselves, their wives and their children, in a new land - where conditions of existence were strange and foreign and stark - the antithesis to the city and country life of their English homeland.

The struggle for existence amongst the children of these ex-convicts was easier; they were born in the new country, and it was the only life they knew. They were generally healthy and strong and adaptable; they learnt, by trial and error, how to make the best utilisation of materials and conditions about them. Life was hard, especially for the womenfolk; food was generally sufficient, but often unvaried; and fresh meat was a little-known treat - for of course there were no means of preserving fresh meat. When an animal was killed, or even poultry, it had to be eaten within a few hours in the long warm months. Salted meat was the usual, and as pig-farming increased, there were also smoked ham and bacon.

Homegrown vegetables and maize (or "Indian corn" as it was often called) usually formed the staple diet; with fruit in season - and fish for those who could catch it. Obviously, those who lived on the small farms in the outlying areas beyond Sydney Town fared better than those of the town's packed slums. In Sydney Town, some prepared foods could be bought - bread, of course; jams and preserves, and some types of biscuits and cakes; but in the out-of-town and country areas, all foods had to be prepared from the kitchen garden and farm. Jams and preserves, salted meat, bread, occasionally homemade wines - and of course there was often the illicit whisky still (and these still exist in odd corners of isolated country areas!).

When wheat was grown on the farm, it had to be taken to the nearest mill for grinding into flour. Yeast was brought back with the flour, and the housewife baked her own bread. Some of the cottages had a special niche in the side of the big stone fireplace for setting the yeast and for baking the bread - those of you who have been to Hambleden Cottage at Parramatta may have noticed these niches in the kitchen fireplace. Sometimes the bread was baked in the ashes of the fireplace - or, without yeast, the salted flour and water damper was baked instead of bread. Many other small farmhouses, particularly where there was no interior kitchen, except for a small fireplace, built a bread-oven in the backyard, and here the bread was baked - probably once or twice weekly, according to family demands. One of these open-air ovens still exists in the Macdonald Valley, near Wisemans Ferry. For many years a convict bread-oven existed at the Woronora Ford, on the Old Illawarra Road - the oven was built by the convicts working on this road in the 1840s; but the oven was apparently broken up by locals for garden building some years ago.

Clothing, of course, was the greatest problem for these pioneer mothers: the family could live off the farm-grown products

(sometimes without much variation of food, according to the season); but clothing could not be grown. Consequently the entire family usually went barefooted all the year; unless the man could afford boots, digging could not be done - so that hoeing broke up the ground- or perhaps a small hand-plough was used. Farm produce therefore had to be sold or bartered - and bartering, until the Macquarie era, was almost entirely with rum, at inflated values. All clothing was of course hand-sewn; grants of clothing were not made from the Commissariat Stores after the first 12 months of a farm-grant; consequently the housewife had to cut and alter and patch as best she could. Lighting was by tallow-soaked rushes or oil - when these could be obtained; and so the family worked from daybreak to sundown, and then went to bed.

Christmas was the highlight of the pioneer family - both in the towns and in the country. At Christmas the verandah posts and doorway of the cottage would be festooned with whatever greenery and wildflowers the children could gather. In the towns, men went around in horse-drawn carts laden with bundles of green bushes, selling these at 6d. an armful - a far cry from the traditional mistletoe and "white Christmas" of England - transported convicts though they were, they still felt a nostalgia for their past life.

Christmas dinner often consisted only of the eternal corned meat, with potatoes, pumpkin and cabbage; and a pudding made from cornmeal, with a handful of much-valued raisins thrown in. If scrub-turkeys or wild ducks were available, these had to be hunted and shot on Christmas Eve, then plucked and cleaned, and wrapped in green leaves and muslin - to keep the blowflies away, and to keep them sufficiently fresh for the next day's cooking. The younger children might receive a "Christmas cookie", homebaked, or perhaps some little toy fashioned by father or mother; if lucky, the elder girls would receive a new hair-ribbon or perhaps even a coloured scarf; and the older boys a knife ... Christmas Day was a time to forget, for one day, the never-ending toil and struggle of the small pioneer, be they town or country folk: but for the townspeople there was the pleasant diversion of Christmas shopping and sight-seeing, perhaps with some new item of gay clothing to parade; and then the traditional church service on Christmas Day, with the opportunity to meet one's neighbours in idle comfort and suitable gossip. In these pioneer days, Christmas was the "red-letter" day for all; it meant general gaiety, just for one day of the hard-working year; the reunion of scattered families, and perhaps a gathering of local settlers and neighbours for an evening singsong.

Local transport was one of the greatest hurdles faced by the pioneers. There were no country roads until the advent of Macquarie - and even then, for the next 50 years or more, these country roads were often mere bridle or bullock tracks, quite impassable in bad weather. Except for the few main roads in and around Sydney Town and the other main centres of settlement - which were built and kept in some order by convict chained gangs - the local residents were responsible for the condition of their so-called roads. Consequently, for many years, waterways formed the main mode of transport where-

ever possible, and the so-called country roads merely provided a rough access to loading points for the riverboats - this applying particularly to the Hawkesbury area, where the greatest number of small farms were - including those of the "five Macquarie towns" of Castlereagh, Pitt Town, Wilberforce, Richmond and Windsor. For many years, until well after the middle of last century, these waterways provided the main mode of general transport, both for the farmers themselves, their stock and their farm-produce. The "Great North Road" from Sydney Town to Wiseman's Ferry, and the Old Windsor Road .. provided the only means of transport to the city markets. As such transport would take about three days by horse-drawn drays - and even longer by bullock-waggon - only non-perishable produce and livestock could be moved; and livestock would need feeding to keep them in some condition for the markets. This transportation of course fell to the menfolk of the family, so that often the mother and her children were left to run the farm for a week or more at a time.

Consequently, the womenfolk seldom had any opportunity to venture out of their country homes - they were born, married, bore children, and died on their farms; and with their menfolk, were buried there. Childbirth was handled by a local midwife - who was a well-experienced matron and herself the mother of many children, with a rough knowledge of "bush medicine" and some practical nursing. Doctors were unavailable in these outlying areas; the womenfolk attended to all illnesses and accidents as best they could; and the patient either lived or died before medical help could be obtained - when it was obtainable.

Before 1830, there was little religious consolation for the majority of country people; it was not until 1816 that the first Wesleyan -Methodist ministration commenced in Windsor, with the arrival from England in 1815 of the Rev. Samuel Leigh: from there, catechists, often farmers, conducted "preachings" around their own district. Father John Therry was the first R/C missionary in the colony, arriving in 1820 - and he had the whole of the eastern area, from the Hunter River down to the Victoria border, and over the Blue Mountains - to cover. The first C/E "Chaplains of the Hawkesbury" commenced visitations in 1830; but the wideflung and isolated areas of settlement, and the difficulty of travel, meant that many settlers would see a minister perhaps once in two or three years. Marriages were therefore of necessity by "common law" - which the C/E steadfastly refused to acknowledge; consequently, children of such unions were therefore registered at baptism in the mother's name; and marriages of such children recorded only in the mother's surname - in other words, the C/E considered the issue of "common law" marriages as illegitimate. The Wesleyan-Methodists and the R/C both accepted common law marriage and issue; but after the arrival of Father John Therry in 1820, some Catholic couples requested a church marriage. The Rev. Saml. Marsden at no time showed any interest in these emancipated ex-convicts and their spiritual needs - he strongly objected to ex-convicts being regarded as having expunged their original conviction by emancipation; and he also opposed their being given land-grants and set up as small farmers. A very few of these settlers were unable to obtain a

church marriage - if they lived within easy reach of the local church.

Lack of communication and easy transport - because of the appalling roads - prevented full development of much farmland; milk, cream and eggs could not be marketed - and farm butter would melt during summer transport; lack of communication also obstructed education - although in many country areas small Government-sponsored "charity schools" had been established by Macquarie, as well as fee-paying C/E schools: but only local children could attend; generally, R/C children were not allowed by their parents to attend Government-sponsored schools - for at both these and the church schools the Anglican religion and the Anglican catechism were compulsory subjects. By 1825, some 22½ % of the entire population were R/C - the great majority of whom were thus completely illiterate. Father John Therry did his best to improve the position, but of course it was many years before his efforts were appreciably felt.

The road system, although greatly extended and improved by Macquarie, did not come to its peak until the discovery of gold; and then the thousands of men - and women too - who flocked to the goldfields, created a demand for more extensive and improved roads, and for means of travel there; and then the coach came into its own as the means of communal travelling, culminating in the famous Cobb & Co. organisation, covering the goldfields of NSW and Victoria, with a network of roads penetrating into Southern Queensland.

While Cobb & Co. were never the tremendous developmental influence around Sydney that they were in Victoria and Queensland, and in western NSW., they nevertheless were responsible for providing a tremendous network of reliable and regular services in the outer areas of this State; and thus they helped further to diminish the whole-sale isolation of the early pioneers, especially the womenfolk.

But it was not long before there was an even greater innovation; - the advent of the magical steam train; and with the coming of the train, many isolated settlements with the ever-growing and prosperous towns of Parramatta and Sydney and Bathurst - and the coaches fed into railheads from further outlying areas. The steam trains, puffing and struggling over the plains and the mountain grades, provided the long-anticipated annual trip to the big towns of Bathurst, Windsor and Sydney.

And finally, by the middle of last century, the penal settlement of Botany Bay had achieved not only respectability, but it had also established the basis for ever-spreading areas of settlement, for the modern world, the City of Sydney - founded as a conglomeration of tents and bark humpies on the banks of the Tank Stream. Its original and unwilling inhabitants came from the worst of England's slums and gaols - thieves and pickpockets and pimps and prostitutes; and from the most degraded of all - the prostitutes, the female gin-sellers, and their fatherless offspring - came the courageous and struggling and illiterate pioneer women who helped their rough (and often drunken) menfolk to build a nation.

At the same time, these unwanted scum of England showed that, in a better environment, with the hope of a new life, they were able to re-orientate and adapt themselves, illiterate and coarse and irreligious though they were - so that their children were enabled to grow up, free and strong, and with a rough morality - to form the basis on which is built this State and this nation And as the character of the child is largely moulded by its homelife, to these early pioneer men and women, and to their sons and daughters, should go a realisation of what they were capable of doing in a new environment of hope and eventual freedom.

KONRAD FRANCK (later known as KONRAD FRANK).

.. by Mrs. E. Lunney.

Amongst a number of German settlers who came to the West Botany area was Konrad Franck, son of a German vigneron named Phillip Franck. Konrad was born in 1824 at Frankfurt-on-the-Oder, in the district of Powendal, and his wife Catherine Cashner came from the district of Tauendfeld, both in Northern Germany. At the age of 25 years Konrad decided to emigrate to Australia after hearing such glowing reports of the wonderful country. Konrad said goodbye to his Father Phillip and his mother Elizabeth and sailed from Germany on the "PARLAND" in 1849, with his young wife Catherine. During the voyage their first child was born, a son named Anthony. Konrad and Catherine had four more children born at Cooks River, namely, Frederick, Joseph, John and Elizabeth. Konrad Frank became an Australian citizen on April 25, 1857.

On May 8, 1857, Konrad purchased from James Beehag six acres of land which bordered Beach Street, Rockdale, to and across James Street (now known as West Botany Street). Then on September 20, 1865, Konrad was given a grant of land at the eastern boundary of the James Street property, and facing westwards towards the centre of the West Botany Street alignment a home was constructed of weather-board. Konrad Frank was a member of the West Botany Trust.

It is evident that the James Street land was of little value from an agricultural point of view and on July 2, 1863, Konrad Frank purchased over nine acres of land with a western frontage to Rocky Point Road, and a southern frontage to the present alignment of Bryant Street immediately adjacent the property owned by William Bray a Market Gardener. The northern boundary extended along Rocky Pt. Road and eastward and the slopes of Rockdale hill were met at Cameron Street. This property was part of an 82 acre grant given on November 20, 1853, to Thomas Holt; he then sold 19 acres on January 18, 1855 to Spencer Samuel Milgate who in turn sold over 9 acres to Konrad Frank. Konrad cultivated this land until it produced very choice fruit and his particular orchard became well known for supplying first class fruit to the Merchants of Sydney. It is interesting

to note that he received £2 per case for his peaches and, therefore, we are not surprised that the temptations to the boys made more than their eyes wander over the fences. The fruit was taken to market by horse drawn carts on the route of the present Princes Highway. Konrad had some very fine horses but a pair of dapple greys were his favourites and his youngest son John derived much pleasure from driving them in their buggy all over the district. Mr. Wilson the horse trainer, attended to Mr. Frank's horses. An old subdivisional plan shows that there were two cottages built on this estate; one was established on the higher ground at the eastern end of the enclosure facing towards the present Bryant Street, and the other was located at the rear of where the Rockdale Town Hall now stands, and adjacent to the maiden-hair fern covered eastern bank of Bray's Drain.

Konrad worked very very hard whilst living here, and his sons were all given their special jobs to do as they grew up. The Estate of Samuel Hancock, by M. & J. Harrison, was purchased by Konrad Frank, bounded by Unwins Bridge Road.

A stone and brick house was built on the next property bought by Konrad Frank on April 12, 1869; it was 4 acres of Sydenham Farm, boundaried by Unwins Bridge Road, Swan Street and Hogan Street, all then called Marrickville. The Department of Railways purchased part of this property and built Sydenham Railway Station. Then on April 18, 1882, Konrad sold to William Kingscote the rest of the property but on May 5, 1882, he bought back 81 x 295 feet, that being the section with the house fronting Unwins Bridge Road and French Street. It is worth mentioning that what is now St. Peters Town Hall was originally Marrickville Town Hall built in 1929 on this same land. The Estate of George Rose was sold to Konrad Frank on May 5, 1876, and he owned it until 1883 when the Commissioner of Railways bought part of this land to build the overhead bridge between Sydenham and Tempe from Unwins Bridge Road. The Commissioner of Railways paid Konrad Frank a sum of money "for any damage which, has been, or may be, occasioned by reason of the execution of the Railway works and in the exercise of same". The letter was addressed to Mr. Konrad Frank, Unwins Bridge Road, Cooks River.

On April 23, 1875, ten acres of land at Kogarah were purchased by Konrad Frank from Benjamin Buchanan and William Alexander Wolfen, the property simply called Lot numbers 4 and 9. This particular area, with its diverse shaped boundaries, can be traced today by its suburban housing frontages and backyard alignments. Its northern boundary would be formed roughly by the back fences of the houses facing towards the northern verge of Stanley Street between Rocky Point Road (now Princes Highway) and Victoria Street. The north-west boundary is represented by the house frontages along the south-east side of Victoria Street to its intersection with the old established Gladstone Street; then along the eastern side of Gladstone Street, across the intersection of the later constructed Regent Street until it reached the most westerly point of the Graveyard belonging to St. Pauls Church of England at Kogarah. The boundary of the Church property going north was followed at an acute angle from Gladstone St.

Crossing this latter street, the northern boundary followed along the western side of a narrow lane until the back fences of the houses facing Victoria Street was reached; here the laneway turns eastwards and the back fence alignment of houses facing towards Stanley Street mark the boundary which was continued until it reached Rocky Point Road. This Highway was followed in a northerly direction on the western side until the intersection of Harrow Road was reached. Then along Harrow Road for a short distance until the back alignment of the houses in Stanley Street were reached. This irregular shaped piece of land when subdivided was responsible for the strange angularities of the thoroughfares which now service this area. It is not known whether this land was purchased as a speculative investment but the fact is that the Illawarra Railway Line was becoming a fast reality.

The James Street property was conveyed to Louisa (wife of the eldest son Anthony) Frank, on September 20, 1877, where they lived and worked until Anthony became very ill and then passed away on December 23, 1900, aged 51 years. Louisa lived on in this residence until her death on June 26, 1929, aged 70 years, leaving 8 children.

Catherine Frank died on July 25, 1884, aged 59 years, and was buried in the Catholic Cemetery at Lewisham. KONRAD FRANK passed away at his Unwins Bridge Road home on June 7, 1886, aged 62 years, and was buried beside his wife. We surely must pay tribute to what was achieved by KONRAD FRANK during his 37 years in Australia.

The executors in the Estate of Konrad Frank were Frederick Gannon, Solicitor, of Cooks River, and John Frank. The Orchard property at Rockdale was conveyed to Thomas Saywell on March 30, 1887. The Sydney Investment Land and Finance Company subdivided the area into a series of building allotments served by the southernmost portions of both York and George Streets (north from their intersection with Bryant Street) and the full but short length of Kent Street. The Rockdale Town Hall site was transferred from Thomas Saywell on July 25, 1888, to the Rockdale (then West Botany) Municipal Council. The Town Hall Rockdale was subsequently built. The Executors of Konrad's Estate also sold to George Moor and Amos Moor, two cottages, a stone and brick house with slate roofs, and land 150 feet frontage by a depth of 100 feet at Ida Place, St. Peters, now known as Mary Street, near Unwins Bridge Road.

Konrad's youngest son, John, was still in residence at the orchard property and at the age of 26 years he married Agnes Giles in St. Andrew's Cathedral, Sydney. The ceremony was performed by the Rev. Ernest Claude Beck on December 27, 1886. John and Agnes Frank lived at the Rockdale Orchard property for 2 years and their first child, a daughter named Vera Agnes, was born there. They built a new two storey home named "Franklin" on Rocky Point Road (now Princes Highway, Banksia) and raised their family of three more children namely John, Else and Ellen. On December 8, 1893, John Frank purchased from Adam Reader 10 acres of land facing Stoney Creek Road and Kingsgrove Road where he successfully cultivated a mixed garden; then on January 8, 1902, F., B., and D. Little

purchased this property and it became known as Ferguson's Nursery. Later part of this land was sold again and today Kingsgrove High School occupies it. John sold a further two allotments of property in 1880 to William Burns, one facing the present Hattersley Street and the other fronting Princes Highway. John Frank was very well known and during his retirement he laid out the lawns and gardens at St. Davids Church of England, Arncliffe. His wife Agnes was most active in all community affairs, and was an untiring charity worker. The Banksia Free Church muffled the church bells when there was an illness at "Franklin". John Frank was born at Cooks River on October 12, 1860, and passed away June 27, 1940, aged 79 years. Agnes Frank survived her husband by only 4 months and passed away on October 30, 1940, aged 72 years. Konrad's third son Joseph lived in Arncliffe and his son John Frank, Jnr., held the position of relieving Headmaster of Arncliffe School about 1904 with Mr. Boland. He then went on as Headmaster at Braidwood, West Wyalong, Taree, also Carlton Central in 1937. During the time he was at Carlton Central, on an occasion whilst helping the boys cutting limbs from the pine trees, a heavy limb fell striking John Frank on the head. The result of this accident confined him to bed for three years and he died on September 1948, aged 65 years. It was a very pleasing factor to know that during his sojourn as headmaster at these various schools he held the respect, confidence, and friendship of both pupils and parents. Certainly he was strict but brought out the best in his pupils - this was evidenced by the high percentage of those under his supervision who were exceptionally successful at examinations. He was also noted for the lovely gardens which surrounded the schools and in which he spent many delightful hours.

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